A COMMENTARY

Upon the Holy VVritings of

Job, David, and Salomon:

THAT IS,

These Five, *Job*, *Psalmes*, *Proverbs*, *Ecclesiastes*, and the *Song* of *Songs*.

BEING

Part of those which by the Antients were called

HAGIOGRAPHA.

WHEREIN

The diverse Translations, and Expositions, both Literall and Mysticall, of all the most famous Commentators, both Ancient and Modern, are propounded, examined, and censured:

And the Texts from the Originall much Illustrated.

For the singular benefit of all that bee studious of the Holy Scriptures.

By JOHN MAYER *Doctor in Divinity.*

MATTH. 13. 44.

Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ· ὃν εὑρὼν ἄνθρωπος ἔκρυψε, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει, καὶ πάντα ὅσα ἔχει πωλεῖ, καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.

The Kingdome of Heaven is like Treasure hid in a field, which when a man hath found, he hideth, and for joy thereof goeth and selleth all that hee hath, and buyeth that field.

LONDON,
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MDCLIII.

The Epiſtle Dedicatory.

To the moſt Excellent the Theophili *of the Nobility and Gentry of* England.

IT was the complaint of *Jeremiah* the Prophet of old, under the Law, that when hee had gone through the ſtreets of *Jeruſalem* to ſeek out one godly man, and found none, he came to the great ones, but neither did he finde any amongſt them, but that they all had caſt off the yoke, and broken the bands. And the Apoſtle *Paul* in the time of the Goſpel ſaith, *Not many wiſe, not many great, or mighty, not many noble are called.* If it were with the preſent noble, wiſe, and great ones of *England*, as of old, my dedication of this Booke would prove a nullity. But under the Goſpel, it is not ſaid none, but few ſuch are called, wherefore *Luke* could now finde out a moſt excellent *Theophilus* to dedicate his Goſpel, and Acts of the Apoſtles unto, and the Apoſtle *John*, an elect Lady, and her children, to write his ſecond Epiſtle unto; and I doubt not but in theſe laſt and worſt dayes there be ſome ſuch, to whom both my work and dedication will be acceptable, that is, true lovers of God, and of his things, as the word *Theophili* ſignifieth: and my deſires are, that theſe my poor labours may be a means to increaſe the number of them, which I doubt not by Gods bleſſing, but they will, if with the great Steward of *Candaces*, the Queen of *Ethiopia*, they would bee pleaſed at all ſpare times to be reading the holy Scriptures, and take up *Philip* by Gods providence brought unto them, to interpret all things therein contained, yea the moſt obſcure, and hard to bee underſtood, whereof St. *Peter* ſaith, there be many by ſome for want of doing thus, perverted to their owne damnation, that is, by ſuch as being private perſons, preſume, to give the ſenſe of their owne heads, contrary to that which they are ſpecially warned by him to take notice of, that no Scripture is of private interpretation. And why ſhould not all Noble men, and Gentlemen, Ladies, and Gentlewomen be pleaſed to doe thus, ſeeing there are none ſo great, but if they could, they would be greater, and more honourable? and to attaine to this, the onely way is to ſearch the Scriptures, for which the Spirit of God giveth this teſtimony to the *Bereans*, that they were more Noble, then thoſe of *Theſſalonica*. And to ſpeak truly, be ye never ſo great in this world, til ye come this way to be innobled, although ye be here called honorable, or worſhipful, yet ye

Ier. 5. 2, 3, 4, 5.

1 Cor. 1. 26.

Luke 1. 3. Act. 1. 1.

Act. 8.

2 Pet. 3. 16.

2 Pet. 1. 20.

Act. 17. 11.

are not ſo much as truely free, but in bondage, according to that of
Ioh.8.33,34. our Lord, when the Jewes ſaid unto him, *We be Abrahams ſeed, and were never in bondage to any man, he that committeth ſinne, is the ſervant of ſinne, but if ye continue in my word, ye are my Diſciples, and yee ſhall know the truth, and the truth ſhall make you free.* And what man or woman living is there, that is not a ſinner? and if a ſinner, a bondman till he be made free, and this freedome is not attained, but by abiding in the word, and abiding ſo, as to know the truth therein contained, and this is not obvious to every ſpectatour, that doth onely now and then look upon it, and read, and heare it of courſe, for it
Matth. 13. 44. is as a treaſure hid in a field, and lying deep within the ground, which cannot be found and gotten, but by much ſeeking and labouring.
Prov. 2. 3. *If thou ſeekeſt for knowledge therefore*, ſaith *Salomon*, *as for ſilver, and ſearcheſt for her, as for hid treaſure, then thou ſhalt underſtand, &c.* And agreeable to this, ſpeaketh *Auguſtine*, ſaying, *Auguſt.* *Deus ſub figuris & obſcuris veritatem ſuam occultavit ut à laboroſis tantum, non ab otioſis reperiatur.* And thus the excellency of his truth is intimated, becauſe we count that vile and baſe, ſaith *Caſſiodor*, that comes to *Caſſiodor.* us with eaſe, but that excellent, which is not without great difficulty attained.

But to returne againe to the freedome, of which I ſpake before, to ſtir up all you great ones to affect it, as the *Theophilus*-Nobility and Gentry doe. Hear ſome notable paſſages out of that noble Tutor of *Nero* the Emperour, who was no profeſſed Chriſtian, but a *Seneca.* heathen Roman.

Many men, ſaith he, are fools, that flye ſervile food, & ſervile cloaths, but not ſervile manners, for ſuch may truly be called fools, who affect the reputation of nobility, but the true Nobility, which ſtands in good manners, they affect not, nor labour after. Again, if thou ſeeſt a Noble, or Gentleman praiſe thy parents, if rich, thy fortune, if fair, ſtay but a while, and thou ſhalt be neither of them all, *viz.* when death comes. But if thou beeſt indued with good manners, this makes thee praiſe-worthy indeed.

Laſtly, He that hath no nobility, but from his parents, hath no cauſe to glory therein, whether they were good or evill; if they were good, true is the ſaying of the Philoſopher, Nobility periſheth in him, which is in the beginning onely; but if evill, what joy can he have hereof, being now a firebrand in hell. It is better to come of poor parents that are now in heaven, then of rich in hell.

Now for further information, that ye may know when wee are truly noble, bee pleaſed to take notice, that this ſtands in three things, and ſheweth it ſelfe in three ſigns. The three things wherein it ſtandeth, is firſt to be wiſe in point of Government. 2. To keep fidelity to God, as they would have their tenants and ſervants doe to them. 3. To humble themſelves to God, and to give him all due obedience, as they would have their ſervants and inferiours doe t bem.

1 King. 3. Touching the firſt, it was the prayer of *Salomon*, wherewith God was ſo well pleaſed, that he might be indued with wiſdome to goe

goe in and out before the people, over whom God had set him, and both Kings and Iudges are admonished hereof by King *David*, saying *Be wise ye kings and Iudges of the earth*, and shewed how they may be so, viz. by serving the Lord with fear, one part of whose service to this end is to read in his word continually, as is shewed *Deut.* 17. 19. that Kings should doe, to learne to feare God, and to doe his will in all things, and best to governe, for want of which learning, some in sundry times have brought both themselves and people to great miseries, whilst they have not been intent to such studies, but either to increase their wealth and honour, or to fill themselves with pleasure in drinking, whoring, gaming, following sports and pleasures, and delicious meats: like *Sardanapalus*, whose posie was, *Ede, bibe, lude, dormi, post mortem nulla voluptas*. And why doe any of you great and rich ones, or any others so, but because yee thinke, that there is none other pleasure, but what yee have the sense of in this life, as it is said in the Fable, that the Swine being invited amongst other beasts to the Lions feast, would not goe because there were no dregs there. And it is said of the Welch of old, that they thought there could be no such pleasure in heaven, because there is no strong drink there. Psal. 2.

But herein ye are like unto one that hath an Ague, or a Greensickenesse, to whose taste nothing is pleasant, but that which is worst and most hurtfull to him, who yet, if hee recovereth his health, comes to finde more pleasure in good and wholesome meats, and is ashamed to think, that he loved things so vile and base before; so the soule that is so much affected to the vaine and sinfull pleasures of this life, appears hereby to be out of temper very much, but if she hath once recovered her health, and be like to live eternally, shee abhorreth from, and is greatly ashamed of, and grieved to thinke of such pleasures, and her feeding thereupon so long a time; and now all her delight is in the sincere milke, and solid wholesome meat of the word, as it was with *Iob*, who professed, that he esteemed of Gods word more then of his appointed food; and *David* more then the honey-comb, or any worldly treasures; and *Salomon* repenting, cryeth out upon his owne foolishnesse and bruitishnesse, whilst hee was transported with carnal pleasures under the name of *Agur*, saying that he had not then the understanding of a man in him: but in extolling the word now he saith, *Every word of God is pure*, that is pretious, and delightfull, as a cordiall to my soule, and againe having largely discoursed of all things that are esteemed much of in this world, he concludeth that they are all vanity, and that to feare God, and keep his Commandements is the whole duty of man, which who so doth not, but transgresseth there-against, although but in his secret thoughts, shall therefore be brought to judgement: But hee that feares God shall have the joy of the Spouse in her Bridegroome Christ, treated of in a Prophetical and heavenly manner in his Song of Songs. And who is so great that may not well thinke any of these three worthy to be hearkned unto, and imitated, for as *David* and *Salomon*, so most probably, as I have shewed in my Preface upon *Iob*, he was a noble King: Iob 23. 12. Prov. 30. 2. Eccles. 12, 13.

If then any of you will not ſo much regard what an inferior perſon ſaith, yet let that which he brings and preſents you with, from ſuch as were your ſuperiours, be accepted and thought worthy your moſt ſerious ſtudy and conſideration; and if there be any ſuſpicion that there be no ſuch joyes and pleaſuresin heaven, to come, for ſuch as feare God, and love his word above all things, both to underſtand and obey it; doe but conſider, I beſeech you, what an unreaſonable thing it is to ſuſpect this: For in reaſon, if this world, which is but a kind of priſon, affords to ſuch, as have the goodly things hereof in abundance, ſo much pleaſure; of which, yee great ones cannot but be ſenſible; what pleaſures muſt the world to come needs afford, which is a moſt faire and ſpacious paradiſe? as Chriſt calleth it in that ſaying of his to the converted theif upon the croſſe, *this day ſhalt thou be with me in paradiſe*: and that this world is as a priſon, appeares by the complaint of the Apoſtle *Paul*, *Phil.*1.23. *I am ſtreightned between two, having a deſire to be diſſolved or looſed,* ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι, and if to bee looſed, then whilſt he lived in this world, he counted himſelfe as it were in priſon. And here let no man ſay *Paul* indeed might well count himſelfe ſo, ſith he was a poore man, and ſo could not have ſuch pleaſure here, as noble perſons have; for he had more joy, even whilſt he lived in the midſt of his poverty, and all his afflictions, then the richeſt, and greateſt in this world, of their ſtately Houſes, faire Gardens, delicious fare, large Revenues, and goodly Apparrell, and honour amongſt men, becauſe that in his mind he was elevated above theſe things, and had his converſation in heaven, inſomuch as that he counted them all comparatively, but as droſſe and dung: and for his ſufferings he rejoyced more therein, then any one can in worldly pleaſures, becauſe that joy herein is ſoon fading; ſuch joy, never but increaſing, and finally perfected: for which *James* ſaith, *Count it all joy when ye fall into divers temptations*; and of the perfection of joy following in a very ſhort time *Paul* ſpeaketh, ſaying, *our light affliction, which is but for a moment, worketh unto us a farre ſurpaſſing and eternall weight of glory.*

Phil.3.20.

Rom.5.1. Iames 1. 2.

2 Cor.4.17.

But what doe I ſpeaking of joyes and pleaſures here to the greateſt of the Nobility and Gentry in *England*, who may now ſay as the wife of *Phineas*, when the Arke of God was taken, *Ichabod, The glory is gone from Iſrael*: But this is not come to paſſe without a providence, becauſe they were too much carryed away by theſe vanities for the moſt part, and ſet not their minds upon the treaſure before ſpoken of, to ſeek that with all earneſtneſſe: Wherefore others far inferiour to them are ſet up and they put downe. Oh that they would now therefore lay this to heart, and turne their taking pleaſure in vanity, to a taking of pleaſure and delighting themſelves in the word of God, which indures for ever; and think when they are ſtirred up thus to doe, as the Spouſe in the *Canticles*, this is the voice of my beloved, when he had ſaid, *I have eaten my hony with my hony-comb, I have drunken my wine with my milke; eate O friends, drinke, yea, drinke abundantly (O beloved:)* So ſhall they be able (to their ſoules

1 Pet.1,25.

Cant. 5. 1.

ſoules ſolace) to ſay, *before I was afflicted I went aſtray, but now I keep thy commandements*; and have eaten and drunke that which refreſheth us more then all the good Chear and Wine, which we formerly had: and thus their pulling downe ſhall turne to their ſetting up, and exalting more high then ever heretofore; as God dealt by *Job*.

2 The ſecond thing, wherein true Nobility ſtands, is in Fidelity to God, as you looke that your Tenants or Vaſſals ſhould duly do their fealty to you: For whoſo doth not, preferreth himſelfe before God, in that he hath indignation at them that ſweare fealty to him, and keepe it not; yet hee voweth to God and keepes it not. But what is the fidelity vowed to God? verily the vow made in baptiſme, or any vow or covenant ſince, made lawfully, ſo that whatſoever Chriſtian forſakes not the pomps and vanities of this wicked world, but followes and is led by them; as almoſt all the rich are, being ſo vaine in their Apparrell, and ſo taken with Plays and Maskes, Dancings and other Sports, may juſtly be charged for not keeping their fidelity to God; or likewiſe, he that proteſts or ſwears any thing, but performs it not. For as he that makes oath to his Soveraigne Lord and King, and afterwards breaks it, rebelling againſt him, hath tainted his blood, and is no more honourable, but a baſe Traytor; ſo he that makes oath to God, for to him in ſwearing is the hand lifted up, but breakes it, is falne from his excellency, and honour: As *Reuben* is ſaid, by his Father *Jacob*, by his preſumption againſt him to have been. And with this, as a great ſinne, and cauſe of his ruine, is *Zedekiah* charged, 2 *Chron.* 36.13. He rebelled againſt *Nebuchadnezzar*, who had made him ſweare by God, that is, fidelity to him.

3 For humility towards God: It is a rule in the civill Law, that what humility a Superiour would have his Inferiours to ſhew to him, the like he ought to ſhew to his Superiours; now no man is ſo great, but God is farre his ſuperiour, therefore to him he muſt be humble, or elſe he looſeth his honour, according to that ſaying of the man of God to *Ely*, *thoſe that honor me, I will honour*; *but thoſe that deſpiſe me, ſhall be lightly eſteemed*; and from the ſame hiſtory it may be gathered, who humble not themſelves to God, *viz.* all ſuch as ſet not by his Lawes, to obſerve and doe them, in all things; and who they be, is further ſhewed in the example of *Zedekiah*, of whom it is ſaid, that *he humbled not himſelfe before* Jeremiah *the Prophet, ſpeaking from the mouth of the Lord*, that deſpiſe the inſtructions, and admonitions of Gods faithful Miniſters; as thinking themſelves too great by ſuch poore men to be directed. And *Azariah*, the ſon of *Hoſhajah*, and *Johanan* the ſon of *Chareah*, Nobles amongſt the Jewes, are expreſly charged to have beene proud, when they ſleighted the directions of *Jeremiah*. Now that every man that is greateſt and higheſt in this world, may be moved to put away this pride, and to humble himſelfe to God, as hath been ſaid; Conſider I pray you, that as there are three things that make men to humble themſelves to other men: Their Majority, Utility coming

1 Sam. 2. 30.

2 Chron. 36. 12

Ierem. 43. 2.

ing by them, and an inevitability of puniſhment to ſuch as do not; All theſe are far more eminently in God, then in the moſt high and mighty man. For firſt, Hee is ſo great that the whole earth is ful of his glory; he is above all Men and Angels, he can doe whatſoever he pleaſeth; and very Emperours and Monarchs are all his ſervants, as he called *Nebuchadnezzar* the great, and King *Cyrus*. And if a terror be ſtricken into a poor man, when he comes before a King ſitting in his majeſty; when God hath appeared as upon mount *Sinai*, ſuch terrour was ſtricken into the children of *Iſrael*, that they feared they ſhould dye, if he ſhould ſpeake to them any more; yea, King *Moſes* himſelfe ſaid, *I exceedingly feare and quake*. Hebr. 12. 21.

2 For utility or benefit coming by him, no Lord can be ſo beneficiall to the ſervant, whom he loveth moſt, or Father to his dearly beloved childe, as God to his ſervants, and children that ſerve him. The Prophet *Malachy* in his name ſaith, *A booke of remembrance was written for them that feared the Lord, and they ſhall be mine, ſaith the Lord of hoſts in that day, when I make up my Jewels, and I will ſpare them, as a man ſpareth his owne ſon that ſerveth him*: And the Apoſtle ſaith, *Eye hath not ſeen, nor eare heard, neither have entred into mans heart, the things that God hath prepared for them that love him*. Mal. 3. 16. 17. 1 Cor. 2. 9.

3 For inevitability of his puniſhments, let the old world be looked at for example, which was drowned by a flood, and *Sodom* and *Gomorah*, and the Kings of *Canaan*, and all the wicked Kings of *Judah* and *Iſrael*, of whom none eſcaped, but every one in his time was remarkably judged.

1 Now for the ſignes of a perſon truly noble, The firſt is, to bee free, and not in bondage to his luſts, ſo as that he cannot maſter them, but is as one given over to them, *Unrighteouſneſſe, fornication, maliciouſneſſe, envy, murther, debate, deceit, malignity, deceitfull, proud, boaſters, &c.* For he that lives in any of theſe, or any other groſſe ſin, is not noble, but ſervile, and more ſervile then any ſlave to the Turke; becauſe in his beſt part, that is his ſoule, wherein he that ſerveth God and not ſin, as the Apoſtle ſaith of himſelfe, *In my mind I ſerve the law of God*, and *John* ſaith, *He that is borne of God ſinneth not*, that is, in his heart, but hates and abhors from all ſin; and therefore liveth righteouſly and holily, is free and noble, although a poore man or a ſervant, and is preferred before the rich by *James* his ſaying, *hath not God choſen the poor in this world rich in faith, heires of his Kingdome?* Rom. 1. 28. Rom 7. 25. 1 John 3. 9. Iam. 5. 5.

2 The ſecond is, Bounty towards the poor, and ſuch as deſerve well, for the Prophet ſpeaking of ſuch as are bountifull, or not, but churles, ſaith, *the vile perſon ſhall no more be called liberall, nor the churle bountifull*, that is, as the Hebrew word נדיב *nadib* ſignifieth, *Prince or Noble*: And againe, *A Prince deviſeth liberall things, and by liberall things ſhall he ſtand*. And in the Pſalmes it is ſaid of a great man, that is good, that he both lendeth and giveth to the poore, and *his horne ſhall be exalted with honour*; that is, he ſhall be made more mighty and honorable. And againe, *his ſeed ſhall be mighty upon earth*. But on the contrary ſide, that great man becomes vile, that uſeth Iſa. 32. 5. verſ. 8. Pſal. 112. 5, 9. verſ. 2.

his

his might to oppreſſe others, as may be gathered by that which the Prophet further ſaith, *The vile perſon will ſpeake villany, and his heart will worke iniquity, to empty the ſoule of the hungry, and to make the drinke of the thirſty to faile, and he deviſeth wicked devices to deſtroy the poore.* Eſa.32. The greateſt amongſt men ſhould be, as the King of the Bees, without a ſting, to governe over others for their good, but to hurt none; if a Bee by ſtinging hath loſt her ſting, and now hath none to hurt withall, ſhe hath no praiſe therefore, for ſhe hurteth not, becauſe ſhe cannot; ſo the great one that hath had power, and hurting herewith hath loſt it, although he now doeth no harme to any, it is not praiſeworthy, becauſe he cannot; but he that hath power to hurt, and doth not, but by it doth good, ſhall be had in honour both by God and men.

3 The third is magnanimity, that is, to beare ſo noble a minde, as ever to be ſtudying how to requite goodneſſe by any ſhewed unto him according to his power, and therefore to God eſpecially, by whoſe beneficence h eis what he is, as *David* did, for he ſaid, *What ſhall I render unto the Lord for all his benefits, I will take the cup of ſalvation, and praiſe his name.* And *Moſes* after commemorating the great beneficence of God towards *Iſrael*, ſaith, *And now (O Iſrael) what doth the Lord require of thee, but to feare him, to love, and ſerve him with all thy heart*; therefore he is not a noble, but vile minded man, that ſerves not God with all diligence, who hath ſo highly advanced him. And becauſe Almſ-giving to the poore is ſo greatly by the Lord eſteemed of, as being done to his members, he ought likewiſe to ſhew his gratefull minde this way: he that doth theſe three is after the image of God, who is not temptible of evill, and governs in goodneſſe, and will let none goe unrewarded that ſerve him, and do the good that he requireth, as is ſaid *Matth.6.* Pſal.116.13. Deut.10.12. Iam.1.14.

And to ſtir you great ones up the more, conſider, that every man hath moſt care of his face to keep that cleane, as the moſt conſpicuous part of the body: but yee Nobles are the head and face, as it were, of the body politick, as *Conſtantine* the Great once wrote to his mother *Helena*, the higher place we have amongſt men, the more open we are to the ſight of all men, and the eyes of all mortals, their judgements and thoughts, conſider our good or evill will, and therefore it ought not onely not to be reprehenſible, but laudable what we will. And *Bernard* to Pope *Eugenius* a great Prince in the Church then, ſaith, *Monſtroſa res eſt gradus ſummus & animus infimus, ſedes prima & vita ima, ſermo multus & fructus nullus.* And if we conſider the moſt generous of the Beaſts that we have about us, that is the moſt intelligent amongſt them to doe his Maſter ſervice, the dog, he, if right bred, will not prey upon Domeſticks, but defend them, hunting after, and deſtroying only hurtful creatures, the Fox, and the Wolfe, and ſuch like, but they the moſt ignoble deſtroy ſheep, and poultry, eſteemed of for the good uſe they have of them that be their keepers; ſo the true, noble, and Gentleman doth neither trouble nor oppreſſe the good and faithfull of the land, but defend them, and endeavours onely to root out the wicked, as *David*, did

did *Pſal.*101.and whoſoever of them doth otherwiſe is worſe then a Dog,yea as vile as a Wolfe or Fox, imploying his wit to do hurt.

Lastly, yee are to other inferiour members, as armes to a body, which helpe what they can,and doe no hurt to any member thereof, for that were unnaturall.

Now if theſe my labours upon theſe Books, which are able to make a man truly wiſe, thus to doe, and conſequently to ſalvation, may finde ſo much favour, as amongſt ſome of you to bee thought worthy the daily and ſtudious peruſal; I doubt not but a bleſſed work, by Gods grace, will be wrought in your hearts to your everlaſting comfort: Which that it may be, prayeth your ſervant in the Lord,

JOHN MAYER.

A Catalogue of the Authours out of whom any thing is taken in this Commentary.

Adricomius,
Gregory,
Ferus,
Calvin,
Junius,
Thomas Aquinas
Chryſoſtome,
Pineda,
Philo,
Chald. Paraph.
Genebrardus,
Tertullian,
Cyprian,
Auguſtine,
Nazianzen,
Apollonius,
Baſilius Mag.
Cajetan,
Olympiodorus,
Origen,
Hieronymus,
Iſidorus,
Carthuſianus,
Lyranus,
Athanaſius,
Philippus,
Vatablus,
Clarius,
Beda,
Dionyſius,
Rabbi Levi,
Rabbi Abraham,
Rabbi Moſes,
Pagninus,
Eugubinus,
Rabbi David,
Tigurina inter.
Septuagint,
Lippoman. Caten.
Albertus,
Ambroſius,
Plinius,
Nicetas,
Plutarchus,
Ciſſiodorus,
Hugo Cardin.
Tilleman,
Theodoret,
Ælianus,
Xenophon,
Toſſarius,
Murianus,
Oſorius,
Ariſtotle,
Gloſſa Ordin.
Toſtatus,
Cyrillus,
Rabanus,
Camarenſis,
Olaus,
Philoſtratus,
Lucretius,
Euſebius,
Ainſworth.
Arnobius,
Rabbi Menahem,
Horatius,
Geneva Notes.
F.M. on Pſal.
T.W. on Pſal.
Symmachus,
Theophylact,
Donatus,
Arboreus,
Muſſet,
Tullius,
Hugo Victor,
Valerius Max.
Antonius,
Aben Ezra,
Salazar,
Hilarius,
Ovidius,
Seneca,
Georgius Agricola
Irenæus,
Vincentius,
Pauſanias,
Macarius.
Clemens Alex.
Rodolphus,
Maximus.
Sophocles,
Bernardus,
Hippocrates.
Remigius,
Fulgentius,
Heſiodus,
Galen,
Nilus,
Benifa. Mog. Ep.
Ignatius.
Homerus,
Rabbi Ioſeph.
Aquila,
Palingenius,
Socrates,
Albinus,
Proſper.
Pelagius,
Quintilian,
Quintus Curtius,
Petrarch,
Athanaſius,
Iuvenal,
Ianſenius,
Carneades,
Polybius,
Celſus,
Dioſcorides,
Baius,
Procopius,
Solon,
Heccateus,
Lorinus,
Salonius,
Hugo Victorinus.
Albinus.
Thaumaturgus,
Schola Salerni,
Munſterus,
Bibliander,
Bonaventure,
Iuſtus Orgelitanus.

Reader, Take notice that the firſt figure ſtands for the Chapter, the ſecond for the Verſe.

Errata in Iob.

IN Preſa.read ſatisfie.5.21.*r.pabu'um*23.*r.* to hold, & here and there are many words omitted, and ſome falſe printed, which any ingenious reader may by the ſenſe perceive, and correct, *ch.6.v.9 r.* my life goeth.*19. r.*avoid. 9.29.*r. iritus.* 12.6 *r.* he doth into.19 *r.* Jechoniah.13. 18. משפט 19 4.*r.*they were not like.6.*r.qui ab.* 20.10.*r.* ורנן 19. *ſeventy.*25. מרר 24.12.*r.* without 13. *r.*forced. 26.5.*r. ſanation.* 11 *r.*as the pillars of the Temple.12 *r.* רולב רמע.28.17.*r.*ſanctification.29.8.*r.*Senate.32.14.*r.*although.33.14.*r* no difference.23.*r.*ſeventy.35.9.*r.*deſtroy,10. *r.*alleviate.15. מאך.38.3.*r.*he knew ſuch.40.13.*r.*ten.16.*r.*lick. *In Pſalmes*,18.47. *r. Ahab.*19.4. שמש.24.7.doubleth, 26:12. right.33.5.34.7. *r.*anſwer. 2.3.8,16. forcible. 41.1. משברל 42. בצה.45.1. בט 13. hypocrite,58. אדם.noble. 59 אלדח 44.40.waſting 85 *r.*ſeventy.*quemcung.In Proverbs* Preface *r.*wit.1.5.*r.*often.7.*r.*perfected,28.*r.*moveth.2.33.לוץ 7.11.*r.*hodmandod.9.7 *r.vita beata*,11.28.*r.*premiſed.3.*r. Peter*,12.26.*r. gerit.*13.9.*r* living.15.27 *r.*pervert.16: 22: *r:*ſlave:20:12 *r:*one whit of firſt:24:*r:*it is ſaid:27:*r:* בר; *In Eccleſiaſtes* 2:4 *r. geſtus*,6:11.*r.* דברים *r:*by: *In Canticles*,1,2.*r:* דודו,8:*r:*ſubſcribe:9:*r:*love:2:4:*r:*wine-ſeller:

The Preface to JOB.

SOME Hebrews, and others hold, that this Booke is onely Paraboli-call, and no true Hiſtory, becauſe ſuch things are herein related, as ſeem impoſſible to them to have been truely done, as that, Job 2. 13. That Jobs three Freinds ſate ſtill mourning for Job ſeven dayes and ſeven nights, before that he or they ſpake one word, and becauſe of the Devills appearing before God amongſt his Sons, Chap. 1. 6. Which ſeemeth to them to be but a made thing, and becauſe the name of Job, and of his Land Uz, are ſignificative, and it is written in verſe, and Joſephus maketh no mention in his Hiſtory of ſuch a man. But againſt this, and to prove that there was truly ſuch a man as Job, marke that paſſage, Jam. 5. Yee have heard of the patience of Job, And Ezek. 14. Although Noah, Job, and Daniel ſtood before me; for hereby it is implyed that if Noah and Daniell were true and no imaginary men, then Job was a man truly of that name alſo. And thus he hath been acknowledged by the Church of God in all times and ages. Moreover if it were not a true Hiſtory, it were not of that force to move others to patience in extream miſery by his example, as James improveth it. As for the reaſons brought to the contrary, they are of little force; for firſt, nothing is impoſſible with God, and we are not to meaſure other men, that might be extraordinarily ſtrengthned by our ſelves ordinarily. Secondly, For Satans coming together with the Sonns of God before him, I ſee not how this ſhould make againſt the truth of the Hiſtory, for the Angells here, called the Sons of God, minſter continually unto him; and Satans coming and ſtanding, is but when by his power and appointment he is brought, that his accuſations may be heard, and he may receive commiſſions and licenſe to do any thing againſt particular men, which he cannot do, unleſs God licenſeth him ſo to do. For to imply his appearing before God to accuſe men, he is ſayd to have been caſt down from Heaven, that was the accuſer of the Brethren, and that he can do nothing without Gods licenſe againſt any creature, appeareth in that he could not enter into the Swine of the Gadarens without it. Thirdly, for the Argument drawn from this, that Jobs name is ſignificative, ſo was Abels, for it ſignifieth mourning, and his Parents had cauſe, according to the ſignification of his name, to mourn for his Brothers inhumane cutting of him off, and Noah reſt, and Jacob ſupplanting; and it was uſuall of old not to call children by their Fathers names, but either by way of preſage, or as at the Birth, they ſaw cauſe: For they were generally ſignificative. Fourthly, For the writing of it in verſe, or Hebrew meetre, ſo were ſome of the Pſalmes. Fifthly, Joſephus propounded not to himſelf to write any thing, but what concerned the Jews, his Countreymen. For the authority of this Booke, it was never doubted of, but that it was Canonicall Scripture. For the Pen-men ſome have thought, that Moſes Wrote it, in the time that the Hebrewes lived in ſo great miſery in Egypt, for their comfort, ſome that Job himſelf wrote it: But of this

Revel. 12. 9, 10.

Matth. 8.

Ferus *ſaith well, it is not materiall to know, who wrote the Kings Letters if we know that they be his, and declare his will unto us; ſo although we know not certainly, who penned ſome parcells of the holy Scripture, yet this ought to certifie us, that we know them to be the word of God. Laſtly, touching this* Job, *of what time and linage he was, it is uncertain. Some ſay, that he was contemporanean with* Abraham, *ſome of the poſterity of* Iſhmael, *ſome of* Eſau, *ſo the ſeventy render it,* Job of *the* Sons of Eſau. *But it is enough to know that he was no Iſraelite, but to the ſhame of many Iſraelites, moſt excellent for Righteouſneſſe, Faith, and Patience, which both Jews and Gentiles may learn of him, as they deſire to come to the like bleſſed end, that he did. For the ſcope of this Book, it is apparantly to every man in the example of* Job, *to commend patience in adverſity unto us. Secondly, to teach us that the moſt Righteous in this life are ſubject to moſt greivous ſufferings. Thirdly, What an enemy to ſuch the Devill is, but that he can doe nothing againſt them without Gods permiſſion. Fourthly, How hardly the wiſe men of this World are ready to think of the beſt, being under greiveous Sufferings. Fifthly, that no man patiently beareth Afflictions in vain, but in the end he ſhall have a bountifull remuneration, if not in this, yet in the World to come for ever.*

Note.

JOB.

JOB.

CHAP. I.

THere *was a man in the Land of Uz, whose name was* Job, *and that man was perfect and upright, one that feared God and eschewed evill.* Touching the name *Uz*, it signifieth *Counsell*, saith one, and *Job greiving*: It was by the consent of all, a Country bordering upon *Idumea* in part, and in part upon *Jordan*, and in part upon *Arabia*, and another part upon the Kingdome of *Bashan*; *Job* although a Gentile, and one that lived amongst naked Heathens, yet is commended by this, that he was perfect and upright before God. Whereupon *Gregory* saith, That to be righteous amongst the righteous is not so great a commendation, although it be good every where: but to be righteous, and to live in the fear of God amongst the wicked, this sheweth a most righteous and vertuous man indeed. So *Lot* amongst the Sodomites, *Noah* in the old world, and *Jeremy* amongst the Jewes, the rose in the *Canticles* amongst thorns.

Vers. 1.

Adricomius.

Gregor. Note.

Again, in describing *Job* it is said, that he was perfect and upright, that is, of an upright heart and innocent life, hee did not make a shew of that outwardly, which he was not inwardly, and he feared God, which he proved by his eschewing of evill: And who so would be accepted for righteous, must be such a man as he was.

Here is shewed with how great blessings God blessed this man *Job*, both of Children and Cattel, *So that he was the greatest in all the East*, and as some say, a King, which indeed is implyed, in that he is said to be the greatest of all others, such as none but Kings are: and in some passages afterwards following, where he declareth in what Majesty he lived, and was by others observed some say that he was the first King of *Idumea*. First, the blessing of God upon him in giving him children is spoken of, because that in those days this was counted the greatest worldly blessing, and therefore is commonly spoken of in the *Psalms*, where Gods blessings upon the righteous are enumerated in the first place. For his substance, although it be set forth, as standing only in Cattell, yet some think that he had great store of gold and silver also, but without ground. In *Job* thus wealthy, wee see it true by experience, which God promiseth and speaketh of, that should be to the righteous, *Godlines hath the promise of this life, and of that to come.* But there is another end, as *Ferus*, noteth of commemorating these things in this place, his children are spoken of, which were many: Next after his eschewing of evill, to shew, that he was not like the men of these times, who if they have many children, will take any evill course to get something for them, steal, lye, deceive or oppress, and they think it a plea sufficient against charity or doing good with their goods, that they have many children to provide for. *Job* did not so, but still kept constant in the way of righteousnesse, and exercised much charity, as we may see *Chap.* 21. And his great riches are also spoken of, that his vertue might the more appear in that, having so great possessions hee did not set his heart thereupon, as men that be rich commonly do, making Mammon their God. For that he did not, appeareth, because when he had lost all, he blessed

Vers. 2. 3.

1 *Tim.* 4.8.

Ferus.

Note.

ſed God, ſaying, *The Lord giveth, and the Lord taketh away, bleſſed be the Lords name.* Moreover the children of *Job* are not therefore mentioned, becauſe it is a commendation to a man ſimply to have children; but having children, to bring them up in the nurture and feare of the Lord, as he is ſhewed to have done, *verſ.* 4. which next followeth.

Verſ. 4. *And his ſonnes went and feaſted in their houſes every one his day, and ſent and called for their three ſiſters, to eate and to drinke with them.*

Verſ. 5. *And when the dayes of their feaſting were gone about,* Job *ſent, and ſanctified them, and roſe up early in the morning, and offered burnt offerings according to the number of them all; for* Job *ſaid, It may be that my ſonnes have ſinned and curſed God in their hearts, thus did* Job *continually.*

This feaſting of his ſons was, as is generally conceived, to ſhew in what good love and amity they lived together, as brethren and ſiſters ought to do, a meanes to expreſſe and continue which, is ſometimes to feaſt one another. This therefore makes further for the praiſe of *Job*, that hee brought up his children ſo, as that they were knit together in mutuall love, which how pleaſing it is to God, appeareth by that of the Pſalmiſt, *O how happy and joyfull a thing it is for brethren to live together in unity.* And therefore in their example unity and love is commended unto us, who are all brethren in Chriſt, and to uſe all meanes whereby it may be maintained, taking even times for this end, to feaſt one another, and not only ſuch as can feaſt us again, but the very pooreſt that cannot, as our Lord hath commanded us to do. Whereas it is further ſaid, that, *When the days of their feaſting were gone about,* Job *ſent and ſanctified them.* *Calvin* rendreth it, *He ſent for them and ſanctified them,* but the word ſignifieth nothing, but *He ſent*, and therefore *Junius* better, *He ſent and commanded them* to ſanctifie themſelves in way of preparation to the ſacrifice next ſpoken of; as it was afterwards by the written law of God required, that men by waſhing after uncleanneſſe any way contracted, ſhould ſanctifie themſelves before that they drew near to God. *Ferus* thinks that he ſent ſome man unto them, who was able to inſtruct them herein, that he might ſee it done, haply having other publique employment himſelf at that time. And why did he take this care of ſanctifying them every day after their feaſting? the reaſon is ſhewed in the next words, *It may be they have ſinned and curſed God in their hearts.* Hee knew that although inviting to their houſes and feaſting were lawfull, yet it could hardly be without ſinne, eſpecially in young perſons, and in ſuch as have not ſo good government of their tongues or appetites. For in feaſting there is commonly exceſſe of eating and drinking, even in thoſe that are more temperate: and the heart being merry with wine and good cheer, the tongue is ready to run ryot even to the blaſpheming of Gods moſt holy name; for when the Wine is in, the wit is out, and men are ready to ſpeak they know not what. *Calvin* for theſe words, *It may be they have curſed God*, hath theſe, *They have not bleſſed God:* the word indeed is, ברכו ſignifying bleſſing or curſing; but if it be expounded by bleſſing, it muſt be read, *They have bleſſed*, becauſe that here is no negative. *Tho: Aquin.* rendreth it by bleſſing, ſaying there, He meaneth, It may be they have ſinned by being over merry, and in their hearts bleſſed or praiſed God, through whoſe beneficence they have had wherewithall to feed and drink ſo liberally, as Pyrats and Theeves having gotten a good booty by robbery thank God for it. And this I take to be the beſt way of expounding it. Yet becauſe it is moſt commonly expounded by curſing, if it be taken ſo, it may have this ſenſe: *It may be they have curſed God*, although not with their tongues, for ſo it is not to be thought, that *Jobs* children being ſo well brought up, would doe, but they might in their mirth not think ſo reverently of God in their hearts as they ſhould, there might be now evill thoughts of him, although not uttered with their tongues: and for ſinning in their hearts, *Job* would have them ſanctified. A right Evangelical man, ſaith one hereupon, was *Job*, who knew that evill which is but in the heart to be ſinne, and ſacrificed therefore

Note.

Pſalm. 133.

Luke 14.

Calvin.
Junius.

Exod. 19.
Ferus.

Tho: Aquinas.

fore: *Ferus* from *Jobs* ſending to his ſons to ſanctifie them, obſerveth, that he had a care of his children, not only in reſpect of their bodyes, providing ſo well for them, that each one had his houſe and meanes to live well in this world, but alſo in reſpect of their ſoules, that if they had through infirmity ſinned in any thing, he would eftſoons have them ſanctified, by confeſſing and humbling their ſoules, and expreſſing their penitency, and waſhing themſelves by contrition of heart, by externall waſhing of themſelves and cloths by water. Whereby moſt Parents are reproved as very faulty, in that all their care for their children is in reſpect of the body, they having little or none for the ſoule, and that they may from time to time be ſanctified and cleanſed from the ſinnes, to which by the corruption of nature, or through infection by others, they are addicted. This man *Job*, who was but a *Gentile*, ſhall riſe up in judgment againſt ſuch Chriſtians and condemn them. *Ferus.* *Note.*

Again, *Job* held an hand of power and rule over his children, being come to mens and womens eſtate, and having families of their own, to awe them in caſe of ſinning, as all good parents alſo will endeavour to have by their grave carriage of themſelves towards them, and learning and diſciplining them well when they are young. All Parents would have their children likewiſe to honour them as long as they live; but becauſe they carry not themſelves thus honourably towards them, neither lay a foundation of this when they are young, all their authority is by undutiful children ſhaken off, if they be once grown up men or women. But ſuch children are by the example of *Jobs* children to be reproved, eſpecially, that having ſuch good Parents as he was, regard not their charges, to be ſanctified, to live holily, and not as the prophane ſort, as there are too many that do. *And* Job *roſe up early in the morning, and offered burnt offerings*: Theſe were properly offerings for the expiation of ſin, ſome young, fat, and perfect beaſt without blemiſh, being taken and killed, and then wholly burnt with fire to aſhes to the Lord, upon which doing, the ſinner ſtanding and confeſſing his ſinnes, obtained mercy and forgiveneſſe. This office of ſacrificing before the Law, long before which *Job* lived, perteined to every man, as we ſee in *Cain* and *Abel*, who both brought their offerings; but afterwards it ſeemeth to have been reſtreined to the firſt borne, for he was the Prieſt of the Family. After this, Iſrael being grown into a Nation, and brought out of *Ægypt*, to avoid confuſion in the ſervice of God, the Tribe of *Levi* was ſanctified and ſet apart to this Office for all the firſt-borne of Iſrael, and more particularly out of that Tribe, *Aaron* and his ſonnes, as is plainly declared in the Law. Here *Job*, as piety bound him, and it was lawfull for him to do, killed and offered ſeven whole burnt Offerings, or ten according to the number of his children, both ſonnes and daughters, and this he is ſaid to have done all the dayes, *Hebr.* that is, when one feaſting day was ended, he roſe up early the next morning and ſacrificed, and this he did till the times and days of their feaſting were over. Thus *Jerome Epiſt. ad Eagrium, Olympiodorus in catena, Genebrard in Chronol.* Some think that all his ſacrificing was together upon the 8. day. And his diligence herein is to be noted, when he conceived that ſome ſinne had been by his children committed, he uſed no delay, but next morning betimes took a courſe for the expiation thereof: whence we ſhould learn in generall, if we have been overtaken with ſinne by infirmity, not to lye therein, but ſpeedily by repentance and faithfull prayer (whereby we offer Chriſt as it were in ſacrifice, that immaculate Lamb to the Father, when we pray in his name) to riſe up againe, and then we ſhall be pardoned. And in particular, becauſe feaſting can hardly be in all the company without ſinne, both to be very carefull at ſuch times, that we offend not: and after eating and drinking to pray to God to pardon our exceſs, being carryed by our ſinfull appetite, and all our vain talk, yea our evill thoughts in the diſſoluteneſſe of our minds at ſuch times. *Note.* *Note.*

Now there was a day when the ſons of God came to preſent themſelves before the Lord, and Satan came alſo among them. *V. 6.*

Before

Before I enter upon theſe words to open them, I think it not amiſſe to ſhew, that *Gregory*, although hee acknowledgeth this to be a true Hiſtory, yet he ſaith it all allegoricall. *Job* is ſignifying mourning, ſetteth forth Chriſt, a man of ſorrows, he dwelt in the land of *Huz*, ſignifying counſell, this ſetteth forth Chriſts wiſdome and counſell, for which he is by *Iſaiah* called Counſellor, *He was perfect and upright*, ſo was Chriſt indeed, without all ſin, and *feared God*: So it is ſaid of Chriſt, *That the ſpirit of the feare of the Lord was upon him. He had 7. ſonnes*, Chriſt 12. Apoſtles, who were perfect through the Spirit, with which they were extraordinarily indued: for 7. is a number of perfection, and being divided into 3. and 4. the firſt number being multiplyed by the ſecond, or the ſecond by the firſt make 12. *And three daughters*: So beſides the Apoſtles, who were ſtrong as ſonnes, Chriſt hath ſome weaker children. who are as daughters, I meane the people who are not ſo intelligent, but yet they believe the bleſſed Trinity, God the Father, Son, and holy Ghoſt, by which they may be ſet forth by three. For his allegoricall application of his 7000. ſheep, to the ſheep of Chriſt, as hee calleth the faithfull: however there may be ſome colour for this, yet when he commeth to make allegories of the 3000. Camels, 500. yoake of Oxen, *&c.* he attempts ſo divers wayes to make theſe out alſo, that I thinke nothing ſolid therein. But he hath his Morals alſo hereupon: *Job* dwelling in the Land of *Uz*, meaning in Counſell, is every faithfull perſon, becauſe ſuch mourn in regard of ſin and miſery in this life, and taking counſell from the word of God, and thereby underſtanding what great happineſſe is to come, he ſigheth after it. Whereas the wicked of the world either not knowing, or if they doe know that happineſſe, yet contemning, or ſetting light by it, in compariſon of the profits and pleaſures of this world, mourn not for their ſinnes, but laugh and are merry, wiſhing that they might live here alwayes. And as *Job*, ſo every true faithfull perſon is juſt in his doings, and right in his faith, fearing God, and eſchewing all ſinne, becauſe he knoweth that in fleeing ſin the feare of God conſiſteth. He hath alſo 7. ſonnes, that is, the ſpirit of God with his ſeven-fold gifts, Wiſdome, Underſtanding, Counſell, Fortitude, Knowledge, Piety, and the feare of the Lord: And three Daughters, Faith, Hope, and Charity, which as ſiſters muſt be joyned to the other 7. or elſe we are not compleat Chriſtians. But having Wiſdome, Knowledg, *&c.* together, with them we are. Moreover he hath 7000. ſheep, which are cleane Beaſts, that chew the Cud, who is full of ſpirituall and holy meditations, doing alſo good to others, as ſheep beare fleeces to cloath us withall. And he hath 3000. Camels, who humbleth himſelfe through love to beare the burthens of others, although he be higher and ſtronger; becauſe the Camel is a high and ſtrong Beaſt, yet ſubmitteth himſelfe to carry heavy burthens for thoſe that uſe them: and in the 300. it is againe alluded to the Trinity, and faith in the Trinity. He hath 500. yoak of Oxen, that liveth and laboureth honeſtly in his calling, keeping good correſpondency and agreement with his neighbours, whereſoever he becometh: And 500. She-Aſſes, that acknowledging his own ignorance, beareth with other mens follies, becauſe the Aſſe is a ſimple creature, and made to beare heavy burthens. The ſeven ſonnes feaſt every one in his day, when the ſeven Graces or Gifts of the Spirit feaſt the mind, as it were, and make it to rejoyce in Wiſdome, whereby wee doe *ſapere* or ſavour heavenly things; for when a man doth ſo, he hath great comfort, as in feeding liberally at a Feaſt: Then cometh the day or time of Underſtandings feaſting, wherein a man having only ſome generall perceivance of divine things before, underſtandeth, and ſeeth more particularly into the myſteries of the word, and hath great joy therein; then Counſel cometh and makes his Feaſt, when a man attaineth to that underſtanding and government, that he doth all things according to reaſon by good advice and counſell. Next cometh Fortitude, putting away the feare of men, and filling the mind with courage, becauſe hee well knoweth it to be the right for which

Gregor.

Iſa. 9. 6.

Iſa. 11. 1.

which he ſtandeth, and whatſoever loſſe hee ſuffereth, ſhall be abundantly recompenced by him: for whoſe ſake, and hereof he hath great joy, as in being feaſted. Then cometh Piety and makes his Feaſt, by filling the bowels of the heart with the works of mercy: and knowledge his feaſt, by filling the belly of the heart ſo, as that the famine of ignorance is overcome. Laſtly, Feare makes his Feaſt, when by ſuppreſſing pride in regard of things well done in this preſent life, he refreſheth the mind with the hope of a greater elevation to come in heaven, as with moſt delicious meate: whereas theſe ſeven ſonnes feaſt one another, implying, theſe ſpirituall gifts doing the like, it is, when they meet altogether in the ſame perſon, as they doe in every one, that is ſpirituall. For wiſdome to ſavour things ſpiritual without underſtanding, is but zeale without knowledg; and underſtanding without zeale profiteth not, no more doth Fortitude without Counſell, being but temerity: nor Counſel without Fortitude: Piety without Knowledge, is but blind devotion; and Knowledg without Piety bringeth but the greater condemnation, and Feare without Fortitude degenerateth into timerouſneſſe, making a man unfit for any couragious action. And the ſonns call for their 3. Siſters, *Faith*, *Hope*, and *Charity*, when theſe are joyned unto them in all things, as without which they cannot be acceptable. For *Jobs* ſending to ſanctifie his ſons, and offering for them burnt offerings, this he doth, who becauſe even the gifts of the ſpirit are imperfect in him, conſidereth of every one of them; and for his imperfections humbleth himſelfe in prayer, that wiſdom may not elevate him, nor underſtanding cauſe him in his ſubtle diſquiſition of things to run into errour, that counſell whilſt it is multiplyed confound him not; that Fortitude whilſt it cauſeth confidence, precipitate not; that Knowledge puffe not up, nor Piety maketh to decline into crooked wayes of devotion, and that feare be not turned to deſperation.

Now there was a day when the ſonnes of God came to preſent themſelves before the Lord, and Satan came alſo among them. Verſ. 6.

The vertues of *Job* being hitherto ſet forth, now it is ſhewed how contrarily the good Angels of God and Satan, that is, the evill Angels were therefore affected towards him. The good Angels as rejoycing and glad for all thoſe things come, and as it is moſt probably meant, relate them to the Lord to his praiſe: but *Satan* having great envy hereat, came to extenuate them, & to detract from him. Whereby we may ſee to our comfort, that the good Angels of God are about us rejoycing at our well doing. and are ready to relate the ſame before the Lord: ſo that no good which we do ſhal be forgotten, but had in remembrance with him, and in his good time rewarded in heaven. *Note.* And we may alſo ſee to ſtirre us up to circumſpection in all things, that wee have alſo evill angels about us, who are diligent to eſpy our ſins and errours and to accuſe us therefore before the ſame higheſt Judge. Wherefore, as wee would rather rejoyce in Gods holy Angels ſet to guard us, and not give Satan, who deadly hateth us, any advantage, let us flee all ſinne, and conſtantly goe on in well doing, and then we ſhall reap in due time, and Satan ſhall be confounded, as he was when he entered the Liſts againſt *Job*, for he was made the more famous, and Satan more odious. But here we muſt take heed that wee conceive not God to be ignorant of things done here upon earth, till that he hath intelligence hereof given him by his Angels; for he is omniſcient, and wee and our doings can no where be hidden from his ſight, but he uſeth the Miniſtry of his Angels about us and our doings, to goe out and return with joyful tidings of our wel doing, to ſhew his tender care over his faithfull ſervants in condeſcending to our weakneſſe, who cannot think our ſelves ſo ſafe, as by having a Guard moſt ſtrong and mighty ſet about us continually; or that our well doing ſo much regarded, as by having Spectators in all places ſet to take notice thereof, and to make mention thereof before the Lord. *Note.* Pſal. 139.

Again, that which is here ſaid is likewiſe ſpoken in condeſcending to our weakneſs,

weakneſs, who give one another to underſtand things done by ſpeaking, and coming into the preſence of them to whom we ſpeak: For God and his Angels, good or bad, are ſpirits, and therefore ſpeak not one to another by an audible voyce, as wee that have bodies and Organs of ſpeech doe; but Gods ſpeaking to them is by making them to know his will, and their ſpeaking to him, by tacite ſuggeſtions of their deſires, good or evill. And it is to be noted here, that the Lord ſaith nothing to the good Angels, called his ſons; but for the evill, he asketh him, *Whence comeſt thou Satan?* Hee asketh him not, becauſe he knew not, but becauſe that which he goeth about, and doth in every place is wicked; and he ſpeaks of workers of Wickedneſſe, as if he knew them not, only becauſe he doth not approve, but hateth their doings. The goings out, and returnings of his ſons he knoweth, and liketh well, and their doings; wherefore he asketh not them, but heareth them coming to him, and accepteth them. And although he ſpeaketh to wicked ſpirits and men, as not knowing them or their wayes, yet he doth, and the thoughts of their hearts alſo, and will bring them to Judgement. For Satans anſwer,

Ferus.

Matth. 7. 21.

Pſal. 14. Eccleſ. 12. 14.

Verſ. 7. *From compaſſing the earth, and walking up and down in it.*

This ſpeech of his is by the Apoſtle *Peter* made up thus: *Your adverſary the Devill goeth about like a roaring Lyon, ſeeking whom he may devoure.* By ſonnes of God, *Chryſoſtome* will never have Angels of God underſtood, becauſe it is ſaid, *Heb.* 1. *To which of the Angels ſaid he at any time, thou art my ſonne, &c.* Some again on the contrary ſide ſay, that by the ſons of God in the Old Teſtament, his Angels are meant in every place, expounding therefore that of the Sons of God ſeeing the Daughters of men that they were faire, of the Angels. But the reaſon of *Chryſoſtome* is too weak; for that place to the *Hebrews* proveth only, that Chriſt had more honour done him by God, then the Angels, no one of them being ever called his begotten ſonne: and it was a manifeſt errour in ſuch as held the Angels to be meant by the Sons of God, *Gen.* 6. as I have there ſhewed; men then are meant there, and Angels here. *Thomas Aquinas*, becauſe it is ſaid, *the ſonnes of God came and ſtood*: but of Satan, only that he was amongſt them, noteth, that Satan was there by compulſion, they voluntarily; but they ſay better, that gather Satans impudency from hence, intruding himſelfe amongſt them in the proſecution of his malicious ends. Some note, that the Angels who ſtand for the faithfull, are many, Satan but one, ſo that they have there more friends then enemies, and therefore ſhall ſpeed well in the Court of Heaven, do the Devill what he can to the contrary.

Chryſoſt.

Gen. 6.

Tho: Aquinas.

Verſ. 8. *And the Lord ſaid unto him, haſt thou conſidered my ſervant* Job, *&c.?*

Verſ. 9, 10. *Then Satan anſwered, Doth* Job *feare God for nought? haſt not thou made an hedge about him, and about his houſe, and about all that he hath?*

Verſ. 11. *But put forth thine hand, and he will curſe thee to thy face.*

There being all manner of good in *Job*, and nothing wanting to make him moſt glorious upon earth, but to put him into a combate with the mightieſt Enemy that man hath, that is, the Devill, of whoſe power ſee *Epheſ.* 6. 12. that getting the victory, he might ſhine in patience alſo, as he had done in other vertues, now the Lord takes order thus to magnifie him alſo, and to make him a pattern to all other men.

Haſt thou conſidered my ſervant Job, *&c?*

God is brought in thus ſpeaking to Satan, and Satan anſwering him, to ſhew the great envy of Satan againſt the righteous, his indefatigable indeavours to deſtroy ſouls in all the earth, and what notice God takes of mens well doing in this world, againſt thoſe, as *Ferus* ſaith, that hold that God careth not for humane affairs, for he both doth, and will praiſe them that do well, and this is more then to have the praiſe of all the world; in regard of which the Apoſtle ſlighteth that as nothing worth, ſaying, *Whoſe praiſe is not of men but of God.* It is as if he had ſaid, Thou Satan, I know that envy which is in thee againſt *Job* hath brought thee hither at this time amongſt my

Ferus.

Rom. 2. 29.

ſonnes,

ſons, but to thy ſhame be it ſpoken, *Job*, a mortall man in the midſt of the infirmities of fleſh and blood is my faithful ſervant, & thou, a ſpirit created pure, and having no fleſh and blood to tempt thee, haſt played the Apoſtate: He is ſuch an one as is not to be found again upon the earth for perfection, uprightneſſe, the fear of God, and eſchewing evill, thou a deceiver, and lyer, and enemy to all goodneſs, and a daily practicer of all manner of evil. And this could not but be a great vexation to the Devill to heare him, whom he ſo greatly envyed, thus praiſed; But I ſay, God is brought in ſpeaking thus, and then Satan, becauſe this is not to be conceived to have been done according to the relation, but becauſe men when they have to doe one with another in conference about a third perſon, are wont by ſuch ſpeeches to declare their good will or enmity towards him: The love and good will of God towards righteous *Job* and all juſt men is thus declared, and Satans envy and hatred, as by a Proſopopœa.

Doth Job *feare God for nought?* &c.

Here it appeareth that Satan, the Devill, the old Serpent, hath not his names without cauſe: for he hateth good men, as Satan ſignifieth, and is an adverſary to them: He is a Detractor and Accuſer, as *Diabolus* or Devill ſignifieth: Or a doer of all evill and miſchief that he can, and by his ſubtlety like a Serpent, projecteth how he may bring his malicious ends about. If he can, he wil make a man proud of his wel doings: but if he cannot, he will extenuate all that he doth, as nothing worth, as being done only out of a mercenary mind, the good being followed only ſo farre forth as he is dearly waged thereunto.

Touch him in all that he hath.

Satan ſpeaketh thus, as intimating that he could do nothing againſt him without Gods permiſſion; for if he could, hee would not have ſpared him hitherto, bearing ſo deadly an hatred againſt him. But that he can doe nothing againſt any creature of God without it, appeareth, in that the legion of Devills being caſt out of the man poſſeſſed, asked leave to enter into the Herd of Swine, before they could enter into them; that if we feare God as *Job* did, we may not feare what Satan or any of his inſtruments can do unto us. *Note.* Matth. 8.

And the Lord ſaid unto Satan, All that he hath is in thy power, onely upon himſelfe put not forth thine hand. Verſ. 2.

It may ſeem ſtrange that the Lord by the inſtigation of Satan ſhould commit all that *Job* had into his hands: can this be thought juſt towards one, that alwayes ſo devoutly and faithfully ſerved him? But the end of the Lord in his thus doing muſt be conſidered: It was not for any evill, but for the good of *Job*, that he left *Jobs* goods and children unto him as the ſequel ſhewed: For he did but bring him into the liſts as his Champion to combate with Satan to foile and overcome him by his admirable patience and conſtancy in his ſervice in the middeſt of all his ſufferings to his greater praiſe, and Satans greater confuſion. And when he had gotten ſo famous a victory, he crowned him by doubling his bleſſings upon him, in children, worldly goods, and long life in peace and proſperity: And by his example he gave encouragement to all his faithfull ſervants in all places to the worlds end with the like patience to beare their loſſes and croſſes whatſoever they be, and of how long a continuance ſoever, not fearing what the Devil or wicked men can do unto them. *Note.*

And Satan went forth from the preſence of the Lord. That is, having licenſe given him, he immediately goeth about his malicious work of diſpoiling *Job* of all that he had: And it is noted firſt at what time he did it.

There was a day, when his Sons and Daughters were eating and drinking Wine in their eldeſt Brothers houſe. Verſ. 13.

The ſubtle Serpent knowing, that when Men and Women make merry together, by eating and drinking liberally, it can hardly be without ſin, as

was before noted, took this opportunity to do *Job* all the miſcheiſe here related together, not only to provoke *Job* to impatience, but to diſcourage from ſuch meetings of Bretheren in love, and to deſtroy if he could, both the Bodyes and Soules of his Children at once. And *Gregory* here further noteth; that their feaſting in their eldeſt Brothers houſe at this time, when this Judgement fell upon them, ſheweth, in what danger men are, when he that is Watchman over others, is given to drinking of Wine, contrary to the Precept of the Apoſtle 1. *Tim.* 3. In the 14. 15. 16 17. 18. 19. verſes, the miſcheifes done by the Devil to *Job* are declared, and the news hereof was brought unto him.

Gregory.

Verſ. 14. First, *The Oxen were plowing and the Aſſes feeding by them, and the Sabeans fell upon them and took them away*, &c. This Judgement is aggravated by this, that the Oxen were taken away, when they were plowing, the hope of a crop of Corn to come of plowing, and ſowing of the Ground, being thus fruſtrated, beſides the loſſe of ſo many Cattell.

Verſ. 16. Secondly, *Whilſt he was ſpeaking, another came and ſaid; The fire of God fell from Heaven and hath burnt up thy Sheep and thy Servants*, &c. This was a more grievious Temptation then the firſt, which was but a loſſe by men: For ſtill there is comfort to a faithfull perſon, that God is not againſt him, but favoureth him, but when God ſhall ſeem to be againſt him alſo, what comfort can he then have? Then immediatly comes news of another Judgement: *The*

Verſ. 17. *Caldeans made out three Bands and fell upon the Camels and carried them away*, &c. Nothing remaining of all his Subſtance before commemorated, but three thouſand Camels, in regard of which he might have had ſome comfort, now they are taken away alſo and his Servants ſlain: And to make up the meaſure of his Sufferings to the full, another cometh: Immediatly after another came and ſaid; *Thy Sons and Daughters were eating and drinking*

Verſ. 18. 19 *in their eldeſt Brothers houſe, and behold there came a great wind from the Wilderneſſe, and ſmote the four corners of the houſe, and it fell upon the young men and they are dead.* For his Cattell being all loſt, but his Children ſtill remaining he might have had ſome comfort from them, but they being ſlain alſo, here was the greateſt extremity of miſery in this mortall life. And yet this was more aggravated by hearing it to have been done by Gods Hand, for who but God can raiſe the winds, and cauſe great Tempeſts, or the Devil, the Prince of the Ayre by his permiſſion? And this muſt needs afflict *Jobs* Soule, the more that this was done at ſuch a time, as probably they were moſt ſecure, eating and drinking, being ſpoken of by our Lord, to ſhew the great

Luk. 17. 27. ſecurity of the wicked World at the day of Judgement, as of the Sodomites, when fire and brimſtone came down from Heaven, and deſtroyed them. But

Verſ. 20. what did *Job*, when he heard all this? *He aroſe and rent his Mantle, and ſhaved his Head and fell down upon the Ground, and worſhiped, and ſaid*;

Verſ. 21. *Naked came I out of my Mothers Womb, and naked ſhall I return; the Lord gave, and the Lord hath taken away, bleſſed be the name of the Lord.*

A ſingular example of patience, and conſtancy in ſerving God, worthy the imitation of all the Faithfull: In rending his Garments, ſhaving his Head, and falling down to the Ground, he did according to the common manner of men, in times of great calamity: For piety expelleth not nature ſo, but that the

Note. Godly as well as others are affected at loſſes and great ſufferings, but herein was the difference, *Job* worſhiped and praiſed God ſtill, as not being diſcouraged, or made to deſpaire, for all this of Gods favour. For in ſaying, firſt, that he worſhiped God; then that he bleſſed his name, he in the laſt words expreſſeth, what he meant by the former, he blaſphemed not, being by his ſufferings inraged againſt God, after the manner of wicked men, who have nothing in them, but nature, but contrarywiſe he bleſſeth and praiſeth him, as acknowledging, that he was able and would make all things to work together for the beſt unto him, as it is promiſed to all that love God, and are

Rom. 8. 28. his elect, which he alſo intimateth by ſaying, As it pleaſeth the Lord ſo come things

things to paſſe. And in his bleſſing of God, what ſaith he? *Naked came I*: as if he had ſaid, it was Gods goodneſſe toward me, that I had any Poſſeſſions and Children, for I came naked into the World having nothing, and when I depart again out of this life, I ſhall carry away nothing, but then at the leaſt I muſt be ſtript of all again, I do not therefore count theſe worldly things mine own, but the Lords; for whom it is free as to give ſo to take according to his own good pleaſure: No reaſon therefore why, as if he had wronged me herein, that I ſhould for this loſſe go from his worſhip and ſervice, nay I will not, but ſerve him ſtill with my praiers and praiſes: And ſo ſhould we that beleive in God alſo, not being diſheartned for any evills in this life befalling us. And in ſaying, *The Lord giveth, and the Lord taketh*, not the Lord giveth, and men, or the Devil take away, although he was not ignorant, that even the Divill was an agent herein, to caſt down fire, and to ſtir up ſo ſtrong a tempeſt: He herein teacheth us in our ſufferings in any kind, not to look at the Inſtruments, or ſecondary cauſes, but up to God: For he only is able to ſmite us, and without his permiſſion they can do nothing againſt us; Thus alſo *David* ſaid touching *Shimei* raying upon him and curſing him. *He curſed, becauſe God had him curſe.* *Note.*

In all this Job *ſinned not, nor charged God fooliſhly.* Verſ. 22.

Job that was praiſed before his ſufferings, now is prayſed again for his perſevering in the feare of God, keeping him from ſinning under ſo great, and grievous ſufferings: and truely it ſheweth a man excelling all other famous men o the World, being under ſo ſtrong temptations, not to ſin by impatience of mind, or by uttering fooliſh and raſh ſpeeches againſt God: And as this tendeth to his exceeding great praiſe, ſo it reproveth us, that when we ſuffer but a little, can have no patience, but murmure and fret and vex hereat without all reaſon. For the laſt words, *He charged not God fooliſhly*, *Calvin* noteth, that Heb. it is, *Put not upon God any unreaſonable thing*, the word תִּפְלָה ſignifieth properly *inſulſum, unſavoury*, the meaning is, although he had done ſo by him, as could not have been expected, yet he acknowledged that God ſaw good cauſe, why he thus ſuffered him to be tempted, and herein he reſted: And the like conſideration ought we to have in all our ſufferings, and then doubtleſſe wee ſhall likewiſe have the praiſe of true patience. For this is not to beare evill only, as ſome are thought for this to be patient, but to look up to God, that afflicteth us, and becauſe we beleeve he doth it, and he knoweth good reaſon why, to ſubmit to his Will, and Wiſdome, bleſſing him therefore as being fully aſsured that it is beſt for us to be thus dealt withall, although we ſee not how for the preſent, for afterwards we ſhall. For *Jobs* rending of his Garments and polling his head, I have further ſhewed that in thoſe hot Countries, wherein they were more ceremonious then we are in this cold, they had this cuſtome, amongſt others, to rend their Garments and cut off their Haire, or to teare it off for ſorrow, and therefore herein *Job* did after his country manner, to ſhew what greif peirced his heart, that his refraining of himſelf from going further in his paſſion, and even then breaking out into the praiſes of God, who ſmote him, might be the more admirable. For as *Calvin* alſo ſaith, for a ſtock or a ſtone to ſuffer any thing patiently is no praiſe, ſo for a Stoick or ſtock-like or mad man that feeleth not, neither is ſenſible of miſery: but for a man that is peirced in his heart with extream greife, yet to moderate himſelf, and to celebrate Gods geſts and praiſes, this is a thing commendable indeed. *Calvin.* *Note.*

Gregory upon all this, from Satans comming and ſtanding before the Lord amongſt his Sons, *Moralizeth* thus: The Sons of God ſtand before him, when the Faithfull have good and Heavenly meditations in their mind, for thus they ſet themſelves as it were before God: And Satan thruſts himſelf in amongſt them, when he ſuggeſteth evill thoughts into their Minds, but it is ſhewed that God finds theſe out for them, and makes them known unto them, becauſe they not diſcerning Satan to be there, the Lord by asking him; *Gregory.*

Whence comeſt Thou, diſcovereth him, when he drew this anſwer from him. *I came from compaſſing the Earth and walking to and fro in it.*

For what is here ſet forth by the Earth But the Earthly, or naturall part of man? wherein he is not ſaid to flee, but to walk to and fro, Intimating his aboad here. ſeeking to take advantage by the fleſh to tempt us to things againſt which the Spirit moveth us: Then the Lord to ſhew his ſpeciall providence over the Faithfull, asketh him ſaying, *Haſt thou conſidered my Servant Job?*

Seeſt thou how little thou proficeſt by thy evill Suggeſtions with my faithfull Servants, that are not like others, who are altogether carnall and earthly, but walk uprightly before me, when thou haſt aſſaulted them to the uttermoſt by thy Temptations; then Satan replyeth. *Doth Job feare God for nought*, haſt not *Thou hedged him about, &c.?* That is, this were ſomewhat indeed if he ſtood by his own ſtrength, but thou ſtrengthneſt him to ſtand, and yet upbraideſt me by him, that do what I can, ſuch a man ſtill continueth in his uprightneſſe. *But touch all that he hath*, let me alone by my Temptations to bring him low, that he may ſee, that he hath of himſelf no good in him, but is full of ſin and evill. Then the Lord, to make the grace in the Faithfull to ſhine more, permitteth him thus to do. And now all that he hath is ſmitten, only he cannot by all this touch him, that is, his heart, for this God keepeth ſo, as that howſoever he be tempted, yet life is herein preſerved: Whereby he is borne up, when he is moſt filled with feare and deſpaire in reſpect of his infirmities, and the worthleſneſſe which he ſeeth in himſelf, as the Apoſtle, who ſaith, *In me, that is in my fleſh, there is no good, And miſerable man that I am, who ſhall deliver me from the Body of this death?* yet by and by to ſhew that life was upheld in him, he addeth, *Thanks be to God through our Lord Ieſus Chriſt in my mind I learn the Law of God although in my Members the Law of ſin.*

Rom. 7.

For their eating and drinking wine in their eldeſt Brothers houſe, this ſetteth forth the comfort that is in ſuch as are indued with Virtue through Faith, which is, as it were, the eldeſt of all graces, and hereby only we can have true Joy, but without it, not: For without *Faith it is impoſſible to pleaſe God. Jobs* renting his Garments and ſhaving his Head ſetteth forth the ſad condition, wherein the Faithfull ſometimeare through temptations, but or ſomuch as they were born naked, & void of all good: And that they know is the gift of God, in hope that it will pleaſe him to give, and increaſe again, that which of his own good will he hath ſo freely given. They fall to bleſſing and praiſing of him, not dobuting but to be reſtored.

Heb. 11. 6.

CHAP. II.

IN this Chapter another time ſtanding of the Sonnes of God before him, and Satans being amongſt them to move the Lord to permit him to ſmite *Job* in his perſon, is ſet forth. For the three former verſes, they are the ſame with Chap, 1. 6. 7. 8. And therefore need no Expoſition, Verſ. 4. *Skin for Skin and all that a man hath will he give for his life.*

Verſ. 4.

Verſ. 5. *But put forth thine hand now, and touch his Bone and his fleſh, and he will curſe thee to thy face.*

Verſ. 6. *And the Lord ſayd unto Satan, behold he is in thine hand, but ſave his life.*

Ferus. This is the reply of Satan to the Lord commending *Job* again, as before, and adding, *Although thou moveſt me againſt him, to deſtroy him without cauſe.* What meaneth the Lord to ſay thus, is not he the juſt Judge of all the world, and will he then deſtroy any mans poſſeſſions, and take them away without cauſe?

To

To this *Ferus* answereth well, these words without cause, or in vain, may be understood two wayes. *Ferus.*

First, When any thing is done, but the end of doing it is not attained, so the Devill moved God against *Job*, and his Motion being granted, yet he attained not his end, to make *Job* through impatience to blaspheme. But yet on Gods part, this destruction came not upon *Job* without cause, for his end was attained, to make the patience of *Job*, and his Faith to shine the more, and so to make him the more illustrious, and by his example, suffering so patiently such greivous things to stir others of his Faithfull servants up to patience, and to make them confident and courageous against the devill in all his assaults and to confound him.

Secondly, When any thing is done in Judgment against a man he not deserving it: and thus *Job* was afflicted without cause; for although all men be sinners, and so God may justly lay his Judgments upon them, yet the Faithfull are by Faith justified from all their sinnes, and therefore there is nothing in them for which they can now be judged: But for the Tryall of their Faith and Patience, and consequently for their greater future good, and glorification, it is not strange for the righteous Judge of all to suffer Satan to winnow them. *For the momentany afflictions of this life do work unto us a surpassing weight of Glory that shall be revealed.* 2 Cor. 4. 17.

To this effect *Ferus*, a Fryer; To be noted the rather because the present Fryers and Preists do teach to the contrary, that the Faithfull have sufferings layd upon them to satisfy the Justice of God in respect of temporall punishments due for their sinnes, as Christ hath satisfied for the Eternall, and if this were so, how can it be sayd, that *Job* suffered without cause? Now to proceed to V. 4.

Skin for skin, and all that a man hath, he will give for his life. Vers. 4.

It is as if he had sayd, thou hast hitherto touched him no further then he may well patiently bear: there be more men then he, that suffering the losse of all their worldly Goods, have been very patient men in danger of drowning at sea, cast their Goods forth to lighten the ship, and save their lives, and being in their Enemies hands, will give all their substance for a Ransome, that their lives may be spared: neither are Children so deare unto them, but, their own lives are dearer; according to the saying, *Proximus sui quisque sibi, every one is neereſt to himselfe*, and the skin and flesh of another, whether child or servant is not so much to him, but if his own skin and Body be untouched he may bear it: But herein the Devil shewed his malice and subtilty, for *Job* did not only bear all his losses patiently, as others, even naturall men, have sometimes done, but also prayed God therefore, as never any man before him did, so that herein *Job* was singular, as also the Apostles afterwards, who praised God, that they were counted worthy to suffer for the name of Christ. The word rendred life here is נפש *the Soul*, but his life is herby meant, when the Lord permitted Satan to smite *Job*, in his Body; saying, *but save his life.* Act. 4.

A thing well to be noted, that although God sometime giveth Satan power over the Goods and Bodyes of his Children, their skin and bones, as is here sayd, yet that which is the principall thing, the life and Soule, he reserveth to his own protection, not permitting him to have any power over this; that no righteous man be discouraged, when hee readeth of *Jobs* being given into Satans hands, for it is but to suffer in things lesser and transitory, but still to without danger of suffering the losse of the Soul which is eternall, *Note.*

And Satan knowing, that God would not suffer him herein to touch *Job*, dareth not to move him any further then about his Bones and his skin. But it is to be noted, that he was so malicious, that he is not satisfied with so great a blow given to *Job* in his Substance and Children, but he desireth to have *Note.*

have him tormented to the uttermoſt, and that he is moſt ſubtill to accompliſh this, that we may in nothing think ever to be beneficed by him, how well ſoever he ſeemeth to deal with us; ſometime helping men to Moneys, ſometime to recover things loſt, and ſometime to health in moſt dangerous ſickneſſes. And that not being ignorant of his ſubtiltyes, we may do all dilligence to learn out of the word to be Wiſe, that he may not circumvent us as the Serpent did *Eve* to our everlaſting ruine.

Verſ. 7. *So Satan went forth from the preſence of the Lord, and ſmote* Job *with ſore boiles, from the ſole of his foot unto his Crown.*

Verſ. 8. *And he tooke him a Potſheard to ſcrape himſelfe withall, and he ſate down among the Aſhes.*

Gen. 14. He is ſayd to go out from the preſence of the Lord, that goeth about any malicious practiſes, as *Cain* is ſpoken of likewiſe: the Angells are ſayd to aſcend to God, and to deſcend, and to ſtand before him, but no where to go out from his preſence, for this is to go out full of Wrath, Malice, and Indignation, and the Good Angells never do; but both evill ſpirits and men do. And this is in this ſenſe rightly ſpoken of them, becauſe they have not God in their wayes; and wiſh themſelves out of his preſence the more licentiouſly to commit evill. Now that it is here meant thus, appeareth becauſe he went and moſt cruelly ſmote *Job* with a ſore diſeaſe, no part of his Body being ſpared, but both ſore, and mattery, and ſo loathſome to behold, and full of extream paine; for the matteryneſſe of his ſores, is implyed, in that it is ſaid he ſcraped them with a Potſheard, by which circumſtance alſo his miſery is the more agravated, he hath no oyntments nor baths to leniſie his ſoreneſſe, neither lay he upon a ſoft Bed, but upon the Ground in aſhes, heavy and ſorrowfull: for ſo men in ſorrow ſtrew aſhes upon themſelves, or duſt of the Earth. That this ſuffering of *Job* and the greatneſſe of it may be the better conceived, ſome compare it with that of *Lazarus*, touching which *Chriſoſt.* reckoneth up nine particulars aggravating it.

Chriſoſt. de Lazaro.

First, His extream poverty.
Secondly, His Sores, of which he was full.
Thirdly, He was deſtitute of all humane help.
Fourthly, He lay upon the Ground.
Fifthly, He was ſick and very weak.
Sixthly, He ſaw the plenty wherein *Dives* lived; for although he minded him not, yet it could not but greive him the more, when he compared together his Welfare and Pleaſure, and his own ſufferings.
Seventhly, He was unparrallel'd, no man being in that miſery in this World, that he was in.
Eighthly, He was for this evill thought of, a varlet and wicked man, and unworthy of any mercy.
Ninthly, Which yet I cannot think, he knew not of the reſurrection: So *Job* was moſt poore, full of ſoares, no man did help him, but he ſcraped himſelfe, he alſo lay upon the Ground, and could not but be very weak, not being able to eat any thing in 7. dayes, three men of great wealth and Dignity were in his eye, cenſuring him as an Hypocrite, and for Parallel he had none, but he beleeved the reſurrection, and herein his miſery was yet greater then that of *Lazarus*; becauſe he had been ſo opulent, and mighty, and bleſſed with Children, but now had loſt all: his ſufferings were alſo greater then thoſe of the wicked Egyptians, whoſe not only boyles, but all their ten plagues one runneth through, and ſheweth that *Jobs* were yet greater.

Job 19. 25.

Pineda,

Verſ. 9. *Then ſayd* Iobs *wife unto him, Doſt thou ſtill retain Integrity? Curſe God, and dye.*

Philo. Calde paraph. Genebr. Who *Iobs* Wife was, ſome take upon them to determine, as *Philo Judeus*

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the *Cald. Paraphr.* and *Genebrard* in Chronol. and ſome Jews go further, ſaying, that *Iob* had a moſt faire Daughter by his Wife *Dinah* whom *Potipher* married, and that of her came *Aſenaz* whom *Ioſeph* married. But all theſe are but conjectures, and there is no certainty in them: It may ſeem ſtrang, that when all his Children periſhed, that his Wife was preſerved ſtill alive: Touching this, diverſe conjecture diverſly. Some that God would have her ſpared, that being brought to ſo great poverty, ſhe might beg for him: Some that ſhe was ſpared, becauſe ſhe was one with him, from touching whoſe life Satan was reſtrained: but the moſt common received opinion was, that Satan ſpared her, that by her he might be yet further tempted to curſe God. So *Tertullian, Ciprian. Auguſt. Chriſoſt. Stephanus, Proſper, Gaudentius*: And this ſeemeth moſt probable, becauſe his words ſo fitly agree, with thoſe of Satan before uſed, *He will curſe thee to thy face.* *Tertull. Ciprian. Auguſt.*

* For the temptation of the Wife is of greateſt force, as that old Serpent found once by experience. When by his inſtigation *Eve* tempted *Adam* to eate of the forbidden Fruit: Therefore *Chryſoſt.* calleth her *the apteſt and ſtrongeſt Inſtrument*, wherewith the Devil could fight againſt *Iob*, and *Nazianzen* the *hope of calamity*. And of Wives in generall, *Seneca* ſaith, that they are kept by the councell of *Megara* and the furies for the extream miſery of Kings, and ſome to diſgrace ſuch women: the more ſay, that the ſame word which ſet forth *Adams* Wife without an aſpiration ſignifieth a woman, but with an aſpiration, a Serpent, which yet holdeth not, unleſſe it be meant ח being put for ה and ׳ for ו for the word ſignifying a Beaſt or a Serpent is חפה But to let ſuch ſpeculations paſſe, and to come to her ſpeech. Only we may firſt take notice: That *Chryſoſt.* ſaith, ſome think, that the Devil in the ſhape of *Iobs* Wife ſpake thus unto him, and not ſhe: And if not yet he thinketh, that the Devil ſpake by her, for he ſtirred her up: As he did ſometime by the Serpent to *Eve*, for he ſaith, that ſhe was by a diabolicall fury ſtirred up, and as a ſtrong Engine uſed to a Wall of Adomant, which *Iob* was. For the words of *Iobs* Wife, *Curſe God and dye.* It is thought that ſhe uſed many more words, as that he ſaw now by experience, that he had no priviledge by his ſo conſtant ſerving of God, but that it befell him as to the moſt wicked, therefore ſhe perſwaded him now ſeeing there was no hope, that he ſhould live long in ſuch extremity of paine, to blaſpheme and curſe God by uttering all the virulent words that he could againſt him in way of revenge for dealing thus cruelly with him. Some ſeeing there cometh no more good of ſerving God, give this thy piety over, and fall to another courſe of life more licentious, happily if thou doſt ſo it will be better for thee, for it cannot be worſe with thee, then now it is; Some, provoke God by blaſpheming him, to kill thee out of Hand, that thou mayſt inſtantly be rid of thy paine. Laſtly, Some blaſpheme God, that by the Law paſſing upon thee for it, thy life may be taken away, which now is irkſome to thee: but this laſt way I cannot think it to be meant, becauſe that although amongſt the Jews, it was death to blaſpheme or curſe God, yet who knoweth that it was ſo amongſt the Gentiles, who were idolators. Yea they commonly blaſpheme the true God, as *Pharaoh, Sennacherib* and *Benhadad* King of *Syria*. Neither is the ſecond opinion more probable; for change the courſe of a mans life, one may do, and yet not blaſpheme or curſe God. Therefore the firſt and third are to be preferred, betwixt which, there is little difference, where as ſome will not have the words expounded curſe; but *Bleſs God*, it is to be noted that although the word ברך ſignifieth to bleſſe, as well as to curſe: yet it is the ſame that was uſed before by the Devil ſaying, *He will curſe thee to thy face*: And therefore ſhe ſeemeth in uſing Satans wrod to ſpeak from his mouth, and not in a contrary ſence. Yet *Cajetan* rendring it by bleſſing ſaith; it is ironically ſpoken, as if ſhe had ſaid, ſurely thou doeſt very worthily, to hold on in bleſſing God in the midſt of all thy Sufferings, even go on ſtill ſo to do until the death, *Nazianzen.* *Chryſoſt.* Verſ. 10. *Tho: Aquin. Lira.* *Chriſoſt. Apollonius. Baſil.* *Cajetan.*

death: But thou ſhalt but ſhew thy ſelfe a fool in ſo doing, bleſſing, and being rewarded with a tormenting death.

Calvin. *Calvin* alſo ſeemeth to be for this, concluding, that which way ſoever it be taken, all comes to one iſſue, ſhe ſought to drive him to deſpaire and to utter, in ſtead of bleſſing God, any words of impatience and diſcontent at Gods doings in way of revenge before he dyed. And this is implyed in his anſwer. *Thou ſpeakeſt as one of the fooliſh women.*

Verſ. 10.

Ferus. Where by this *one*, *Ferus* underſtandeth *Eve* tempting *Adam*, and bringing him and his Poſterity to miſery, as if he had ſaid, this did *Eve* once moſt fooliſhly, by the inſtigation of the ſubtle Serpent, move her Husband to ſin, how is it then, that thou conſidereſt not that the Devil now attempteth the like by thee againſt me?

Shall we receive good things at the hands of God, and not receive Evill? If this be come upon me by Gods providence, as we are not to doubt, but it is, let us remember how much good we have received from him in the former part of our life; We had great ſtore of Subſtance, upon which we lived plentifully from day to day; we had Children alſo to our greater comfort, and Servants to wait upon us, and lived in the beſt manner: if therefore now the wheel be turned, and we be made as low, as we were then high, let us weigh the one againſt the other, and not deale by God, as if he had never dealt favourably with us; Like Perſons ungratefull to their Benefactors, who if they go not on continually to do them good, will declaim againſt them, as much as ever they have extolled them. Againe when I had the Goods of this World, we could not, unleſſe we were fooles but acknowledg them to be momentany, and not ſuch as could laſt alwaies with us: And as it is in reſpect of Goods, ſo in reſpect of bodily health; for, it is common to all men, ſometime to injoy health, and then come grievous ſickneſſes and diſeaſes to many. And as the one ſort is momentany, ſo is the other, wherefore it were great folly as not to reioyce in the one, ſo not to be patient in the other, but to think alwaies in this tranſitory life to continue in one eſtate: Moreover it is a point of wiſdome rather in this afflicted eſtate, to ſeek to the Lord, the great Moderator of all things, according to whoſe will they come to paſſe, to be again propitious and favourable to us, as he out of his goodneſſe is inclinable, then to break out through impatience to the uttering of any words, whereby he may be further provoked. For if I having ſo duly ſerved him and lived alwaies in his feare, ſuffer yet theſe grievous things at this time, by men or Devils, who have wrought me this miſcheife by his permiſſion, how can I but expect greater ſufferings, if by curſing God, as thou wouldeſt have me, I provoke him to wrath againſt me? If ſuch things be done to the green Tree, what ſhall be done to the dry? If to a man perſiſting in his integrity, being full of the Sapp and moyſture of grace, much more in the caſe of having this grace dryed up, and becoming as waſt wood, which is fit for nothing but the fire: ſhall I be in danger of being made fewell, for the fire of Hel for evermore? Moſt worthy conſiderations to be had in the mindes of us all in the time of miſery; that for no ſufferings we break out through impatience to the diſhonouring of God, that ſmites us by what Inſtruments ſoever, but rather the more we are afflicted, we be the more devoted to his ſervice, turning and ſeeking to him, as the Prophet exhorteth, and then we may be in good hope of an happy iſſue out of all our trouble, as *Job* had, and is promiſed, *Let us turne to the Lord, for he hath ſmitten us, and he will heale us.*

Note.

Hoſ. 6. 1.

Now when Jobs three Friends heard of all this evill that was come upon him, They came every one from his own place: Eliphaz *the Temanite*, Bildad *the Shuhite*, and Zophar *the Naamathite, for they had made an agreement together, to come to mourn with him, and to comfort him.*

Verſ. 17

Having ſhewed, how he was tempted by his Wife; now the coming of his

his three Friends unto him, beginneth to be related, and afterward what they ſaid further to vex him, and to try his patience, by laying hypocriſie to his charge, They ſhewed themſelves indeed at the firſt to be friends in that they were moved with compaſſion, at the hearing of his miſery, and took their journey with an unanimous conſent unto him to comfort him. For they are true Fr ends that ſhew themſelves friendly in adverſity, they that are friendly and come in proſperity, but not in adverſity; are but trencher friends, who ſeek to the rich for their own good, not for his: when he hath not wherewith they may be any more benefited, they will no more come at him; according to the ſaying: *Whilſt thou art in proſperity, thou ſhalt have many Friends, &c.* And this is the friendlineſſe of moſt Chriſtians, to our ſhame be it ſpoken, when there was ſuch friendſhip even amongſt Heathens, as ſhewed it ſelfe in adverſity and poverty: But ſome make a queſtion, whether they were true friends or no; becauſe, when they had been awhile with him, they fel ſo foule u on him; but they are called his friends, becauſe they ſeemed ſuch, as *Herod* is ſaid to have been ſorry, when the Head of *John* Baptiſt was asked by the Daughter of *Herodias*, becauſe he ſeemed ſo; *Olympiodorus*, yet better ſaith, that they were true friends and kinſmen, being all of the poſterity of *Eſau*, as he was; and that coming with a good intention to comfort him, by the Divils temptation, they were carried a contrary way to ſpeak againſt him: For their hearing of *Jobs* diſeaſe, *Origen* thinketh, that the Divil might declare it to them, to move them to go for his own ends, before touched upon; ſome that the good Angels made it known unto them, that they might go to comfort him, being wiſe and religious men alſo, as their ſpeeches after following ſhew: For it is not likely, but that *Job* was choice in making friendſhip with men, as *David* profeſſeth, that his delight was in the excellent: And *Abraham* is ſaid to have had his three Friends that went to war with him againſt the enemies of *Lot*, *Aner*, *Eſhcol*, and *Mamre*; It may be both; that the Divil, and good Angels alſo, for diverſe reſpects, brought the new of this unto them: but without any ſuch meanes, by common fame, or report, which fleeth apace abroad; eſpecially touching the ruine of great men, they might eaſily come to heare of it, hebeing known to be their friend: As *Abraham* was ſeen tould of *Lots* captivity that he might be an help to him. And indeed for true Friends to beare a part with a man in miſery is no little lightning of the burthen, under which he groaneth, as when more ſhoulders bearing up the ſame weight, make it the lighter: For the time of the coming of theſe men nothing is ſaid; but it is ſet down next in order, after his wives ſpeaking as before: It is moſt probable, that ſo ſoon as they heard certainly of his miſerable caſe, they appointed a time to go unto him together, but being, as it is conceived, Princes alſo ſometime, muſt come between for their affaires at home, ſo that many daies of *Jobs* ſore diſeaſe were paſt before they came unto him.

Dum fueris fælix multos numerabis amicos: Nullus ad amiſſas ibit amicus opes.

Olympiod.

Origen.

And when they lifted up their eyes afar off and knew him not, they lifted up their voyce and wept: And they rent every one his Mantle, and ſprinkled dust upon their heads towards heaven. And they ſet down with him upon the ground ſeven daies and ſeven nights, and none ſpake a word unto him, &c. Verſ. 12. 13.

All this ſhewed the greatneſſe of their griefe, and conſequently the greatneſſe of his miſery affecting them ſo much, that by ſimpathyzing with him, they were ſo taken, that they never ſpake or took any ſuſtenance in ſo long a time; but ſate mourning upon the ground, to ſee their friend to be ſo greatly changed in his outward frame, that for the boyles upon him, they could not know him to be the man. Here was that of the Apoſtle fulfilled, *Weep with them that weep*: And this is indeed to comfort our friends and neighbours in miſery, to beare a part of their ſorrow with

Calvin. them. But as *Calvin* noteth, they fayled, in that through aſtoniſhment they continued ſilent ſo long a time, and ſpake nothing to comfort him: And it ſeemeth by their ſpeeches afterwards, that when they ſaw him in this caſe, they changed their opinion of him, thinking him, for all his ſhew of godlineſſe to be a wicked man, and a caſtaway: So that all that time moſt probably, they meditated how to ſpeak unto him; to the ſame effect, we ought contrariwiſe, when we come to viſit and comfort the ſick and afflicted, not only to be affected with ſorrow, but alſo to ſtudy to ſpeake ſomething whereby they may be comforted the better to beare their miſeries; or to bring them into ſuch a condition by repentance and godly ſorrow wrought in them, that they may be capable of true comfort, if their life hath been ſuch, that there is need thereof.

Note.

Gregory. Morally, *Gregory* noteth hence: That as Satan put a ſpace betwixt his firſt and ſecond ſmiting of *Job*; ſo he dealeth with the faithfull in regard of temptation: We muſt not think, when we have been tempted, and have once overcome, that henceforth we ſhall be aſſaulted no more: But after one, we muſt prepare for more encounters. He ſmiteth with boyles from the ſole of the foot, to the crown, when from leſſer temptations, he aſcendeth and proceedeth to greater, to the corrupting of the Soule, ſo far forth as that it mattereth, by ſome corruption made to break, the life yet being ſaved, by the abiding of grace ſtil in the heart: Whereby a man ſcrapeth theſe ſores, as it were with a potſheard, by ſtrictly looking into his ſins, and ſeverely judging himſelfe therefore, rigorouſly afflicting his Soule with ſorrow and contrition: Then he alſo lyeth upon the ground in aſhes, when he thinketh vilely of himſelfe: As *Abraham* ſpeaking to the Lord ſaid, I am duſt and aſhes, for ſo much more ſhould we do, even when God graceth us moſt, as he did him, by vouchſafeing to talk with him, and to make him of his counſel: whereas ſome through the leaſt meaſure of grace, are contrariwiſe puffed up, and have high thoughts of themſelves; whereas *Job* was further tempted by his wife, this ſheweth the temptation of fleſhly cogitations alſo added to theſe of Satan, which yet he manfully reſiſteth: whereas wicked men having them, are taken with them, and overcome. Laſtly, as *Job* was all theſe wayes tempted, and yet here was not an end, but his friends came under a colour to vex him yet more; So ſome vices ſeeming to be vertues, do more indanger the faithfull, if they take not heed thereof: as anger and revenge coming under the colour of juſtice, remiſsneſſe under the colour of mercifulneſſe, and the feare of men under the colour of humility, making a man to yeild obedience, and to ſubmit unto them againſt Gods precepts. Theſe three ſpecially, as *Jobs* three friends, are apt to deceive us: but there be more alſo, as *Elihu* came alſo afterwards, of which we muſt likewiſe take heed; as hypocriticall outward performances of good duties pretending to be piety. But theſe masked vices coming to the faithfull in miſery and ſorrow, knew him not, that is, came without effect in him, yet they will comply with him, by rending their garments, by weeping, by ſitting upon the ground, and putting duſt upon their Heads: For Piety is ſet forth by weeping, Diſcretion by rending the garment, the affection of workes by duſt upon their heades, and *Humility by ſitting upon the Ground.*

Gen. 19.

CHAP III.

Verſ. 1. 2, 3. *AND Iob opened his mouth and curſed his day, ſaying, Let the day periſh wherein I was born, and the night wherein it was ſaid, There is a man child conceived.*

After ſo long ſilence, *Iob* finding no eaſe of his intolerable pangs, changeth his tune, and ſheweth no further patience by bleſſing God; but much

much weakneſs being overcome by paſſion, and curſing the day of his Birth. Yet ſome Expoſitors think, that this is not to be expounded literally, but altogether allegorically. Or that *Iob* ſpake thus, not as in his own, but the perſon of a wicked man. And to prove this, they reaſon from the commendation given him before, and in the end, he being juſtified by God, to have ſpoken more rightly, then any of the other men, who came to viſit him. But as *Ferus* ſaith, *Iob* is not ſaid, as before, not to have ſinned in thus ſaying; neither can he be excuſed from impatience ſhewing herein. Rather it is to be held, that the Lord, who before ſtood by him, now for a time left him, to try what is in man, even the beſt man living, if he be not ſtrengthened by God continually. The like we may ſee in *David*, ſometime being moſt courageous, and ſometime full of feare; courageous againſt *Goliah*, fearefull when *Saul* perſued him: So *Jeremiah* and *Peter*; yea the Son of man, Chriſt himſelfe cryed out as forſaken of God, when he ſhewed not himſelfe in mercy to him hanging upon the Croſs, but as a ſevere Judge againſt him ſtanding in our ſtead, and made him ſin for us, although this feare and paſſionateneſs in him was no ſin, for he knew none: Theſe words then came from *Iob* as effects of his extream pangs and Sufferings, whereby he was carryed to ſpeak thus unadviſedly, as the moſt righteous may be, as not being for a time, through the ſenſe of paine themſelves. But theſe paſſionate ſpeeches God imputed not to him for ſin, and therefore he afterwards juſtified him in all that he ſaid; Yet not to animate us in our greateſt ſufferings to do the like, but to ſhew us our weakneſs, that we may ſtrive daily to be more and more ſtrengthened to all patience, and long ſuffering, and when through weakneſs we fayl, be comforted and ſeek help of God to come out of moſt impetuous temptations: We may think, as *Peter*, before we be tempted, that we have ſtrength enough to ſtand; but as it was with him in the time of temptation, ſo we may feare it may be with us: As a man in health thinketh, when he ſeeth another in ſickneſs impatient, he would not be ſo in the like caſe: But coming alſo to be tryed, he can as ill beare it, as that other man.

Ferus.

2 Cor. 5. 20.

Note.

Gregory will by no meanes have it taken as literally ſpoken, becauſe it is not probable, that having ſtood ſo firmly hitherto, both when his Children and Servants and all his Subſtance was loſt: Yea and his Body alſo ſore ſmitten, being provoked by his Wife hereunto, he could not yet be moved to any impatience or curſing, and is it then probable, that now nothing provoking him, yea having his freinds about him, bearing, by their ſorrow, part of his burthen with him, that he would break out into impatience and curſing, as not being able to beare his miſery any longer? Moreover, let his words be taken literally, and what ſenſe is in them?

Gregory.

Let the day be curſed, wherein I was born: *And let it be dark*, becauſe that day was long ago paſt, and can never be again: And whereas he wiſheth, that he had dyed ſo ſoon as he was born, for this ſavoreth not, as coming from one that knew he was born in ſin: And therefore if he dyed before he was born again of water and of the ſpirit, he could not be ſaved, and that this could not be without circumciſion then, or baptiſme now: Therefore upon theſe reaſons, we are driven to ſeek out the meaning of his words, as not being of literall, but altogether of an allegoricall underſtanding: Now to curſe cometh ſometime from God, who curſeth in his juſtice; As he did the Serpent, and the Earth for mans ſake, when he had ſinned; ſometime from holy men, as they are moved by way of propheſie, by the ſpirit of God: As *Eliſha* curſed the Children of *Bethel* that mocked him, and *Noah Canaan* the Son of *Ham*; And ſometime from envy and wrath in man, and this curſing only is evil, and by the Apoſtle forbidden, ſaying, *Bleſs my Brethren and curſe not.*

Iob then might curſe here, and yet not ſin, but ſpeak by the ſpirit of God, and not of impatience. But what ſhall we underſtand then by the day,

which he curſeth, verily by this Day, we may underſtand, the whole time of this mortal life; Which he by thus ſaying, and *Let it be turned into darkneſs*, foretelleth, that it ſhall have an end, and then there ſhall be no light here any more: All the Heavenly Lights fayling, and the Heavens themſelves, and ſo all ſhall be darkneſs, as it was ſaid in the beginning, that darkneſs was upon the face of the Earth. He meaneth not then the day of his Nativity in particular only: But the time, wherein both he and all others are born in ſin and miſery into this World; for which he ſayeth not, the day of my Creation, for Man was made righteous, but of my Birth, of which it is ſaid: I was Conceived in ſin, and born in iniquity. *And Man that is born of a Woman is full of miſery* &c. And he ſayeth. *Let that day periſh*, that is be no more; For periſhing is two waies: either by being in an evil caſe, or when a lightſome day is darkned, or ceaſing to be, and in this latter ſenſe it is ſpoken, for when light vaniſheth, and perpetuall darkneſs cometh in ſtead thereof, the day ceaſeth to be any more, and ſo
Rev. 10. 6. time, according to which the Angel ſwore, That time ſhould be no more. He alſo by the Day here underſtandeth, the Devil with his flattering Temptations, whereby he pretendeth light and comfort: As when he perſwaded *Eve* to eat of the forbidden Fruit, *Yee ſhall be as Gods*, ſaid he: But through harkening to him they were made moſt miſerable, *Job* then prayeth that the Devil may periſh, and that the day and light by promiſing which, that is the good and comfort, with which he beareth ſilly men in hand, if they yeild to his Temptations, may be turned into darkneſs unto them, that is, appear to tend to diſcomfort and miſery, and that this will be the iſſue of them, that they may not be ſeduced hereby.

Verſ. 4. *Let not God regard it from above, neither let the light ſhine upon it.*

That is, Foraſmuch as the evill angels were altogether ſpirits, and ſo had nothing infirm in them, whereby they might be tempted to ſinne, but were light as the day, yet proved rebellious againſt their Creator, let not them be repaired or reſtored again by any mercy from God ſhewed unto them; although through his pity to man ſinning, being clad with fleſh, that is, infirmity, he be by Chriſt reſtored. For this is by the Pſalmiſt pointed out, ſaying,
Pſalm 78. he *Had mercy upon him, for he knew that he was fleſh*, and ſinned by infirmity.

Verſ. 5. *Let a cloud dwell upon it, &c.*

That is, Let the Devill lye in darkneſſe, chained and tormented for ever, wherein he prophecyeth of the ſtate wherein hee ſhall be after the day of judgment, although he be not yet confined to that place of torment, yet then he ſhall.

Verſ. 6. *As for that night let darkneſſe ſeize upon it, let it not be joyned to the dayes of the yeare, nor come into the number of moneths.*

This is a further amplification of the ſame day before ſpoken of, ſometime called day in regard of that it had been, and ſometime for that it ſhould be, as alſo the Devill at the time before ſpoken of to be made darkneſſe for ever, and not in appearance an Angel of light any more.

Verſ. 7. *Let that night be ſolitary, let no joyfull voyce come therein.*

That is, Let the Devill lye ſolitarily in that darkneſſe, and none of Gods elect people come there, as he deſireth, if he could poſſibly deceive them.

Verſ. 8. *Let them curſe it, that curſe the day, who are ready to raiſe up their mourning.*

The vulg. which *Gregory* followeth, *Who are ready to raiſe up Leviathan.* Thus alſo Hebr. Let the holy Angels declare to all the world the curſed condition of thoſe that fell, even they that are ready to raiſe up their additament, as the word *Leviathan* ſignifieth, that is, men who fell by the Devils deceit: but the elect of them, to whom Angels miniſter, ſhall be raiſed up againe by grace, and be added or joyned to the Angels in heaven, whoſe number

number was diminiſhed by the fall of millions, but by men elected ſhall be made up again.

Let the ſtars of the twilight thereof be darke, let it looke for light, but have none, neither let it ſee the dawning of the day. Verſ. 9.

By the twi-light underſtand Hypocrites, who give ſome little light by the good works that they doe. But for ſo much as their intention is not good, for *They doe all to be ſeen of men*; the very ſtarres of this their twi-light are made dark, when they are detected by ſome foule ſinne that they fall into, which darkneth their ſtar-light, as it were, whereby they ſeemed before to ſhine as ſtars in the midſt of a crooked and perverſe generation. *Let it looke for light, but finde none*: That is, for Chriſt, who is the true light, but not find him to have any true comfort by him: *Nor let it ſee the dawning of the day*: That is, have my true ſaving knowledg, which is the beginning of theſe lights ſhewing it ſelfe to the heart, according to that of the Apoſtle: *Till the day dawne, and the day-ſtar ariſe in your hearts.* 2 Pet. 21.

Becauſe it ſhut not up the doors of my mothers wombe, nor did ſorrow from mine eyes. Verſ. 10.

What mothers womb is here meant, it being underſtood, as before, of all mankind ſince the fall of *Adam*? Paradiſe may be meant by this mothers womb, becauſe man was there, as in the womb without all ſorrow, till that being tempted and ſinning, he was put forth, and filled with ſorrow and miſery, ſins procuring the opening of the way, and thruſt him out thence, being called the not ſhutting of the doors.

Why dyed I not from the wombe, and give up the ghoſt when I came out of the belly? Verſ. 11.

That is, O that I had then apprehended the death and deſtruction to follow upon my ſinning, whilſt I was in tempting! For then ſhould I never have come out of that belly wherein I was ſo quiet and free from all ſenſe of miſery, as followeth, *Verſ.* 13. So that the words of *verſ.* 12. *Why did not the knees prevent, and why did the breaſts give me ſucke*, are a continued complaint of that which he and we all did in *Adam*, conſenting, and being delighted with the temptation, as the Infant with the Mothers milk, yea and with the ſinne, which we excuſed, and ſought to hide. And the reſt which man ſhould have had, which he meant, in heaven; For mankind being multiplyed in Paradiſe, if he had not ſinned, ſhould never have dyed, but have beene tranſlated from thence to heaven, there to reſt for ever. And he ſaith,

With Kings and Connſellors of the earth, which built deſolate places for themſelves. Verſ. 14.

Hereby meaning Gods faithfull Miniſters, who rule amongſt his people, and give them counſell in their teaching what to doe to be ſaved: For they goe immediately after death into the place of bleſſedneſs, and their good hearers together with them, recovering that ſtate by Chriſt, which we loſt by the firſt mans ſinning, although we muſt now goe through death hereunto; but if we had not ſinne, without dying.

Which built deſolate places for themſelves.

That is, when others have their minds full of tumults, and worldly troubles, theſe putting all ſuch things from their minds, make them places, as it were to be in alone with God, ſetting their minds only upon heavenly things: For thus they are, although in the frequency of men, yet as men dwelling alone here in deſarts. Thus *David* deſiring one thing of God, *viz. To dwell in his houſe*: and *Mary* chooſing that one thing which was neceſſary, made themſelves deſolate places.

Or with Princes that had gold, who filled their houſes with ſilver. Verſ. 15.

Who are Princes, but the ſucceſſors of the firſt Preachers, the Apoſtles, that were as Kings, the Rectours of Churches, of whom the Pſalmiſt ſpeaketh. *Inſtead of fathers thou ſhalt have children, which thou mayeſt make Princes in all lands.* Theſe have gold, when they have ſpirituall wiſdome and faith, Pſal. 45.

Revel. 3. faith; for ſo it is ſaid, *I counſell thee to buy of mee gold tryed in the fire*, and *faith more precious then gold.* And the ſilver wherewith they fill their houſes are divine Sermons and Orations, of which their hearts are full, and then

1 Pet. 1. 7. they are uttered by them; for of the words of God it is ſaid, *They are like to*

Pſal. 12. *pure ſilver tryed ſeven times in the fire.*

Verſ. 16. *As an hidden untimely birth, as Infants that never ſaw light.*

That is, As thoſe holy men before the Law, that being led only by the light of nature, whereof ſome indeed have their names and famous acts recorded, as *Abel*, *Enoch*, *Abraham*, *Noah*, *Iſaac*, *Jacob*; but moſt lye hidden, and no remembrance of them is come to us, but as abortives they are without names, yet at reſt with God, in whom they beleived and with whom they walke continually: And as *Infants dying before they ſee the light*, were all ſuch both before the Law, and under the Law, who lived not till the coming of Chriſt in the fleſh, yet believed in him, of whom it is ſaid, *Many Kings and Prophets deſired to ſee my day, and ſaw it not.*

Verſ. 17. *There the wicked ceaſe from troubling, and there the weary be at reſt.*

That is, the wicked Gentiles, who, before the coming of the Goſpel amongſt them were diſtracted by being carryed after divers vanities; but being hereby converted, they alſo finally come to have reſt here, and the weary through the heavy burthen of their ſins, as our Lord hath ſaid, *Come to mee all yee that travell and are heavy laden, and yee ſhall finde reſt unto your ſouls.*

Matth. 11. 28. *There the priſoners reſt together, they heare not the voyce of the oppreſſor.*

Verſ. 18. The priſoners or bound ones, are thoſe that feel themſelves bound with the bonds of naturall corruption, from which they cannot during this life get looſe, but hereby they are terrified, as they that live under a Tyrant, who daily oppreſſeth them. In this caſe *Paul* was, who was ſo fettered by

Rom. 7. his naturall corruption, that he was as a poor Captive lead away, and caſt into priſon hereby, and this he calleth his fleſh. And *David* complaineth of his ſins, taking ſo faſt hold upon him, that he could not look up. But being once in this place, all ſuch ſhall be then at reſt, and be troubled with no op-

Revel. 7. preſſors any more to fill their hearts with ſorrow, according to which it is ſaid, *They ſhall ſorrow no more, but have all teares wiped from their eyes.* Of our being ſubject to vanity, and bound as it were, hee by the Apoſtle *Paul* ſpeaketh, ſaying, *The creature is ſubject to vanity, but ſhall be brought into the glorious liberty of the ſonnes of God, and ſet at liberty.* And in another

Rom. 8. place of himſelfe he ſaith, *Deſiring to be diſſolved, and to be with Chriſt.* That

Phil. 1. 27. is, be looſed: And what doth this imply, that he counted himſelf bound here? And who is the Oppreſſor or Exactor here ſpoken of, but the Devill, who ceaſeth not by his temptations to exact upon the faithfull? but there ſhall be no Devil any more thus to moleſt us, and even whilſt we live here, he heareth not his voyce, that reſiſteth his temptations.

The ſmall and great are there, and the ſervant is free from his maſter. That

Verſ. 19. is, all who have any true grace, although but little in compariſon of that, which is in others, every one yet being here placed higher or lower, as he hath abounded more, or hath had a leſſer meaſure of grace and virtue. *And the Servant is free from his Maſter*, becauſe he that once had been a Servant of

Joh. 8. ſinne, as he is called, that committeth ſinne, but whilſt he lived, turned therefrom, is now free from all danger of being brought into this ſervitude any more, ſinne being now plucked up by the roots: As the Ivy growing in a ſtone

Rom. 6. wall when it is broken downe, as it could never be before, but remaining ſtill

Heb. 12 as a root of bitterneſs troubled even the beſt, and as tinder apt to take the fire of temptation, to inflame with ſinful luſts.

Wherefore is life given to him that is in miſery, and life to the bitter in Soul?

Verſ. 20. That is, Why doth the World ſmile upon the Faithfull to tempt him by the flatteries thereof in profits and preferments to ſin, or frown upon him by adverſityes and miſeries, to diſcourage and diſhearten him to indanger his

his Soule, by impatience and diſcontent? For in regard of theſe dangers, to which in this life he is continually ſubject, it is irkſome to him to live here, and he deſireth rather to be diſſolved and to be with Chriſt.

Who long for death, but it cometh not, and dig for it more then for hid Treaſures. Verſ. 21.

They are ſayd here to long for death, that deſire totally to be mortified to ſin and to the world, taking no pleaſure in the honours, and preferments hereof, yet cannot, but will he nil he, honours and publick imployments are put upon him, and hereby he is hindred in the work of mortification. But he is ſaid to dig for it, as for his treaſures, that is ſeeing a treaſure in heaven ready to be beſtowed upon him, that laboureth in this work, he doth, as he that digging for a treaſure hid in the ground, when he findeth that hee is neer unto it, work the more earneſtly in digging till he hath gotten it into his poſſeſſion.

Why is light given to a man, whoſe way is hid, and whom God hath hedged in? Verſ. 23.

The Vulgar *hath compaſſed about with darkneſſe* Hebr. either hedged in *Thornes, or covered or blindfolded*, it is סכך ſignifying either, but becauſe hiding his way, was before ſpoken of, by another word, this of hedging, is rather to be preferred. By a man, whoſe *way is hidden*, underſtand him that laboureth in the work of mortification, before ſpoken of, and yet neither knoweth certainly, that what he doth is approved of before the ſtrict Judge of the whole world, nor whether the end of the way wherein he goeth, ſhall be everlaſting bleſſedneſs For as *Salomon* ſayth, *There is a Way that is right in a mansown eyes, but the end thereof is death.*

But this is not true touching all men, for he that believeth, and in uprightneſs of heart laboureth, to do all good, and to eſchew all evill, is ſure that his way pleaſeth the Lord: If it be ſayd, but he may not perſevere, and then he ſhall not be ſaved. *Sol*: He that hath begun this good Worke will perfect it in the day of the Lord Jeſus. But many there are that have light or comfort here in regard of the good end to which they ſhall come; yet being upon deceitfull grounds, that end of their way to which they ſhall come indeed, is hidden from them, and yet they are hedged as with thornes, that is, ſuffer by ſharp and pricking Judgments, as they that ſuffer by the burning of their bodyes, but have not love. 2 Cor. 13.

For my ſighings come before I eat, and my roarings are poured out like the waters, Verſ. 24.

That is, before feeding upon the contemplation of the happineſs to come, I ſigh and mourn after it, according to which the Apoſtle ſaith, *We ſigh after the diſſolution of this earthly tabernacle*, &c. For he that is not thus affected towards the happineſs to come, and with the preſent ſinns and miſeries, cannot thus eat and be comforted. And to ſhew this greife is no ſmall greife in the truly faithfull, it is added, *My roarings are poured out like water.* Extremity of greife cauſing tears to break forth for ſinns paſt, being thus denoted, for which a ſimile is taken from waters. 2 Cor. 5.

The thing that I greatly feared is come upon me. Verſ. 25.

The vulg. *The feare, that I feared hapned to me*, That is, not knowing when God chaſtiſeth in love, and when in Juſtice, by way of taking revenge. This made me greatly afraid, leaſt my ſufferings ſhould be the effects of wrath and not of love as *David* ſaith, *Who knoweth the Power of thy wrath* which is ſo ſpoken, becauſe our minds are not able to conceive rightly hereof, but ſometimes that ſeemeth to be grace to us, which is wrath, and that to be wrath which is grace, and that God approacheth unto us, when he leaveth us, and that he leaveth us, when he approacheth in love to us.

I was

Verſ. 26.

I was not in ſafety, I had not reſt, neither was I quiet, yet trouble came.

The vulg. *Have I not diſſembled? have I not been ſilent? have I not been at reſt, and Indignation came upon me?*

Acc ording to which *Gregory*, whom I have hitherto followed in all this Allegoricall Expoſition, ſaith, the meaning is, being placed in this Dignity, ſo that I might think, ſpeak, and do what I would; for thus it is with men exalted above others: they have high thoughts of themſelves, which yet they hide from others, and are licentious in their talk, and doings, being never troubled at it, but think they may ſpeak and do what they luſt: But *Job* diſclaimeth this, touching himſelf; calling the firſt, a diſſembling, and the two next being ſilent, and at reſt, whereby he meant, that he diſſembled the great Dignity, of which he was, thinking low of himſelf, notwithſtanding the ſame; and inſtead of licentious ſpeaking, he was ſilent, not uttering any ſuch words, and reſted from practiſing evil, after the manner of other wicked Princes. And ſo do all the godly in honour, they repreſs their heart, from conſidering their own glory, they reſtrain their tongues from immoderate talking, and keep their work from wandring through unquietneſs: Whether the words be rendred thus Interrogatively or Affirmitively, as I ſee no reaſon but they may, the ſenſe cometh all one, I thought not my ſelfe ſafe, or in a quiet Eſtate, and at reſt: If I ſhould have been ſwayed by my greatneſs to do, as I might have been tempted hereby: And therefore had I a vigilent eye over my wayes, that I might not be thus tranſported. *And yet wrath or terror came*; for ſo נגע ſignifieth. And as *Gregory*, ſo *Iſidor.* and *Beda* expound all this Allegorically. But *Chriſoſt.* and ſome others adhering to the letter, yet excuſe *Job* from ſinning through impatience, in ſaying thus much. For *Chriſoſt.* ſaith, That *Job* did like a ſick man: Who being under the Phyſitians hands, whom he knoweth to be careful of doing all things for the beſt, uſeth all the patience towards him that may be: But in the extremity of his pain, hee layeth about him, and ſtrikes at the ſtanders by, and all things about him, but from the Phyſitian, he yet holdeth his hands for the reverence which he beareth towards him, and the awe in which he ſtandeth of him: So *Job* being in extrem pain and torment, and it yet continuing, in none of his ſpeches here, or which he uttereth afterwards, ſtriketh at the Lord, but at other things only, wherewith he thought he might be more bold. I for my part am much affected with the Allegoricall expoſition hetherto brought, and by me contracted to more brevity, and yet made more perſpicuous, becauſe I cannot think, that a man out of impatience againſt the innocent creatures, ſhould ſpeak ſo diſcreetly, holding out to ſuch a length; or were he never ſo much overgone with paſſion, that he ſhould magnifie the ſtate of all the dead, having it by faith ſo rooted and grounded in him: That a difference is in death put betwixt men in reſpect of weal and woe, reſting and being tormented: And ſpecially in bleſſing the condition of the greateſt in this world, Kings and Princes, who for the moſt part are worſt for Pride, Tyrany, Injuſtice, and licentious living. Therefore I cannot but think, that *Job* was even now full of the ſpirit, whereby he ſpake thus; yet as in a cloud, and obſcurely, that we might ſtudy to find out his meaning, in opening which, the light given by acute *Gregory*, whoſe peircing wit I cannot but admire, doth not a little avail: And truly here are many paſſages, not only moſt true, but tending to our ſingular comfort and edification if they be well conſidered: For which I thought it good thus to ſet them forth.

Cor a conſideranda ſua gloria repremunt, lingua ab moderata locutione ſtringunt, opus ab iniquietudinis vagatione cuſtodiunt.

Ambroſe, who is alſo for the myſtical ſenſe, upon V. 8. *That are ready to ſtir up Leviathan*, ſaith, That this is ſpoken of Chriſt, who he ſaw was to encounter with the Devil, and to overcome him: For by *Leviathan*, the Devil is commonly by the Fathers underſtood, *Job* 40. And Chriſt is ſpoken

ken of as ready to ſtir him up. They that follow the literal ſenſe ſay, That *Job* herein calleth upon the wicked, that work by the Devil, to curſe that night, or ſuch as go a fiſhing, becauſe a Whale is called *Leviathan*, but have no good ſucceſs, and therefore curſe ſuch a night or day, as unlucky. From hence to V. 14. There is nothing difficult touching the literal ſenſe: And upon this. *Then ſhould I have been at reſt with Kings and Counſellors of the Earth.* It is ſaid, the meaning is, I ſhould not have been in worſe caſe then others my fellow Kings and Princes, who being dead and laid in their Sepulchers feel no ſuch pangs as I do. Then V. 17. There the wicked ceaſe from tumult, that is, Either are made to be quiet, and ceaſe from their wicked practiſes: Or the righteous are no more diſquieted by them; whereas whilſt they live here, they are allwaies like the raging tumultuating, and can never ceaſe rayſing up troubles againſt them. Verſ. 17. Iſa. 57.

The man whoſe way God hath hidden &c. That is, The way of going out of this life, which he deſireth to do: But he findeth no meanes to get out; As one going upon the way, and coming at an hedge, through which he cannot break. Verſ. 23.

I ſigh before I eat. That is, I am ſo full of ſorrow, that even when I take my repaſt, I do it not without ſighing and lamenting. The meaning of this is plain, *The thing that I feared is come upon me.* I lived not ſo in proſperity, but I expected this day then; for I knew the uncertainty, and mutability of theſe worldly things: And therefore this hath not come upon me, for my confidence in worldly things. And ſince I was afflicted in my Children, whom I loſt, and my Servants and Cattle, I murmured not, nor complained againſt God, whereby I might provoke him, to lay this Judgement more upon me, I did ſilently and quietly beare all my loſſes, as it appeareth by that which he ſaid before, and yet lo what another heavy Judgment hath befallen me, & I ſee no end of it. And hetherto according to the literal ſenſe and morals made hereupon: Something alſo hath been touched upon, concerning the Allegoricall from *Job* to Chriſt, which may well hold, if we make ſuch an application in general, but not ſo particularly, as *Gregory* doth. *Job* was a figure of Chriſt, as was before ſaid in his Name and Country, if we look at their ſignification: As alſo in his extrem poverty to which he was brought from great riches, although ſo juſt a man, that none was like him upon the Earth. He was alſo aſſaulted by the Devils temptations, being hungry and alone in the Wilderneſs, and that not once, but ſundry times; as the Divil ſtired up *Jobs* Wife, and by her aſſaulted him being in pain, and alone, there being neither Children nor Servants about him, and then his friends by their invectives againſt him, laying to his charge hypocriſy, as the Phariſees likewiſe ſtirred up by the Devil, laid to his charge, that he was a deceiver and wrought by *Belzebub*. Again he was filled by his harſh uſage and ſufferings beginning to ſeize upon him, about the time of his great paſſion upon the Croſs, with ſuch anguiſh, that it drove him into an Agony, which made him ſweat ſuch a ſweat, as never was heard of, even drops of blood; and after this, as deſpairing, to cry out, *Eli, Eli, Lama ſabacthany*. When yet he neither ſinned by the heat of impatience, or the chill coldneſs of puſillanimity, or feare, as *Job* cryed out againſt the day of his Birth, and as impatient of living longer, not in a ſinful way, but as under a ſhew hereof, uttering miſticall things for our inſtruction, as may appear from that which hath been ſaid. How the allegory holdeth afterwards in the end, which the Lord made, ſhall be by his aſſiſtance ſhewed toward the end of this Book. Verſ. 24. Verſ. 25. Verſ. 26. *The Allegory.* Matth. 4.

CHAP IIII.

Verſ. 1. 2. *THen Eliphaz the Temanite anſwered and ſayd. If we aſſay to commune with thee, wilt thou then be greived? But who can withhold himſelfe from ſpeaking?*

Gregory. Here before I begin to ſpeak upon the words of *Eliphaz*, ſomething would be ſaid upon the ſignification of his Name, and the names of his other two Friends, upon which *Gregory* thus: Theſe three ſet forth Hereticks, who begin to ſpeak ſmoothly at the firſt, as if they meant no hurt to him, to whom they ſpeake, but only good, to purchaſe his benevolous attention, but ſoon come to ſpeak words which much hurt the hearer, and greatly trouble him, that we may beware of them, and not be drawn by the inticing words of their eloquence. *Eliphaz* ſignifieth *The contempt of God*, *Bildad oldneſs alone*, *Zophar* the *diſſipator of ſpeculation*: And by theſe three Names are aptly ſet forth three evill qualities in Hereticks, which are the grounds of all their wicked hereſies: For firſt they are proud and deſpiſe the plain and ſimple Truth commonly taught according to the word of God, and ſo do in effect deſpiſe God. Secondly, they have only the old Man with his deceitful heart in them, and nothing of the new, guided by the Spirit of God. Thirdly, They diſperſe and ſcatter abroad their own ſpeculations for truths, pretending ſometime the light of Revelations to make them the more acceptable: according to all which Popiſh Hereticks proceed. for they deſpiſing the ſingle word of God, the Canonicall Scriptures, as inſufficient, adjoyn hereunto, to ground their Errors upon, Apocriphals, Traditions of men, and many Inventions, for the better ſetting forth of the publick Worſhip of God, which in the Ceremonies by them deviſed, would be naked and contemptible. Secondly, They are ſet a work thus to doe by their own deceitful hearts carrying them on through the covetouſneſs and pride that is in them. Thirdly, How many revelations have been by them pretended to confirm their imaginary purgatory, their ſuperſtition about the invocation of Saints departed, and the adoration of Images, and the ſingle life of Prieſts? Neither do the Anabaptiſts differ much from them herein; for they pretend new lights and revelations, and are manifeſtly led by the old man, making them to deſpiſe God and his waies, going in crooked waies of their own, and not in the known waies of the Church of God.

Note.

Ferus. Touching the ſpeech of *Eliphaz*, Some, ſaith *Ferus*, think, that he ſpake but deceitfully, when he pretended his unwillingneſs to grieve *Job* by that which he ſhould ſay, and his conſcience inforcing him hereunto: But becauſe it is not a friends part, when he heareth his friend in his miſery breaking out into impatient ſpeeches, as if God had dealt worſe by him, then he deſerved, to hold his peace, but to tell him plainly of his fault, that he may repent, and uſe more patience: He rather thinketh, that *Eliphaz* ſpake in part as he ought to do, and as it is our part to do in the like caſe, that is, Not by the way of flattery to be ſilent, if we ſee cauſe of ſpeaking by reproofe to our deareſt friends; only in judging and charging him for his ſufferings, not to be the man that he took him to be, but hypocriticall and wicked, what a ſhew ſoever he made, this is ſinful and uncharitable, yea although, the perſon afflicted uttereth words of impatience, through the infirmity of the fleſh, in the extremity of his pain: But for reproving any ſin in our friends, we have a Precept. *Math.* 18, And *Salomon* ſaith, That the woundes of a loving Friend are better then the kiſſes of an Enemie: Moreover, our zeal for God, and to vindicate his juſtice in all his doings, ought to be ſuch, as not now to be ſilent, but to ſpeak, leaſt we be proved ſuch as love men more then God. Thus *Ferus* and that rightly: But for ſomuch as *Job*

Note.

Prov. 27.

ſinned

ſinned not by impatience any more now, then formerly, as hath been before ſhewed; *Eliphaz* did him wrong in all that he ſaid, yet not wittingly: For he loved him dearely, and came out of love to comfort him; but through ignorance, and I doubt not, but by the inſtigation of Satan, to vex *Job* yet more, for which as for men ſinning out of ignorance, the Lord commanded, that Sacrifices ſhould be offered both for him and the reſt of his friends: To proceed in the words of *Eliphaz*, V. 3.

Behold, Thou haſt inſtructed many, and ſtrengthened the weak hands, &c. *But now it is come upon thee, and thou fainteſt; it toucheth thee and thou art troubled.* Verſ. 3.

Is not this thy feare, thy confidence, the uprightneſs of thy waies, thy hope? In reproving *Job*, He firſt beginneth with laying to his charge, his not following his own inſtructions, given to others in the time of their miſery; in that he himſelf now was ſo faint-hearted, that he thought that the check, *Phyſitian heal thy ſelf*, might rightly be given unto him: And *Turpe eſt Doctori cum culpa redarguit ipſum*: *It is a ſhame for him that reproveth, and teacheth others, to fault in the ſame thing himſelf.* If *Job* had done ſo indeed, he might well have been blamed; or who ſoever doth ſo, as the Scribes and Phariſees, that ſaid and did not; for now thou art condemned out of thine own mouth. But if *Job* had been impatient in ſuch extreme miſery, whereas in his health and proſperity, he comforted others, and happely reproved them, for their impatient ſpeeches; that which rightly could have been gathered herefrom, were nothing elſe, but that a man in health and proſperity knoweth not his own weakneſs, although he truely feareth God, til he is brought to the tryall. For many think, as *Peter*, to be very couragious then: But coming to be tryed, their ſtrength to ſtand is nothing, as it was with him; yea and it is not to be doubted, but that theſe men themſelves, if they had been tryed, as *Job* was, would have been much more impatient, then he ſeemed to be. They ſinned therefore in this, that they dealt not with him, as conſidering themſelves, and their own weakneſs; as is commanded: *If any man be faln by infirmity, reſtore ſuch an one in the ſpirit of meekneſs, conſidering thy ſelf, leaſt thou alſo be tempted.* For the next word V. 6. *Is not this thy feare, thy confidence*, &c. In ſaying thus, he doth as it were deride him, for the words laſt uttered by him, Chap. 3. 25. 28. Where he ſpake of his feare and confidence, and reſt through hope, and quiet living, as if he had ſaid, Art thou not aſhamed to ſpeak of theſe things and yet makeſt ſuch impatient exclamations for being quiet, fearing God, and truſting in him, rather caſting away his feare, living ſinfully; ſo that thou mightſt juſtly in ſtead of being confident, deſpaire now; and in ſtead of being quiet, be ful of trouble, as thou art. Herein then, *Eliphaz* ſinned again by judgeing righteous *Job* to be a wicked man: And that this is his meaning, the next words, V. 7. doe declare.

Note. Matth. 23. 1.

Note.

Gal. 6.

Who ever periſhed being innocent? And where were the righteous cut off? He committed then the great ſin, of judgeing his Brother, of which it is ſaid, *Judge not, that yee be not judged. And how ſhalt thou that judgeſt another, eſcape the judgement of God?* For in regard of ones being ſmitten, to judge that hee is wicked, and not innocent and righteous; is to condemn many righteous men: As *Abel*, who was cut off by *Cain*, *Ioſeph*, that was caſt into a Dungeon, *David*, that was perſecuted by *Saul*: And *Abimeleck* ſlain, with eighty Preiſts more by *Doeg* in one day. Here before I proceed any further, in the ſpeeches of theſe men, it is neceſſary, that I reſolve a queſtion, in what account they are to be had, whether as divine and true, and to be grounded upon, as other ſayings in the holy Scripture, or humane, as coming from wiſe men, who by their wit and ſtudy, had attained to the knowledge to ſpeak thus: The reaſon of this queſtion is, Becauſe, in many things, they contrary *Job*, and are ſaid by God himſelfe not to have ſpoken ſo rightly as *Job*, and if not ſo rightly, then ſome things

Verſ. 7.

Matth. 7. 7. Rom. 2. 1.

ſpoken by them were not true, and therefore not divine, nor ſpoken by the ſpirit, as it is ſaid of all the canonicall Scriptures, that they were. To this it is to be anſwered by diſtinguiſhing: Some of their ſpeeches came from their own darkned underſtanding and blind reaſon: As namely theſe which are by *Iob* contradicted, and wherein they apply things truly ſpoken in the Theſis againſt him from hence to convince him of wickedneſs and hypocriſy. Some of them again ſet forth things concerning God and divinity aright: Some Philoſophy, both moral and natural, the former of which are to be thought to have come from God, who put thoſe words into their mouths, as he did many divine and propheticall ſayings, into the mouth of *Balaam*: And afterwards it is ſaid of *Caiaphas*, that in ſaying, it is neceſſary *That one man ſhould dye, and not all the Nation periſh. That he ſpake not this of himſelf, but being high Prieſt, that yeare he propheſyed.* The ſpeeches uttered by them againſt *Iob*, by way of inference from the truths delivered by their mouthes, came altogether from themſelves, and the inſtigation of Satan, that *Iob* might be the more greived, and, if it were poſſible, provoked to ſpeak raſhly and impatiently, and ſo to ſin, which was the thing, that Satan endeavoured with all earneſtneſs: For the approving of the truths of God which they uttered, to have come from the ſpirit of God make the citations of them by the Pen-men of the holy Scriptures, as V. 8. of this Chap. is cited, *Prov.* 22. 8, *Hoſ.* 10. 11. V. 18 2. *Pet.* 2. 4. And many ſayings more throughout this book, as may be ſeen all along, by the quotations upon the Margin: For if they had not come from God, they ſhould not have been alledged, as authoritative, or proving. *Origen* alſo to prove them to come from God, ſaith, That the ſayings of *Iobs* faithfull friends ſhould not certainly have been by *Iob* committed to writing in his ſacred book, unleſs they had come from the ſpirit of God, and were profitable for us to read. Yea *Moſes* himſelf citeth ſome paſſages of theirs: As namely, that of dwelling without feare, chap. 22. 19. *Levit* 26. 5. and that of reſting, and none terrifying, chap. 11. 19. and that of not accepting perſons, *Iob* 34. 19. *Deut.* 10. 17. whereby it alſo appeareth, that the book of *Iob* was written firſt of all other books of Scripture, and it is more confirmed, that he lived about the time of *Iacob*, whoſe daughter *Dinah*, he is ſaid before to have married. Now to return again to *Eliphaz* the *Temanite:* the country, of which he was, had the name from *Teman*, the ſone of *Eſau*, of whom *Eliphaz* came, and *Ierom* ſaith, that he was the King of the *Temanites*, in the land of the *Gebalites*, although in the Hebrew tongue all the ſouth parts were called *Teman*. To proceed according to the words of this *Eliphaz*. V. 8. 9. are plain V. 10.

2 Tim. 3. 16.

Joh. 11. 49. 50.

Origen.

Gen. 36.

Hieron. de locis Hebr.

Verſ. 10. *The roring of the Lion, the voice of the fierce Lion, and the teeth of the young Lions are broken.* For *fierce Lion*, the vulg. hath *Lioneſs*, and for *young Lions*, *Lions whelpes*. But herein the ſenſe is more reſpected, then the proper ſignification of the words: For the Lioneſs, when ſhe hath whelpes, is noted to be more fierce then the Lion, and what are young Lions, but Lions whelpes? Theſe words are by *Eliphaz* uttered further, to aggravate *Jobs* wickedneſs, for which he had ſaid before, that although he pretended holineſs, and had been hitherto bleſſed: Yet now a ſpirit from the Lord had blown upon him, V. 9. and that ſo powerfully, as that now he could play the Lion no more; either terrifying his Subjects, by his roring, or tearing of them with his teeth, which were now hereby broken: So that he could neither act the roaring Lions part himſelf, nor his wife the part of the fierce Lioneſs, nor his children, who were as young Lions, teare cruelly with their teeth: For they were broken by the fall of the houſe upon them, as was before ſhewed: And not ceaſing here, he proſecuteth the ſame allegory of a Lion, further V. 11. Thus to the piercing of his heart, with bitter words he did inſult over him.

Verſ. 12. Here *Eliphaz* to confirm his reproachfull ſpeeches againſt *Job*, findeth that

that he had a Revelation from God, as *Ferus* ſaith, ſo likewiſe *Lyra*, *Iſodor* and *Clarius*. Some think that it was the Devill, who thus deluded him; he thinking that God had whiſpered theſe things unto him, whilſt he was by night thinking upon *Jobs* caſe, and why, he being ſo juſt a man ſuffered ſuch greivous things: then Satan, that he might with the more authority, as from God, confound *Job*, appeared thus unto him pretending to be a good ſpirit. *Ferus.* *Lyra.* *Iſidor.*

Laſtly, Some others will have it a true revelation from God, becauſe the things ſpoken are moſt true, but by *Eliphaz* ill applyed againſt godly *Job*. So *Gregory*, *Carthuſianus*, *Burgenſis contra Lyranum*, and *Calvin*, who ſaith that *Eliphaz* was an excellent man, and that God vouchſafed ſometime to ſpeak unto him, as appeareth by that which he here uttereth. And to this do I aſſent, for ſuch ſpeeches could not come from the Devill or from an ordinary but a prime man and inabled by God to inſtruct others in his truth. But what is it that he ſayth? *A thing was ſecretly brought to me, and mine ear received little thereof.* *Gregory.* *Carthuſ.* *Calvin.*

It may ſeem to be no ſecret, that God only is perfectly righteous, ſayth *Calvin*, and all men unrighteous in compariſon of him, as here followeth, Verſ. 17. But he calleth it a ſecret, becauſe it is hidden from many proud men, who if they outſtrip other men, who live moſt wickedly, think themſelves moſt righteous perſons, that God ſhould do them wrong, if he ſhould lay his judgments upon them: and he ſaith he heard a little of it, he taketh not upon him any perfection of knowledge, although he were an eminent man for this, yet he heard and underſtood but a littlerto the reproof of thoſe, that knowing but little of the word of God, yet take upon them to have Knowledge, yea enough to teach others and think, that they have no need now to learn any more, thus coming to deſpiſe all teaching. V. 14. *Calvin.* *Note.* *Note.*

Fear came upon me, and Trembling, which made all my Bones to ſhake. Verſ. 14.

And this he ſaith was in the *Viſions of the night*, verſ. 13. Such terrour doth God ſtrike into men in declaring his will unto them that it may be efficacious in them, as it is not, unleſs they feel the power of his Majeſty that ſpeaketh, as alſo was ſhewed by giving the Law to the ſo great terrour of *Iſrael*, and by the fear that came upon *Moſes* himſelf, of whom it is ſayd that he trembled and feared. And *Daniel* fell down as dead for fear; and *Ezekiel* and *John* who wrote the *Revelation*: and this is the courſe, that the Lord taketh under the Goſpell for the converting of ſinners, as we may ſee in *Saul*, he was ſmitten down to the ground and trembled, and then the Lord ſpake unto him by *Ananias*: and he cometh not nigh to any but to ſuch as he makes to tremble at his word. Heb. 12. 21. Act. 9. Iſa. 66. 2.

Then firſt beginneth grace to work, when a man is made to fear by Gods voice from heaven hearing his word, as it is ſayd, that *Joſia* did, and his heart melted within him, V. 15. 16.

Then a ſpirit paſſed before my face, but I could not diſcern the form thereof, an Image was before mine eyes, there was ſilence and I heard a voyce. The *ſpirit* here by ſome is thought to be an Angell, by others more probably a wind, as it befell *Eliah*, to whom after a ſtrong winde came a ſoft and ſtill voyce, and in ſuch a winde the ſpirit came upon the *Apoſtles Act.* 2. *The likeneſs not to be diſcerned* ſheweth, that it is not Gods will, that he ſhould by man be repreſented by an image, ſo that to do this is an abomination and inſtead of ſhewing himſelfe wiſe that doth ſo, a ſhewing of himſelf a foole and in danger to be given over to a reprobate ſence as the Apoſtle ſheweth. Whereas he ſaith, *There was ſilence*, this is ſpoken to ſhew that he heard well ſo much as he here uttereth, that was then ſpoken in the ſilent night, there being no noiſe to hinder his hearing: And hereby we are taught in ſilence to harken to the word of God, or elſe we are likely to carry but little of it away; or to profit little thereby, as it commonly hapneth to moſt hearers, when Verſ. 15. 16. 1 Kings 19. Rom. 1. 19. *Note.*

when they are at a Sermon the world maketh ſuch a noiſe in their hearts, ſpeaking to them of other things, profits, buſineſses, pleaſures of the World, or the Devill by his ſuggeſtions, that they cannot hear to remember, inſomuch as that being asked, what was treated upon, they are able to ſay juſt nothing.

Verſ. 17. *Shall a mortall man be more juſt then God? ſhall he be more pure then his Maker?*

Verſ. 18. *Behold, he puts his truſt in his ſervants, and his Angells he charged with folly.* The Vulg. *Shall he be juſtified in compariſon of God?* And thus indeed is the meaning, although a man be never ſo juſt, yet in compariſon of Gods, his righteouſneſs is nothing, and therefore God is to be acknowledged juſt and righteous in all his doings, when he proceedeth moſt ſeverely againſt his moſt righteous ſervants. *He hath no truſt in his ſervants*, Vulg. *They that ſerve him, are not ſtable.* That is, his good Angels that ſerve him, are not ſtable by their own ſtrength, but by Gods ſtabliſhing of them to ſtand, when others fell, and for many of the very Angels they fel indeed, and

Calvin. are charged with folly, that is, Sin to eternity. *Calvin* will have nothing ſpoken of the Angels, that fell here, but only of them that ſtood; becauſe the word folly, is not ſignificant enough, to ſet forth their horrible ſinning, but becauſe he maketh two ſorts of them, the one of ſuch as ſerve him ſtil, the other of theſe, that long ago were charged; I conceive it to be

2. Pet. 2. 4. plain, that the evill Angells are meant by Angells, and as thus meant, Saint *Peter* ſeemeth to ſpeak from hence, ſaying, *God ſpared not the Angels that ſinned.* For what was his not ſparing of them, but charging them with ſin, which is folly, as it is here called; with *Calvin* ſtandeth *Vatablus* and *Cajetan*; But *Olympiodorus, Chriſoſtome, and Athanaſius.* and generally all ancient writers, both Latine and Greek, hold that the Angels which fel, are

Olympiod. Chryſoſt. Athanaſ. meant. *How much leſs in them that dwell in houſes of clay, Whoſe foundation*

Verſ. 19. *is in the duſt, who are cruſhed before the moth?* For out of the duſt was

2 Cor. 5. man made; and his body, the houſe of his ſoul, is but of red earth or clay, for which the Apoſtle calleth them, earthly Tabernacles, which ſeemeth to be taken from hence, and to a garment eaten by moths: that is, Man for his frailty, compared by *David*, which he took alſo from this place. And *Hoſea*

Pſal. 39. ſaith, in the name of the Lord, *I will be a moth to the houſe of Judah, and Ephraim.*

Hoſ. 5. Whereby is intimated his being conſumed, till that he be brought to duſt for his ſins, and the frailty of dealing with man by deſtroying him, as having much leſs ſtrength, when he ſinneth to ſubſiſt.

Verſ. 20, *They are deſtroyed from morning to evening: they periſh for ever, without any regarding it.* Here he further ſheweth the miſery of men that juſtifie themſelves, as not worthy to be ſo ill dealt withall, in regard of the righteouſneſs, which they conceive to be in themſelves; Gods judgements ſeazing upon them, they are made known to be vile, how excellent ſoever they ſeemed formerly to have been. For the moral obſervations of *Gregory*, firſt, from

Morals Gregory. *Eliphaz* his Exordium, wherein he praiſeth *Job* for teaching others, what an excellent man *Job* was, that he who was ſet to detract from him, yet gave him this high commendation, that being of ſo great dignity, implying much imployment, yet he took time to inſtruct and teach others; and the commendations of adverſaries are moſt ſure proofes, becauſe by the power of the truth forced from their mouthes: And this doth greatly commend a man of wiſdome indeed, that notwithſtanding, all worldly incumbrances, he is intent to teaching and inſtructing of the ignorant, and confirming in faith and obedience to God, and patience. Secondly, From theſe words,

Verſ. 6. *Where is thy feare, thy fortitude, thy patience, the perfection of thy wayes?* That he was indued with four cardinall virtues, which, in whom ſoever they are, makes him excellent indeed; fortitude founded upon the feare of God, being without it but raſhneſs; and patience with hope added to fortitude, without which it cannot be durable; with all theſe uprightneſs

to

concurring; the glory of God being in ſincerity ſought in all theſe, and not a mans own vain glory. Thirdly, That Hereticks ſpeak ſome things truly, that they may be the better beleived in that, which they ſay erroneouſly.

Fourthly, From theſe words, *They that plow iniquity, and ſow wickedneſs, reape the ſame*, &c. that God ſometimes ſuffereth wicked men long, before that he proceedeth in Judgment againſt them: for plowing and ſowing, and after that reaping, implyeth a long time as is betwixt ſowing ſeed and the harveſt, wherein it is reaped; but in the end a winde ſhall come to ſcatter them, as the Pſalmiſt ſayth, as the duſt which the wind bloweth away. Sometimes God puniſheth ſooner in the acting of Wickedneſs, that he may not ſeem not to regard the evill doings of men; and ſometimes he forbeareth to puniſh till ſin is come to be full ripe, as in the Amorites, or till the day of Judgment, that we might certainly expect that time, and be confirmed in our patient bearing the wrongs done to us by the wicked, being aſſured that they ſhall be reckoned with for all, and be judged accordingly. Fifthly, By the roaring of the Lyon, the auſterity of the man being underſtood by the Lyoneſs, the garrulity of the wife, and by the teeth of Lyons whelps, the edacity of *Jobs* Children, becauſe they feaſted one another ſo much, and by the Leopard, as he hath it, for the old Lyon, which is ſpotted, and variouſly coloured, that Hereticks exult great, if they can finde ſuch vices mingled with virtues in the Orthodox, as tending much to their diſgrace, and giving them advantage, as they do indeed, that we may take heed of ſuch mixtures of Almes-deeds with vain-glory, of zeale with mercileſs rigour, or of coveteouſneſs with pious performances and temperance. Sixthly, upon theſe words, *It was ſayd to me in ſecret*, that Hereticks to purchaſe the more credit to their erroneous teaching, find revelations which they have had ſecretly, whereof none elſe, but he alone that teacheth, is a witneſs: and hereby they challenge unto themſelves no ordinary, but extraordinary knowledge, exceeding that, which is in other men: and they alſo ſeek ſecret places, wherein they may vent their errours, there being none preſent, as in the publick place, whereby they may be confuted, and thus many ſimple ſoules are perverted by them, ſo that there are theſe three ſignes of an Hereticall Teacher.

Verſ. 8.

Gen. 15.

Verſ. 11.

Firſt, That he pretendeth revelations.

Secondly, He challengeth to himſelfe more knowledg then in other men.

Thirdly, He lurketh in ſecret places, in private houſes, in corners, as the Prophet ſayth, that thy teachers ſhall not be. 7. Upon the ſame words, *A word came to me in ſecret*, what is this word, ſaith he? but that of which it is ſaid, *In the beginning was the word & that word was God, and tooke fleſh*. And this word cometh in the night, when there is no noiſe, but all things are quiet, to ſhew, that he muſt ceaſe from worldly things that would receive this word into his Heart: and he ſayth, that he heard a little thereof, to intimate the defectiveneſs of our knowledge in this great myſtery of Chriſts incarnation: and by the fear coming upon him is ſet forth, as I touched before, how the word firſt works in the heart towards converſion: and the ſame word was an Image, yet not diſtinctly to be diſcerned, becauſe the Son is the Image of the Father, but till the ſpirit cometh, of which he ſpeaketh next, not ſo well to be diſcerned, by which ſpirit is meant the Holy Ghoſt coming down at the feaſt of *Pentecoſt*, compared to a gentle aire, becauſe bringing great tranquility into the minds of thoſe that receive him.

Iſa. 30 21.
Joh. 1.

8. Upon theſe words, *His Angells he charged with folly*. Theſe Angells may be alſo expounded of his Miniſters according to *Revel.* 1. and *Mal.* 2. 7. even theſe are not without ſin, as *James* ſaith, *In many things we ſin all*, and Paul, *Not as though I were perfect*: and they dwel in clay houſes that are weak in reſpect of grace: and are founded upon the duſt, that is, have hearts duſtied with evill cogitations, from which they can never in this life be clean ſwept: and what is the moth, but that which is bred in the garment,

Verſ. 18.

James 4.
Phil. 3. 8.

and

and then corrupteth it, the ſin bred in the fleſh, whereby deſtruction cometh. Dangerous then is the caſe of the fleſhly, and unregenerate, that is, they, in whom ſin increaſeth daily in ſtead of being mortified: For of ſuch it

Verſ. 20. is added further, *They are deſtroyed from morning to evening, they periſh for ever without any regarding it.* They are ſaid to be *deſtroyed from morning to evening*, When by the daily increaſing of their ſins they lay a foundation of everlaſting deſtruction, *Heaping up* (as it were) *wrath againſt the day of wrath.* *And none of them is ſaid to regard it:* That is, in great ſecurity they goe on thus to do, till the foreſaid inevitable deſtruction cometh upon them, to declare which further, it is added, *verſ.* 21. *They dye without wiſdome*, being without all providence, as fooles, till their fatall blow cometh, ſo that they may enjoy the preſent pleaſure, or profit of ſin, not regarding what ſufferings attend them afterwards.

Laſtly, For theſe words, *Doth not their excellency which is in them goe away?* He following the Vulg. *But they which ſhall remain ſhall be taken out of them*, Expounds them thus; When they are thus deſtroyed, the Elect who are as the left and neglected ones of them, ſhall be taken out from amongſt them, and carryed up to remain ever with the Lord. For theſe are, as the rejected ſervant of the *Amalekite*, upon whom *David* lighted in his way, who was weake and almoſt dead, but by him refreſhed, he went with *David* as a guide, who came upon the hoſt of the *Amalekites*, and ſlew and ſpoiled them. So the elect of God are dealt with here as moſt deſpicable, but Chriſt takes and ſaveth them, and uſeth them as Guides, by ſetting them up for Preachers and Leaders, as it were in their Sermons, denouncing this judgment to come amongſt them, after which he followeth, and adjudgeth them all to deſtruction. Thus he, and the Heb. will beare this reading, the word being יתר, ſignifying firſt to remain, and then to excell: whereas it may ſeem to make againſt this, that theſe words are inſerted amongſt the other, as tending all to ſet forth one matter: He anſwereth, it is not unuſuall in holy Scripture in ſpeaking of one thing, ſuddenly to interpoſe ſome-what touching another, and then to return again to ſpeak more of that which went before; to prove which, he inſtanceth in 1 *Tim.* 5. 22, 23, 24. *Thomas Aquinas* followeth him, but *Lyra* underſtandeth it as meant, that none of them ſhall finally eſcape: But as ſome here are deſtroyed, ſo all the reſt at the laſt day ſhall be. *Calvin* and ſome others will have the excellency of the ſame men meant, which at the laſt vaniſheth all: And that of being deſtroyed from morning to evening of this life, waxing ſhorter every day till wee dye.

Tho: Aquinas.

Calvin.

CHAP. V.

Verſ. 1. *CAll now, if there be any that will anſwer thee, and to which of the Saints wilt thou turn?*

Here the Jeſuite thinks is a manifeſt proof, that it is no new thing to call upon the Saints departed, but was done even in *Jobs* time: But this ground is altogether ſandy. For the word rendered *Saints* here, ſignifieth either Angels, as *Auguſtine* hath it, or holy perſons living ſtill in this world, as the Jeſuite himſelfe acknowledgeth. Moreover, *Gregory* acknowledgeth none other to be called upon here meant, but God, and the Saints are mentioned to him in deriſion, as if it were a ridiculous thing to call to them departed out of this life, who cannot heare us: For *Abraham*, ſaith the Prophet, *knoweth us not, and Iſaac is ignorant of us.* But to whom ſhould a Roman Catholike rather hearken, then to one, and that the famous of their owne Biſhops? The meaning of this bitter ſcoffe is, that if he beleeved him not, that he had ſuch a revelation as he ſaid, and hee would not conſent to that which he had ſpoken as true, but would ſtill perſiſt in his exclamations, as if hee had beene by

Auguſtine. *Pineda.* *Gregory.*

Eſa. 63. 16.

God

God wronged; that he ſhould pray to God, and ſee if he could prevaile an anſwer from him to convince *Eliphaz* of falſhood, or to juſtifie himſelfe ſo terribly puniſhed, and ſo impatient under his puniſhment. And if he ſhould think that any of Gods Angels, or ſervants upon earth, being called to take his part, would do it, this were abſurd for him to try, for ſurely none would ſtand for him; or if hee ſhould thinke of any Saint in Heaven to call to him, this were ridiculous.

Verſ. 2. *For wrath killeth the fooliſh man, and envy ſlayeth the ſilly one.*

Verſ. 3. *I have ſeene the fooliſh taking root, and ſuddenly I curſed his habitation.*

This ſaying, howſoever miſ-applyed againſt holy *Job*, containeth a truth in it: For wrath through impatience and envy at the better eſtate, wherein others are, is a great ſinne, and deſtroyeth the image of God in a man, who ſpeaketh and doth all things without paſſion, and therefore wiſely and righteouſly, which he cannot, do that through paſſion, is blinded in his minde by unadviſed anger. Thus alſo *Solomon* in his Proverbs condemneth him for a foole that is ſoon angry, or continueth herein, of which ſee more upon that Book. *Gregory.* Touching Envy, he in whom this vice is, envyeth another, becauſe he thinks him better then he, as *Cain* envyed *Abel*, and *Joſephs* brethren, him, and *Saul*, *David*; and thus he condemneth himſelfe as little in vertue, and unworthy to be ſpared. *Note.* Now to be preſerved from this dangerous evill, to which we are provoked by the love of worldly things, (For every one would have the beſt of theſe: and becauſe he cannot, but ſeeth another have better then he, envy is ſtirred up in him.) We muſt labour to have our hearts taken up with heavenly things, wherein there will be no ſtreightning to any man, but every one ſhall hereof have his fill, one as well as another; the more come to partake hereof, they being the more inlarged, that every one may have enough; for the love of heavenly things will take us off from the love of earthly, and not loving them, although we want, we ſhall not envy thoſe that have, becauſe we have farre better, able to ſuffice any ſoule, in compariſon of which theſe are but as droſſe and dung.

Verſ. 3. *I have ſeen the wicked taking root.* That is, ſeeming as a deep rooted tree, to ſtand firmly, becauſe in great proſperity. *And I ſuddenly curſed his habitation*: That is, I did ominouſly ſpeake or think, that ſuch a mans houſe would come to ruine: For the word is not קלל which is uſed elſewhere to ſet forth curſing, but קבב to divine ominouſly. And ſo it is alſo ſaid by *David*, *I have ſeen the wicked flouriſhing as a green bay tree, and by and by his place was no where to be ſeen.* Pſal. 73. Thus alſo *Gregory*, who morally by him deeply rooted, underſtandeth the earthly, according to that of our Lord, *That which is of the earth is earthly.* *Gregory.* John 3. Becauſe trees are rooted in the earth, and the foolish Worldling by having his mind ſet upon things here below, is ſaid to be thus rooted; but his *Excellency*, as he rendreth it, and the word alſo may ſignifie accurſed, to what eſtate ſoever he attaineth in this world, it ſhall be turned into a curſed condition, and ſo ſhall ſuddenly vaniſh, when he cometh to be judged, as if it had never been. *Note.* And miſtically by the fooliſh, hee underſtandeth the Jewes that were ſo malitious and envious againſt Chriſt; They, how deeply ſoever rooted in the land of *Canaan*, by their continuance there, and by promiſes made to their Fore-fathers; yet for their malicious perſecuting of Chriſt to the death, were by Gods curſe expelled, and all their glory in having God for their Father and Protector, is turned into diſhonour, ſhame, and contempt. *The morall.* *The myſtery.*

Verſ. 4. *His children alſo are far from ſafety, they are cruſhed in the gate, and there is none to deliver them.* This was manifeſtly ſpoken by him of *Jobs* children, who were cruſhed by the houſe falling upon them: Whereas it is ſaid, *In the gate*, hereby Judgment, whereby it fell thus out unto them, is denoted, becauſe the gate of a City of old was the place of Judgment: And hereby it is ſhewed, that at the laſt day, when the Lord ſhall ſit upon his Judgment-ſeat, all the wicked, and their children like unto them in condition, ſhall be cruſh-

ed, that is, deſtroyed, ſentence being denounced then againſt them, as *Mat.* 25. *Goe yee curſed into hell fire, prepared for the Devill and his Angels*; For ſuch only are counted the children of the wicked. If any ſeeing their fathers wickedneſſe, turn there-from, the Lord hath promiſed that they ſhall not dye, but live. The gate alſo, which is a place to goe out at, may ſet forth Death, by which, as by a gate or door, men go out of this life; And herein all the wicked are crushed, that eſcaped all their life time before, it being to them the gate leading to Hell, but to the Elect, to Heaven, all whoſe ſufferings are now at an end, and their joyes begin, which never ſhall have end, as it was with *Lazarus*, of whom, and *Dives* being dead, it is ſaid, *Now hee is comforted, and thou art tormented.*

Ezek. 18.

Note.

Luke 16.

Verſ. 5. *Whoſe harveſt the hungry ſhall eat, and taketh it out of the thornes, and the robber ſwalloweth up their ſubſtance.* Vulg. *And the armed ſhall ſnatch it away, and the thirſty ſhall drinke up his riches.* But there is no reaſon, if the ſenſe of the word be reſpected, to render it *The armed*, in the Nominative caſe, for it is מצנים properly ſignifying out of thorns, or arms ſharp as thorns, whereby it is defended; and ſo the meaning is, the harveſt of the wicked, that is, their abundance, although never ſo ſtrongly guarded by men and armes, whereby it is hedged about as with thick growing thorns, that a man would think it impoſſible for any to come at it: Yet hungry and poore men, by Gods juſt judgment, ſhall break through, and make a prey hereof: And of hedging *Job* about, Satan ſpake before in this ſenſe, *Chap.* 14. And for the next words, the word rendered *robbers*, by Vulg. *thirſty*, as צמום which if it be derived from צמא ſignifieth thirſty, if from צמם ſignifying hair, Theeves, and Robbers: Becauſe the Arabians and Sabeans, who were Robbers, living in Deſarts, went naked, and wore their hair long, to cover their bodies: and this is rather to be followed, although becauſe ſuch thirſt after gaine, and the goods of other men, not going out in Bands ſo much to fight to get victory, as to take preyes; that other rendring may ſeem tollerable, eſpecially, becauſe hungring was ſpoken of before: And here coming to ſpeak of the ſame goods, which goe there under the ſimilitude of an harveſt, to be taken and eaten, here they are propounded as drink to be ſwallowed or drunk, thirſting hereafter moſt aptly agreeth. And in all this he aimed at *Job* to grieve him the more, by ſetting him forth as the wicked man, who was thus dealt withall, his Cattell being ſtrongly guarded by his ſervants; yet the Sabeans coming out in bands, ſlew his ſervants, and tooke them away.

Note. Whence we may truly note in generall, although he in applying it to *Job* ſinned greatly, that no ſafe keeping of wicked mens goods will avail, if they be put in iron cheſts ſtrongly locked, and ſtrong places, and guarded alſo by men and armes, will keepe them from Robbers, when God beginneth to animadvert againſt, and to puniſh them for their unjuſt ſcraping of them together. As *Craſus* could not have his goods defended when *Cyrus* came, nor the *Tyrians* theirs againſt *Nebuchadnezzar*, or *Alexander*, or the *Babylonians* theirs againſt the *Medes* and *Perſians*. From hence *Gregory* raiſeth this Morall; The hungry taking away, and eating the rich mans Harveſt, as out of thorns, that is, with much difficulty: And the thirſty drinking up their riches, ſet forth ſuch as are more dull of underſtanding, in compariſon of others, that are more ripe witted, and quick of apprehenſion: For theſe having abundance of knowledge, to which they eaſily attain, have, as it were, an harveſt to be reaped to feed and inrich their ſouls much; but becauſe they have no hearts affected with the things that they know; the dull of underſtanding, hungring and thirſting after this Harveſt, and treaſure of wiſdome, in time attain unto it, and there theſe witty ones have it taken away, as it were from them, being in the midſt of their knowledg, left poor and deſtitute of all true wiſdome and underſtanding, and ſo becoming miſerable, as the Angel of the Church of *Laodicea*, ſaying that he was *rich*, *and needed nothing*, is pronounced to be *poore, miſerable, blind, and naked.*

The morall

Revel. 3.

Although

Although affliction cometh not out of the duſt, nor trouble ſpringeth out of the ground: Yet man is born to trouble, as the ſparkes flye upward. The vulg. *Nothing is done upon earth without cauſe, neither doth griefe riſe out of the ground.* But herein the ſenſe, is more reſpected then the words, which are Hebr. as in *N. T.* For this is the meaning, Afflictions and Sufferings come not to men without cauſe, they ſpring not up out of the duſt or earth, as hearbs, and thorns, and nettles, naturally, there is a further cauſe hereof to be looked at in the man himſelfe that ſuffereth, namely, his owne ſins, which be the ſeeds from which miſeries ſpring. *Chryſoſtome* and *Olympiodorus* turn the ſenſe another way, thus: The earth is not ſenſible of paine, and therefore it is not incident unto it: But man is, yea every man, and therefore it is by him patiently to be borne, and not to be counted a juſt cauſe of murmuring and complaining, for he is *born to trouble as the ſparks flye upward.* It is a thing by all men to be expected, and therefore *Job* ſhould have patiently born it, ſaying with another, *I think nothing incident to man, ſtrange to me.* But the meaning before given and followed by others is beſt, and hereunto agree theſe words very well, thus: Man being a ſinner, is borne and brought forth into this world to ſuffer trouble and miſery, his corruption by nature carryeth him hereunto, as the ſparkes are naturally carryed upward: The Vulg. hath it, *Labour is for man: Man is born for labour, and birds for flying.* Heb. בְּנֵי רֶשֶׁף the children of a burning coale, or of an arrow, which becauſe it hath feathers, *Jerome* rendereth by feathered or winged Fowls. For the word, flee upward, it is Heb. *Shall be lifted up in fleeing.* And they who render it by Birds, give this ſenſe, as Birds which, naturally have wings are for fleeing, this is that which God hath appointed them to, to flee about, and ſo to get their living: So man coming into the world with hands, and having, when he is grown up, underſtanding accordingly, is taught hereby, that God would have him to labour for his living, and not to ſeek to gather wealth by oppreſſion and wrong: And if he doth not, but being a Prince, playeth the Tyrant or Lyon, as was before ſaid, tearing from his Subjects, then he hereby layeth a foundation of affliction and ſorrow to himſelfe, which commeth not out of the duſt, as was ſaid before, that is, through no fault of his; but here is the evident reaſon of his being brought to ſuch miſery, his oppreſſions. And this we may reſt in, as fully ſatisfying, being alſo the ſame in effect, which I ſaid before: Or if it liketh thee not ſo well to render it Birds, take it for Arrows, as the word alſo ſignifieth, or for ſparks of fire, which have nothing elſe to do but to flee aloft: But becauſe labour for living is here compared with fleeing, and the Birds of the Aire only flee about thus, not ſparks or arrows, I ſtill hold as before, that there is none Expoſition to that made by Birds. And being thus underſtood, it agreeth beſt with his other vexing ſpeeches before going, and ſpecially that, *Chap.* 4. 10. But howſoever in his ſenſe erroneouſly applyed, yet continuing in its truth, which all Oppreſſors had need to think upon; as they would not have affliction and ſorrow in the end, the fruit of their covetous accumulating earthly treaſures. *Gregory* hereupon ſaith, *Affliction cometh not from the duſt, nor trouble from the earth:* When it is dry, and ſo becometh barren, or over wet, or the fruit thereof blaſted or mildewed, or Vermine be bred that eat up all; but mens ſins are the cauſe of theſe judgments from the earth: And man is born to labour, and birds to fleeing upward, that is, man, who hath nothing in him but nature, hath toyle and travell in getting and keeping the goods of this world; but they that are as birds by an heavenly converſation, flee aloft, and are not ſo intent to this labour, but even neglect them in compariſon: Yea, and the afflictions which they ſuffer, they turn into an occaſion of being the more heavenly minded: and ſo being mounted up above this world, they are not moved at the evils hereof, but joyfully ſuffer all things.

Verſ. 6, 7.

Chryſoſt. Olympiod.

Humani nihil à me alienum eſſe puto.

Chap. 4. 10.

Note.

Gregory.

I would ſeek unto God, and to God would I commit my cauſe: Which doth great things, and unſearchable, &c. *Olympiod.* thinketh this to be ſpoken by way

Verſ. 8, 9. *Olympiod.*

way of oſtentation; as if he had ſaid, I for my part will bleſſe God, for that I am not ſuch an one as have laid a foundation to my ſelfe of ſorrow and miſery by oppreſſions, and ſo am preſerved therefrom; but this is both contrary to the words, *I would ſeeke*, not *I would praiſe*, and ſavours not of the ſpirit whereby *Elihu* ſpake, out of preſumption, as the Phariſees prayer, *Luc.* 18. Wherefore others better either take the meaning to be: If I were in thy caſe, I would not ſpeak, as one that found my ſelfe grieved out of a conceit, that God had dealt more hardly with me then I have deſerved; Or elſe doe thou (O *Iob*) what thou wilt, cry out ſtill if thou wilt againſt the day wherein thou wert born. But if I were in thy caſe, I would humble my ſelf to God, that he would pardon my ſins, & take his plagues away from me, for he is not inexorable, but moſt mercifull, and able to do wonderfully for thy reſtitution, both to health, wealth, and children again: And this is his meaning, the words following, *verſ.* 10, 11. do declare. *He giveth rain*, &c. to ſet up *on high thoſe that be low, that they who mourn may be exalted to ſafety.*

Ver. 11, 12.

For the phraſe of making it to raine upon the good and the bad, is uſed by our Lord to ſhew proſperity and increaſe by Gods bleſſing in theſe outward things. *Gregory* upon theſe words, *Who doth great things and unſearchable, marvellous things*, ſaith, that many things which God daily doth marvellouſly, no man admireth, but the like being done rarely, are by all men admired, as the raiſing of a man from the dead is wondered at by all; but the birth and coming of a man into the world, which is a greater wonder, no man admireth: and I call it greater, becauſe the making of that which was not, is a greater work then the repairing again of that which was: Water turned by Chriſt into Wine all admired, but that out of the moyſture of the earth drawn through the Vine grapes, and Wine ſhould come, no man admireth, and yet it is as wonderfull a work as the other: And the loaves multiplyed by Chriſt for the feeding of ſo many were admired; but the like being daily done by the corns ſown into the ground, of one many coming, is not admired. The commonneſſe of things take away our admiration, or counting them wonderfull. Many more wonderfull works of God alſo there are, for which they are ſaid to be innumerable. His works are alſo ſaid to be unſearchable, becauſe man cannot find out the reaſon of them, to believe even the moſt wonderfull of them paſt or to come we are bound: But to inquire into the reaſon is not ſafe, but prejudiciall to our faith, as the creating of all things of nothing, and the raiſing of the dead again at the laſt day, this wee are to believe and admire: But for the reaſon hereof we ought no further to inquire; but this ſhould be a reaſon ſufficient for us, becauſe he made all men at the firſt, when they were not before, therefore ſuch as have been, he can doubtleſſe make again out of the ſame matter. For his making it to raine, *verſ.* 11. this hee expoundeth of his doctrine, which is elſewhere ſaid to come down as raine: And the next words, *verſ.* 12. *To lift up on high thoſe that be low.* Of the Apoſtles, and as abjects in this world, but ſhall be at the Reſurrection lifted up on high by being ſet upon 12. Thrones, to judge the twelve Tribes of Iſrael. They alſo, and the like unto them were the mourners, which ſhall be comforted.

Matth. 5. 46. *Gregory.*

He taketh the wiſe in their own craftineſſe, and the counſell of the froward is carryed headlong.

Verſ. 13.

This ſaying is alleadged, 1 *Cor.* 3. 19. and thereby appeareth to have come from the ſpirit of God, and not much unlike unto it is *Iſa.* 44. 25. and therefore ſee the Expoſition there, only we may take notice of ſome examples brought by *Gregory* for the illuſtration hereof. *Ioſephs* brethren were ſo wiſe, that they thought to fruſtrate his dreams, but their counſels took no effect. And *Saul* thought to circumvent *David* by giving him his daughter to wife, but all in vain. Yea, *Ionah* himſelfe, when he thought to deal wiſely in diſobeying God, was taken and caſt into the Sea.

They meet with darkneſſe in the day time, and grope at noon day as in the night.

Verſ. 14.

This

This is by *Gregory* expounded as propheticall, touching the Jewes, who having Chriſt amongſt them ſhining clearly as the day light, by teaching and miracles, yet had their underſtandings ſo darkned, that they ſaw him not to be the Meſſiah, but groped after him, when they ſaid, *How long doſt thou keep us in doubt, if thou beeſt the Chriſt, tell us.* And in this ſenſe *Ieremie* ſaith, *The ſunne went down to them, when it was yet day.* And *Eſay* in their perſon, *We have ſtumbled at noon day as in the dark.* *Gregory.* Joh. 10. Jer. 15. Iſa. 49.

But he ſaveth the poore from the ſword, from their mouth, and from the hand of the mighty. Verſ. 15.

So the poore hath hope, and iniquity ſtoppeth her mouth. Who is the poore man here firſt ſpoken of? but Chriſt, of whom it is ſaid, that he *made himſelf poore to make us rich.* He was ſaved from the ſword of the wicked Jews, when as although he was crucified, yet he roſe again the third day: and the ſame that is called the ſword, is alſo called the mouth, becauſe the mouths of the wicked Jews crying out, crucifie, crucifie him, were as ſwords drawne forth againſt him. And therefore it is ſaid, *The ſonnes of men, their tongues are arrowes, and their mouth as a ſharp ſword. And there is a generation whoſe teeth are as ſpears and knives.* The poore that have hope now, are the Diſciples of Chriſt, who when they ſaw him riſen again, were filled with comfort, but the mouths of the wicked Jewes were not yet ſtopped, for they ſtill cryed out againſt him; but they ſhall be ſtopped, *When at the laſt day they ſhall ſee him whom they have pierced* come in Judgment to their inevitable deſtruction: And ſo ſhall all their mouths be, who having received the knowledg of his truth, yet ſin willingly, and ſo crucifie him over again, piercing him as it were with their oaths and imprecations, corrupt communications, and other wickedneſſes of their tongues, or lives. Morally alſo by thoſe that meet with darkneſs in the day, underſtand the wicked envious men who envy the righteous, and ſeek ſome occaſion of detracting from them: But going about this, a black darkneſſe overſpreadeth them, ſo that they can find nothing againſt him, yet they grope for ſomething whereof to accuſe them. As the *Sodomites* coming about the houſe of juſt *Lot* were ſmitten with blindneſſe, and groaped about to find the door, but could not enter or finde it: So they ſeeking ſome door at which they may enter an accuſation againſt the *righteous*, can find none, as men in the dark: For God ſaveth the poor from their ſword and their mouth, that is, ſo that they cannot prevaile to make them ſin, whereby to have any advantage againſt them, either by violence or fraud, ſeeking by flattering ſpeeches or promiſes to pervert them, or to bring them out of the right way. And theſe poor ones be the humble whom God teacheth, and to whom he giveth grace, that they can have none advantage againſt them, but are in theſe their wicked enterpriſes finally confounded, and ſhall have their mouths ſtopped, when their judgment ſhall be denounced, and they have no time any more to ſpeak againſt them as now commonly they do, or ſeek to do. Verſ. 16. Phil. 2. 6. Pſalm 5. 7. Prov. 30. 14. Hebr. 6. *Note.* Pſalm 25. Jam. 4. 9.

Behold, happy is the man whom the Lord correcteth, therefore deſpiſe not thou the chaſtning of the Almighty. See the ſame, *Prov.* 3. 12. with a reaſon, Verſ. 17.

For he maketh ſoare, and bindeth up, he woundeth, and his hands make whole. Of this ſee *Hoſ.* 6. 1. *Deut.* 32. 39. Verſ. 18.

He ſhall deliver thee in ſix troubles, yea in ſeven there ſhall none come neere thee. By ſix ſaith *Gregory*, underſtand all the troubles of this life, ſet forth by this number, becauſe the world was made in ſix dayes, and this world is full of trouble, therefore we muſt expect trouble after trouble here to the end of this mortall life: but God will deliver his ſervants out of them all. Yea, and when the ſeventh cometh at the end of this world, the day of judgment, which ſhall be the moſt terrible time of all others to all the wicked, that ſhall not touch thee; but then ſhall the day of thy reſt begin, which never ſhall have an end. Some not obſerving the diſtinction here made of ſixe, from the ſeventh, but putting them together, ſay, innumerable troubles are hereby Verſ. 19. *Gregory.*

hereby meant, to which even the beſt are ſubject in this life, but they ſhall be delivered out of them all; the number of ſeven being put for very many but when ſeven are not named together, but ſix and then the ſeventh, we muſt not confound what God hath diſtinguiſhed; as neither *Hoſ.* 1. where it is ſayd, for three tranſgreſſions and for four, but by three, ſomeleſſer ſins and fewer are to be underſtood, by four more and greater ſins, being now grown to the full: Therefore *Gregory* herein is to be hearkned to, andwheras ſome think, that the evils hereafter named, V. 20. 21. 22. may be taken for the ſeven here ſpoken of, if V. 24. be added, ſix being in the 20. 21 22. and one in that, *Gregory* without obſerving this number, ſaith, That having ſpoken of his not being touched with the ſeven meaning, that in ſtead of being touched, now for a reward of his patient bearing of the troubles of this life, he ſhall come to perpetuall reſt; he ſetteth forth the troubles of this life, againſt all which he ſhall be ſafe, by the graces wherewith he ſhall be indued.

Verſ. 20. Amos 8. 11. *In famine he ſhall redeem thee from death, and in war from the power of the Sword.* That is, If there be a famine of the word, of which *Amos* ſpeaketh, and hereupon the fleſh getteth ſtrength, fighteth againſt the ſpirit; ſuch, grace ſhall be given to ſuch as ſeek to God, as was before ſaid: That they ſhall be free from all danger coming hereby, when as the wicked ſhall be overcome, and incur the danger of death, V. 21. *Verſ.* 21. *Thou ſhalt be hidden from the ſcourge of the tongue, neither ſhalt thou be afraid of deſtruction when it cometh.* This is ſpoken to ſhew, That whereas ſome being preſerved from the temptations of the fleſh, even when Viſion faileth through perſecution, yet being aſſaulted, either with the flatteries of the tongue, or violence offered unto them, are not able to ſtand; yet the faithful Servants of God that ſeek to him ſhall, and neither flatteries, nor threatnings ſhall prevail againſt them, for they knowing, that they ſhall be variouſly aſſaulted, have the food of the word in them againſt this famine: The grace of continency againſt the fightings of the fleſh, patience againſt the ſword of the tongue, and the love of heavenly things, taking up the heart againſt ſufferings, in our Goods or Bodies. V. 22. *At deſtruction and famine thou ſhalt laugh.* That is, At the laſt day, when judgement as deſtruction and famine ſhall ſeaze upon the wicked; which is ſo ſaid of them, becauſe they ſhall not ſee Chriſt any more, who is the bread of life, and therefore being ſhut out from him, what can come to him but famine and torment; the Servants of God ſhall be the joy of their hearts; live and be with him for ever. *And thou ſhalt not feare the beaſt of the feild,* that is, The temptations of the Devil, who is called a Beaſt, becauſe he tempted *Eve* by the Serpent, the ſubtleſt of all beaſts: But him the righteous ſhall not feare at the day of death, when chiefly he ſeeketh whom he may devour as a roaring Lion, the wicked; with whom he hath prevailed by his allurements in their life, may well feare him in their death; as ready to make a prey of their Soules: But to the righteous, it ſhall be as the Prophet *Iſaiah* ſaith, *An evil Beaſt ſhall not paſs through thee.* They that have feared God in their life time, ſhall not in their death feare the Devil; but ſuch as caſting away his feare, have been drawn by the fleſh or the Devil to ſin, now ſhall feare the death, to which he ſhall take them away for ever.

Habent contra famem verbi palulum contra belli gladium continentiæ ſcutum, contra flagellum linguæ profectionum patientiæ, contra exterioris calamitatis damnum interni amoris adjutorium. Joh. 6. 2. Pet. 5. 8. *Quos ſæviendo blandiendo decepit morientes ſæviens rapit.* Iſa. 35.

Verſ. 23. *Thou ſhalt be in league with the ſtones of the feild, and the beaſts of the feild ſhall be at peace with thee.* So almoſt a like paſſage, *Hoſ.* 2. 18. the meaning is, ſaith *Gregory*, The faithful, who are by *Peter* ſet forth, by the name of living ſtones, ſhall be joyned in league unto thee; in aſſociating thy ſelf with whom thou ſhalt have much delight, and the beaſts of the feild are either Devils, as was before ſaid, or fleſhly luſts, which coming upon us, as raging beaſts: For the more the faithful are aſſaulted by either, the more do they ſeek to God; and ſo they are not able to hurt them as enemies, but to benefit them by occaſioning a firme peace betwixt God and them, who loveth

Gregory. 1 Pet. 1.

veth and beareth greateſt favour to them that ſeek moſt unto him in time of trouble; when he is ready to hear, and we forget him, to be torn in peices, there being none to deliver them: Hitherto *Gregory* is moralizing, but according to the literall ſenſe, here are the greateſt judgements, that befal men in this life, reckoned up, famine and the ſword; and deſtruction making deſolate, ſuch as that which cometh by the ſword and the famine, through peſtilence, which commonly followeth after, and by evil beaſts, as the Lions, that deſtroyed the *Aſſyrians*; from all theſe he ſaith, That the man, who ſeeketh to God, ſhall be preſerved; the like unto which, *David* hath, *Pſalme* 91. And for theſe words; *Thou ſhalt be in league with the ſtones of the feild.* As I am not ſatisfied with the moral ſenſe given, ſo it is moſt difficult to determine, what is meant hereby: Some underſtand, ſtrong men, whoſe ſtrength is as that of ſtones; contrary to which *Job* ſaith, afterwards of himſelf; *My ſtrength is not as the ſtrength of ſtones*; and if it be taken thus, the meaning is: That in ſtead of ſtrong enemies, he ſhould have ſtrong and firme friends, to ſtand continually to him, ſome underſtand, ſtones ſet for boundaries of Lands, land-marks, to be in league with which is, hold a mans land, without being encroached upon by enemies; ſome underſtand patience making a man to ſtand firmly in adverſity, howſoever ſhot at. Some, thou ſhalt be ſo ſafe in thy going, as that, though thou goeſt amongſt the ſtones of the feild, thou ſhalt not ſtumble nor be hurt hereby, as if they had made a league with thee, not to hurt thee, as often times they did ſome others, in thoſe rocky countries: And this I prefer, for it is in regard of hurt by ſtones or by beaſts, that he ſaith thus: And it is promiſed, where preſervation of the faithful, from peſtilence and war is ſpoken off; *That the Angels ſhall beare thee in their hands, leaſt thou daſh thy foot againſt a ſtone*, and *Lapides*, *ſtones*, have their name, *Lændo pedes*, hurting the feet: That of *Thomas Aquinas*, which is ſo applauded by ſome, then fals to the ground, that the very ſtony ground ſhould be fruitful to him, which uſed to be barren to others; yet there is one expoſition more, which I will bring, that may not ſeem unfit; and that is, That the ſtones ſhall not cry out againſt thee, as it is ſaid, they ſhall againſt him, that buildeth a City by blood, *The ſtones of the wall ſhall cry out againſt him.* For even the Earth and ſtones of the earth, have a voice to cry out againſt, and to complain againſt oppreſſors; as alſo we may ſee againſt *Cain*, that the earth that received his Brothers blood at his hands, did: But if thou beeſt no Oppreſſor, but art juſt in all thy dealings, thou ſhalt be as it were in league with the ſtones in this regard, nothing ſhall riſe up, to accuſe thee, but rather ſpeak for thee; *Thou ſhalt know, that thy Tabernacle ſhall be in peace, and thou ſhalt viſit thy Habitation, and ſhalt not ſin.* The vulg. *Thou ſhalt viſit thy ſpecies*, thy kind, another man *Like unto thee*, as *Gregory* expoundeth it: and this reading alſo the Hebrew will beare, for what is another mans body, but ſuch an habitation as thine is, weak and infirm as an earthen veſſel, and may be called thine, becauſe his fleſh is thine own fleſh, as the Prophet *Eſay* ſpeaketh, *Break thy bread to the hungry, and bring the poore wandring into thy houſe, and deſpiſe not thine own fleſh. Or bring the poore caſt out, into thine houſe.* Not ſuch as voluntarily prefer a vagabonds life, goe about the country begging, who by giving harbour to them, are too much incouraged to goe on in this idle courſe of life, to the filling of the Land with confuſion; whereas ſuch ſhould rather be chaſtiſed, and ſent back to their own habitation, as is by good law provided: But what is it that he ſaith, *Thou ſhalt ſee thy Tabernacle in peace?* it is, Thou ſhalt have peace in this life, if abhorring from rapine and wrong, thou doſt that which is juſt and right in all things, whilſt thou ſojourneſt in the body, as in a Tabernacle, as the Apoſtle calleth it, the peace of good conſcience towards God and men. And if thou adjoyneſt hereunto, viſiting the poore and weak, called thy habitation

Pſal. 50.

Philip.

Cajetan.

Pſal. 91. 12.

Tho: Aquin.

Heb. 2. 11.

Gen. 4.

Verſ. 24.

Gregor.

Iſa. 58. 7.

2 Cor. 5. 1. 2.

tion, for the reaſon aforeſaid, giving releiſe to the one, and ſupporting and helping up the other, as it is required, *Gal.* 6. 1. thou ſhalt not ſin, and ſo not be prejudiced for want of doing this alſo, in reſpect of everlaſting peace in Heaven. And becauſe nothing is of more force, then this conſideration, that ſuch are as our ſelves, to move to mercy, he ſaith, *Thou ſhalt viſit thy kinde*, as the Apoſtle doth, *Conſidering thy ſelf, leaſt thou alſo be tempted.* And our Lord, as yee would that men ſhould do unto you, ſo do yee to them; wherein the ſame Apoſtle was a notable example, who ſaith, That
1 Cor. 9. 22. he became as weak to the weak, and all things to all men, that he might win ſome, conſidering himſelf in them, and how he would have been condiſcended to in the like caſe. *Thou ſhalt know alſo, that thy ſeed ſhall be great,*
Verſ. 25. *and thy offſpring as the graſſe of the Earth.* To ſay nothing of *Gregories* morals here, as being too far fetcht, in ſaying; *Thou ſhalt know*, he meaneth, thou ſhalt ſee by experience the increaſe of thy poſterity, which ſhall be
Pſal. 112. a goodly offſpring, as the green graſſe growing out of the earth, putteth a beauty hereupon: ſo thou ſhalt have children again faire and comely, and they ſhall be great, and mighty upon earth, as alſo the Pſalmiſt ſpeaketh, of the ſeed of the righteous. *And thou ſhalt come to thy grave in a full age,*
Verſ. 26. *as a ſhock of Corn cometh in his ſeaſon.* Wherein he ſpake rightly, as the ſequel at the end of this book ſheweth, for *Job* had again both ſons and daughters, and wherewithall to make them great, for his eſtate was doubled; and his daughters were moſt beautiful women, and he lived after the turning of his captivity 140 yeares, and having given Inheritances to his daughters amongſt their brethren, he dyed ful of daies.

CHAP. VI.

Chap. 6. Verſ. 1. 2. THen *Job anſwered and ſaid, O! that my greifes were throughly weighed and my calamity laid in the ballances together.* Having heard his friend *Eliphaz* charging him for his ſeeming impatient under his ſufferings, to be a wicked man, and one, who though he had formerly ſeemed moſt righteous, yet appeared to God to be an hypocrite, doing otherewiſe then he made profeſſion, or elſe God would not have dealt ſo ſeverely by him, as he did; having I ſay heard all this to his greater vexation, *Job* now anſwereth, as if he had ſaid, I confeſs indeed that I have ſhewed much impatience in the ſpeeches, that I have uttered, if they be looked at, as they ſound, which I ought not to have done. But O! that yee could ſee how I am afflicted, even much more then appeareth outwardly to the eye in my ſoul and inward parts, becauſe that here I feel nothing to make me look up to God as a merciful Father unto me, but a ſevere Judge againſt me; ſo that I feel in my
Verſ. 3. ſoul as it were, the terrors of Hel upon earth: And theſe being thus weighed, would ſeem heavyer then the ſands of the ſea ſhoare, and therefore importable by any creature, ſo that I want words to expreſs my miſeries, which he meaneth by ſaying, *My words are ſwallowed up.* For that he meaneth, his
Verſ. 4. inward ſufferings, beſides his outward, the next words do declare, V. 4. *The arrowes of the Almighty are within me, the poyſon thereof drinketh up my ſpirit, the terrors thereof ſet themſelves in aray againſt me.* That is, I feel the effects of Gods wrath in my heart, as arrowes peircing and galling it, yea poyſoned arrowes, which are moſt mortal: And are ſhot by
Note. moſt cruel enemies, deſiring that none who are thus wounded, ſhould eſcape, but dye a tormenting death, and whilſt it is thus with me, I am beſet as it were, with an army; from which there is none eſcaping, but I muſt needs periſh for ever: Whence note, How great the ſeverity of Gods wrath
Note. is, and ſhall be towards the wicked: for if *Job* ſo juſt a man be thus dealt with, and being under it but for a time, judgeth the burthen thereof intolerable, what ſhall become of the wicked who ſhall beare the burthen of a greater

his moſt heavy wrath for ever and ever: And therefore let us all repent and ſerve the Lord with reverence, that we may never feel the weight of this burthen: And becauſe *Job* was for a time in this deſperate eſtate, but at length delivered and comforted, let no faithful ſervant of God, if he be under ſuch temptations, utterly deſpaire, but looking to his example, certainly expect by faith a joyful iſſue; the rather now, becauſe *Job*, who is propounded to us for a pattern, had: There was no example before this, from whence he could take the like comfort; but we have both this and Chriſts, and diverſe more, whereby we may be comforted: But becauſe there is ſo great danger of falling into deſparation, under ſuch greivous temptations, let us pray to God, as Chriſt hath taught us, ſaying, *Lead us not into temptation, but deliver us from evil.* And let it terrifie us from every groſs ſin, as that of *Cain* and *Judas*; and the like; being aſſured that if *Job* were ſo preſſed down by deſpair, who lived in no ſuch ſin, but moſt righteouſly in all things: We ſhall fall into a deſperate moſt doleful condition in the end, and never be delivered, but periſh everlaſtingly; as the wicked men before named did: Pray we then with *David* both, Keep me Lord from preſumptuons ſinning; and again if we have ſo ſinned. *Purge me from this hainous and bloody fact*; *And enter not into Judgment with me. And correct me, but not in thy fury.* Which who is able to beare? The allegorical expoſition made hereupon by *Gregory*, that by the ballance Chriſt is to be underſtood, and that weighing the ſins of all men, in whoſe perſon he ſpeaketh, in this ballance, is, by his ſuffering death for them, whereby their weightineſs appeared; this I ſay ſeemeth not to me ſo ſolid, and therefore I paſs it over: For that which he objecteth againſt thoſe that will not receive a myſtical ſenſe here, if theſe things be not myſtically to be underſtood, what ſenſe ſhall we give of theſe words, V. 7. *The things which my ſoul refuſed to touch, are my ſorrowfull meat.* If his friends galling ſpeeches ſhall be thought to be meant hereby, we muſt condemn him for a very proud man in his proſperity; therefore no literal ſenſe will hold good, but we muſt ſeek out a myſtical, which is, That the Apoſtles, who before the coming of Chriſt, and by his death bringing ſalvation to the Gentiles, would have nothing to do with them, nor before they were better inſtructed in the perſon of *Peter*; yet after this ſhould make them as it were, their meat, filling them by preaching repentance unto them, and eating them by baptizing them, and giving the Communion to them, beleiving in Chriſt, being incorporated into the ſame body with them, as the meat is, when it is eaten and digeſted into our bodies: But this expounded, ſaith he, it agreeth very well, and aptly followeth that of meat to be eaten without ſalt, and the white of an egge having no taſt in it; for ſo the Gentiles before grace coming into their hearts, ſet forth by ſalt, were as meat without a taſt, and not to be eaten; but now well taſted meat, and it is called ſorrowful meat, becauſe the Jewes being rejected, when they were called, made the Apoſtles ſorrowful, as *Paul* ſheweth, whom we may heare ſpeaking for them all, *I have continuall heavineſs for the Jewes.* And by the Aſs an unclean beaſt, he meaneth the Gentiles, and by the Oxe, a clean beaſt, the Jewes: But *Ferus* hath an expoſition, making the ſenſe good, without any allegory thus. *O, that my greife were throughly weighed, and my calamity laid in the ballances.* In ſaying which, he doth not as it may ſeem by the Vulg. lat. *O, that my ſinnes were laid in the ballance.* Complain as if his ſufferings were greater then his ſinnes; for the moſt righteous man cannot ſay ſo, becauſe the leaſt ſinnes that he comitteth, are greater then the greateſt ſufferings that God layeth upon him in this world; for which *David* in the name of the faithful acknowledgeth: That God rewardeth us not according to our ſinnes, but even in judging us here, ſheweth us mercy. His meaning therefore is, I may ſeem to you, yea I perceive by the great neſs of my ſufferings, that thou *Eliphaz* gathereſt, that I am no ordinary, but a grea-

Note.

Note.

Pſ. 19.
Pſa. 51.
Pſ. 6.

Gregory.

Verſ. 7.

Act. 10.

Verſ. 6.

Rom. 9.

Ferus.

Pſ. 103. 2

a greater sinner, then thou art, and that I have hidden my wickednes under the vayl of hypocrisie: But O! That thou couldest see into my heart, and there thou shouldest finde, that I have served God in sincerity, and therefore, although I acknowledge my selfe to be a sinner, yet thou wouldest not measure my sinnes by my calamities, but wouldest think upon some other course, whereas by doing otherwise, thou putteſt not my sinnes and my miseries into an equall ballance, judging of them by the heavy weight of my sufferings, whereas thou wouldest if thou knewest me throughly, judge so hardly of my case: Whence note, that they put the calamities of godly men into an unequal ballance, that judged them to have sinned so fouly, as they may seem by the greatnes hereof to have done, that we may beware of this rash judging, that we be not Judged. For these words, *Doth the wilde Asse bray when he hath grass? or loweth the Oxe over his fodder?* His meaning in thus saying, is, yee know that if an Asse brayeth or an Oxe loweth, they want somewhat, and are ready to spoke what it may be, to supply them herewith, but to me, although ye come in the name of friends, ye are not so loving, ye search not into the cause of my complaints; but presently hearing me cry out for anguish of spirit ye condemn me for a wicked man.

Note.

Vers. 5.

Vers. 6. *Can that which is unsavoury, be eaten without salt? Or is there any taste in the white of an egg?*

Vers. 7. *The things which my Soule refused to touch, are now my sorrowfull meate.* That is, if a man cannot eat stinking meat, as that is, which is not salted, or the white of an egg without it, in which for the freshnesse there is no taste; How do ye think, that I wanting inward consolation, how that I am thus outwardly pressed with misery should bear it, especially, yea instead of comforting me, upon discerning my case aright, laying more load upon me by your most uncharitable censures: But now it is my meat which I would not touch, that is, now ye feed me with such meat, such sorrow-causing fruit cometh from your mouth, as is most distastfull unto me, and hereby my trouble is yet more increased, for honey of which I have most need, yee giving me gall and poyson, which not only I, but all men so much abhorr from, that they will not touch it with their hands; and herein he goeth on in his similitude, from an Oxe; whom when his Master feedeth with good fodder, when he heareth him lowe, *Eliphaz* by his tart invective against him fed him with most distastefull and pernicious food. A warning to all men, when they see a good man in distresse, of whom by his works they can judge none otherwise, to take heed how they judge and censure him, for in so doing, they give him poyson, as it were for meat, breeding of dangerous distempers in him prejudiciall to the life of soule, although no such effect was hereby wrought in patient *Job*, yet such sin in an high degree against love.

Note.

Vers. 9. *That it would please God to destroy me, that he would loose his hand and cut me off.* Here *Ferus* layeth some impatience upon *Job*, in that after the manner of other men in dispaire, that God would now never be reconciled unto him again, or take off his judgments, he prayeth that he would not lingeringly destroy him, but soon dispatch him and rid him out of this mortall life, and so of all his miseries at once: And God left *Job* thus to speak, that we might know how little our strength is, when we are pressed with miseries and feel no comfort, and therefore not judge others, who seem to be more impatient then we think; that we, if we were in the like case, would be; For even holy *Job* now seeketh, as despairing to be cut off. *Gregory* better, *Job* prayeth thus to God, fearing least if he should be spared, and live still and injoy prosperity again, he should by the temptation hereof be brought into worse case for his soul, then now by all his afflictions he was: He doth therefore as a patient to the Chirurgion, having his soares lanched, but not all the corrupt matter yet come out, bidding him, cut me deeper, leave

Ferus.

Note.

Gregor.

no

no corruption behind, although goeth away withall: And that this is his meaning, the next words ſhew. *Then ſhould I yet have comfort, I would harden my ſelf in ſorrow, let him not ſpare, for I have not concealed the words of the holy one.* Gregory: *Neither will I contradict the words of the holy.* And becauſe he ſaith, *Let him looſe his hand and cut me off.* For hereby he intimateth, that he was ſtil held in life by Gods hand having faſt hold, as it were upon him, that he could not by all his ſufferings, be deprived of his bodily life, and by this hand he had been upheld in ſo proſperous an eſtate formerly, but now he deſireth that it might be looſed, and he might be let fal into the grave, rather then to be reſtored into the dangerous eſtate of proſperity any more: For what comfort is there to a man, that dyeth in deſpaire? Or is this the voice of one deſpairing, that ſaith, *He concealed not Gods word* &c? that is, Behaved not himſelf ſo, as if caſting Gods words behind his back, he made no uſe of them, to live and ſpeak according to the ſame; as the man, that had one Talent, and hid it in a napkin, made no uſe of it: For which it was both taken from him, and he was caſt into utter darkneſs; For the rendring of the words by *Contradicted*, I ſee no reaſon for that כחד ſignifying nothing but to conceal, or to hide, yet there is the ſame ſenſe, becauſe to heare Gods words, and to do contrary, is to contradict them; for there is a denying of God and his word in our deeds, although in our ſpeeches we confeſs and deny him not. But *Job* meaneth not, that he did not ſpeak or do, as if no ſuch words had come to his eares only, but that he brought them forth for the inſtruction and edification of others; as *Eliphaz* before teſtified of him, and it appeareth both in the firſt and ſecond chapters: for what were the words which he there in his greateſt ſufferings brought forth? but the words of the moſt holy God to his great praiſe, when he ſmarted ſore. *Is my ſtrength as the ſtrength of ſtones, or my fleſh as braſs?* Having ſpoken of his ſtrength, V. 11. *What is my ſtrength that I ſhould hope?* Now he compareth it with that of ſtones and of braſs, upon which if heavy burthens be laid, they can beare them; but mans weakneſs is ſuch, that he being loaden with a load, like the ſands of the Sea ſhoare, as he ſaid before, that he cannot, but muſt be cruſhed hereby in peices and dye: and therefore having ſuch load laid upon him, what hope could he have of living any longer here? and therefore he deſireth, that he may not be ſpared, but be ſoon diſpatched out of this life, but for the reaſon before ſpoken of: Here *Gregory* giveth no other ſenſe, but this allegorical. My ſtrength is not as the ſtrength of thoſe men, that be ſtupid as ſtones feeling nothing; or of thoſe that under afflictions are ſonorous as braſs, the one ſort not being brought by any ſufferings to ſpeak by confeſſing their ſinnes, but their hearts are ſo hardened, that they lye and ſay nothing this way, howſoever they hardly cry out of their pain; others ſound out loud cries unto God for mercy and pardon, and profeſs themſelves very ſorrowful for their ſinnes, and make ſerious promiſes of amending their lives; but being delivered, they appeare to have been but as ſounding braſs: Of which the Apoſtle ſpeaketh, ſaying, *I were as a ſounding braſs or a tinkling Cymball.* As the *Prophet* doth of the other, where he ſaith. *I will take away their heart of ſtone and give them a heart of fleſh.* And this ſenſe he approveth by the words following. *Is not my helpe in me, is wiſdome driven quite from me?* Vulg. *My help is not me.* Lo here ſaith *Gregory*, he ſpake not before that he was not hard harted, as ſome others who be like ſtones, or a man that made a ſound of words only, as a man of braſs; as aſcribing any thing to himſelf, for this had been pride and vainglory, and ſo enough to make him to be left of God and ſo to have his grace turned into ſin; but he acknowledgeth that he was therein holpen by God, and had it not of himſelf, as we muſt all acknowledge, if we ſee any difference betwixt our ſelves and others, we muſt think upon that of the Apoſtle. *Who made thee to differ?* And of the Pſalmiſt ſaying. *Our help cometh from the*

Verſ. 10.

Verſ. 12.

Gregory. Note.

1 Cor. 13
Jer. 31

Verſ. 13.

2 Cor. 4. 7.

the Lord. And this reading is favoured by the Hebrew, which is word for word. *And if no help in me,* which may be thus ſupplyed, and if it be thus as I have ſaid, V. 12. there is no help in me, whereby I am made not to be ſuch, then the help whereby cometh from God, and ſo the wiſdome required in thoſe that ſhall be ſaved, is not gone away from me: But the words being alſo rendred, *Help is not in me,* agree well to the literal expoſition firſt made, if I be weak, and have not ſo great ſtrength, I confeſs, that I have no help in my ſelf to ſtand under this heavy weight, neither am I wiſe enough to know how to ſtand, being ſhaken with ſo terrible temptations, yet the allegory of *Gregory* is of good uſe for inſtruction, which made me not to paſs it over in ſilence.

Verſ. 14. *To him that is afflicted pitty ſhould be ſhewed from his friend, but he forſaketh the feare of the Almighty.* Now *Job* cometh to complain of *Eliphaz,* who did not by him like a friend and therfore not as one that feared almighty God, for ſuch are not ready to cenſure their Brethren in miſery as wicked; in whom they ſaw no ſuch thing before, but all ſignes of piety, as could not but be ſeen in *Job*; for in this caſe it is the part of a true friend, and one that feareth God, to judge the beſt, that ſuch a man is not made a ſpectacle

Note. of miſery, becauſe he is a greater ſinner, but either to try his patience, or that others might ſee in him, the uncertainty of worldly things, even in the beſt, when they abound with them, and therefore make no other account of them whether they be riches, or health, or comelyneſs; and not to think themſelves happy in having theſe, or glory in them, but account this only

Jer. 9. 23. Matth 19. their happineſs, that they know God to ſerve and obey him, becauſe he hath far greater riches in ſtore for thoſe, that do ſo, according to that *Come and follow me and thou ſhalt have riches in Heaven.* He that doth otherwiſe feareth not God, and his wrath, that ſhall be upon him, when he ſhall judge all thoſe, that uncharitably judge others. *Gregory* ſaith, That

Gregory. he is the friend here ſpoken of who feareth not God, that acknowledgeth not any benefit, to be an afflicted one, and therefore deſpiſeth the afflicted, and he calleth the ſame ſort of men, *Brethren like brookes that paſs away.* V. 15. Becauſe brookes are made of waters, running down hils into valeys, where the heat of the Sun coming, they are ſoon dryed up; ſo they that

Verſ. 15. deſpiſe the afflicted, are but falſe Brethren; who for a time are as a brook running ful by proſperity, but by the heat of Gods judgments this their proſperity is made to vaniſh all away, and they are in miſery for ever.

Which are blackiſh by reaſon of the Ice, &c. Vulg. *They that feare the*

Verſ. 16. *hoare froſt, the ſnow ſhall fall upon them,* Heb. *The obſcured from the froſt or ice, upon them the ſnow ſhall fall.* The meaning being, that hide themſelves for feare of ſufferings upon earth, upon them judgments ſhall come from above, that ſhall be worſe for them by far, becauſe the froaſt is upon the earth by the coldneſs of the aire here below, and ſnow falleth from above, and herein he goeth on in the allegory of Brookes, that run away; they that are ſuch, with whom all friendſhip is gone, when they ſee their Brethren in miſery, they ſeeking as it were through a worldly feare to obſcure themſelves, judging ſuch ſufferings to be arguments of Gods wrath againſt the wicked, they do but hide themſelves from leſſer evils, and the greater ſhall fal upon them, they feare ſufferings by men below; but judgments ſhall come upon them from God above, and this is the ſame in effect with that, which followeth V. 17. 18. Of their diſſolving when they wax hot, and vaniſhing out of their place, whereby it is meant, that as the ſnow aforeſaid, theſe men that are ſo wedded to worldly things by the foreſaid heat of Gods wrath, ſhall utterly periſh.

Verſ. 19. *The troopes of* Tema *looked, the companies of* Sheba *waited for them.* Vulg. *Conſider the paths of* Teman, *the journies of* Saba *and waite a little.* Which is by *Gregory* expounded by the ſouth, as *Teman* ſignifieth, and a net as *Saba* thus; conſider the waies of them that are in proſperity, upon whom none

none but the warm and favourable South-wind bloweth: and if yee expect a while, ye shall find them intangled and taken in a net, that is, insnared by their wicked deeds, which by their prosperous going on, they have been made bold to commit. And what shall be the issue hereof? verily nothing but confusion and shame in the end, as *vers.* 20. *Ferus* expoundeth the whole passage thus: Ye (O my friends haply feare, that if ye should shew your selves friendly to me, it would prove some cost unto you to relieve me in my want, and therefore to award the detriment that thus might come unto you, ye take occasion from my sufferings to censure me as a most wicked man, and unworthy to have any thing done for me; but know, that in being moved by this fear, ye do but put your selves upon a greater danger, *viz.* of Gods judgments from above, against which no unmercifull person shall be able to stand, *Who seeth his brother in want, and relieveth him not.* Or according to another rendring more agreeable to the *Hebrew*, whereby they are compared to the ice covered with snow, such men are as ice covered with snow, for the present hard and firm, so that a man may go upon it; but the heat of the Sun coming, all this firmnesse goeth away and cometh to nothing: so the unmercifull rich man seemeth to have a firm and durable estate, to which he may trust, but his wealth melteth, and then he that trusted to it, sinketh, and is drowned. For the next words, *vers.* 19. he saith, according to the *Heb.* it is, *They looked on the troops of Tema, and the comings out of Seba*, that is, the doings of the *Caldeans* and *Sabeans* against *Job*, in taking away his Cattell, and slaying his servants, as a judgment of God coming upon me for my wickednesse, thinking them rather to be justified then me; but this he sheweth, Vers. 20. should be to their confusion. So they that are lead by the present condition wherein they see the wicked and the righteous, these prosperous and merry, them crying and lamenting, judg them therefore worst, and these better, shall in the end go to confusion, as the *Egyptians* in *Pharaoh's* Army, pursuing the *Israelites*, crying and sorrowing, were drowned in the red Sea, and they passed through upon dry land: And the old world of wicked unbelievers looking upon their own prosperity, when *Noah* entered into the Ark, and at his foolish fearfulnes in their judgment, condemned him as ridiculous and contemptible, and those that believing God, went in with him, but these were saved, and they all drowned. If the *N. Tr.* be followed, *The troops of Tema looked*, I know not how a good sense may be given of these words, but being rendred, *They looked*, meaning these his censorious friends the sense given is very good; for the *Caldeans*, that before were said to make out 3. Bands, dwelt south, as *Tema* signifieth.

Ferus.

Note.

Chap. 1. 17.

For now yee are nothing, yee see my casting down, and are afraid. Heb. *Now ye are not.* These words co-hering so with the former, as that they cannot well be expounded apart, give me occasion to look back again to them, *ver.* 19. 20. which some expound, as if the allegory from a brook begun, *vers.* 15. were still proceeded in, and not any new matter were laid to their charge, as if they justified the *Caldees*, and *Sabeans*, and condemned him, but would have them to consider how it was with those peoples travelling upon the way, when they came at places where brooks used to run, hoping to find water, they found none, the sandy drynesse of the ground being such, that all the rain that fell was seen drunk up and consumed, this they seeing, were confounded. And likewise yee, when I hoped that upon your coming to me, being my friends, that I should have comfort from you, in stead whereof yee were ashamed to own me any more as a friend, for which in this Vers. 21. he addeth, *Now yee are not.* That is, the men which I expected ye would be unto me; but seeing me thus impoverish'd, ye feared that your coming might turn to some prejudice unto you, I taking this opportunity to ask something for the supply of my wants; to prevent which, ye have behaved your selves so strangely towards me in your detracting and reproachfull words against me. And this sense is confirmed *vers.* 22. *Did I say bring unto me, or give a reward of your substance,*

Vers. 21.

Vatabl.
Isidor.
Clarini.

Vers. 22.

ſubſtance, or deliver me from the enemies hand, or redeem me from the hand of the mighty. He neither in this his great poverty begged for ſuſtenance, or that they would take upon them the charge of ſetting forth men to help him to his goods taken away again.

Verſ. 24. *Teach me, and I will hold my peace, &c.* That is, whereas yee object wickedneſſe to me, be plain with me, and tell me, if ye know any evil by me in word or deed, tell me what it is, help my ignorance herein, who know nothing by my ſelf for which yee ſpeak ſo bitterly againſt me.

Verſ. 25. *How forcible are right words, but what doth your arguing reprove? Yee imagine to reprove words, the ſpeeches of one that is deſperate, which are as winde.* Vulg. *Why have yee detracted from the words of truth, when as there is none of you that can reprove me?* And the word מרץ ſignifieth either to ſtrengthen, or to ſpeak evill, and the next words are, Heb. *Which of you in reproving, can reprove me?* And thus the meaning is plain, inſtead of making me by your ſpeeches to ſee any ſin, for which the Lord ſhould be ſo ſevere againſt me, yee have done nothing but corrupted the truth, and the words by me ſpoken according to the ſame: If it be otherwiſe, ſpeak any of you, and prove that I have not ſpoken rightly. Verſ. 26. *Yee frame ſpeeches onely to reprove, and bring forth words againſt the wind.* Heb. *And againſt the wind words of deſpair*: For it is, יאש coming of יאש *to deſpair. Job* thereforefore meaneth not, that he had ſpoken deſperately, but reproveth the deſperate ſpeaking of *Elihu*, deviſing words againſt that which he had ſaid to no purpoſe in truth, and therefore he herein reproveth him, and vilifyeth his ſayings, as if they were but diſputings againſt the wind, a beating of the empty aire.

Verſ. 26.

Verſ. 27. *Yee over-whelm the fatherleſſe, and digg a pit for your friend.* He ſetteth forth himſelf by the name of the fatherleſſe, becauſe he was now as the fatherleſſe, without any to protect him; and they combine together ſo to lade him with calumnies, as that they did hereby, as it were, undermine him, that he might fall into deſpair, and periſh. *Verſ.* 28, 29, 30. He exhorteth them to be more conſiderate in their ſpeeches, and to lay nothing to his charge, but what they were able to make good, promiſing, that he for his part would ſpeak no lye, but the truth in all things, and he diſſwadeth them from going on in the way of contention, which hindereth from ſeeing into the truth.

CHAP. VII.

Verſ. 1. *IS there not an appointed time to man upon earth, are not his dayes as the dayes of an hireling?*

Having by the words before going prepared his friends to attend patiently, and to judg righteouſly of his words, now he approveth that which he had ſaid before, *Chap.* 3. touching his deſire to dye, and not to have his miſerable life ſtill prolonged. And to this he compareth himſelfe, and man, leading his life in miſery here, to an hireling, whoſe labour is great and ſoar, and there he deſireth the coming on of the night, as alſo doth every poor ſervant, that he may reſt his weary body, and the hireling have his wages paid him. So it muſt not be thought unreaſonable and wicked for a man living in miſery, to come to the night of death, being to ſuch, if he feareth God, as *Iob* did, far more comfortable then life, for the happy remuneration which he ſhall then have in the kingdom of heaven, although not out of merit but mercy, *verſ.* 3. In way of declaring his own miſeries, he ſaith, *I am made to poſſeſſe moneths of vanity, and weariſome nights are appointed unto me.* As if he had ſaid, I am in worſe caſe then the pooreſt hireling; for when he after the toyle and pains of the day, goeth to reſt at night, he ſleepeth quietly, but my nights are no better to me then my dayes, they are weariſome and tiring alſo.

Verſ. 3.

Verſ. 5. *My fleſh is cloathed with worms and clods of duſt, my skin broken and become loathſome*: Which he ſpeaketh for the filthy and ſore diſeaſe that was upon him:

him: For the words of *verſ.* 1. *Is there not an appointed time to man?* The Vulg. hath it, *The life of man is a warfare upon earth.* Heb. *Is there not a warfare to man? or an appointed time?* For צבא ſignifieth both, but it is moſt commonly expounded by warfare, and take it to be a deſcription of mans life in generall, which is ſet forth by three compariſons.

1. To a Souldier, who is in continuall danger.

2. To an Hireling, that laboureth and toyleth in all weathers. 3. To a ſervant, a ſlave, whoſe life is moſt miſerable of all others, and therfore as good Souldiers let us fight manfully againſt all our ſpirituall enemies, the World, the Fleſh, & the Devil, and let us labour faithfully in our places and callings, whilſt life and ſtrength laſteth, and not ſtand idle; and let us with all diligence ſerve the Lord, becauſe although ſervants; by ſo doing we are made his free-men: and as valiant Souldiers, when we have overcome, we ſhall be crowned, and as faithfull labourers in Gods vineyard, at the end of the day of this life we ſhall have our hire, as thoſe labourers in the Vineyard, and as good ſervants be bidden to enter into our Maſters joy, and in the midſt of the greateſt heat of al adverſities, we patiently bearing the burthens laid upon us ſhall be under the ſhadow of the Almighty, and have refreshing hereby. Thus for the generall; but howſoever this be true touching all men, yet more in *Job*, who is to be thought more particularly thus to lament his owne moſt afflicted condition: for he, as a Souldier, did bear the piercing of Gods arrows, as he ſpake before, and as an hireling or ſervant, had a greater weight laid upon him then he was able to bear, a weight heavier then the ſands of the Sea ſhore. And to him in particular agree the complaints following, *verſ.* 3, 4, 5. And whereas he ſpeaks of man in the third perſon, this is not unuſuall in holy Scripture, when one ſpeaketh of himſelf, as 2 *Cor.* 12. And *Iob* beginneth his Book in like manner, *Chap.* 1. As for *verſ.* 3, 4, 5. *Ferus* applyeth them alſo to man in generall, thus: He paſſeth moneths in vanity, becauſe oft times he laboureth, and his labour taketh not effect: And he ſaith at night, when will it be morning, becauſe he is uncertain, when he goeth to bed, whether he ſhall live to the morning, or in the morning, whether he ſhall live till night, upon ſuch uncertainties he goeth. And well may every man ſay, that he is cloathed with duſt and worms, &c. For ſo ſhall it be with him, when death cometh, if he eſcapeth coming into the like condition before. And whereas *verſ.* 6. it is ſaid, *My dayes are ſwifter then a Weavers ſhuttle, my life is ſpent without hope.* This was true, as he conceived in him, there was no hope, but that he muſt dye of this grievous diſeaſe, and that ſoone; and it is true of every mortall man, he is but of short continuance in this life, but his glaſſe runneth out apace every day. *Verſ.* 7. Having made his apology in reſpect of that, which he was judged to have ſpoken rashly, *Chap.* 3. Now he maketh his complaint and prayer to God, from whom hee acknowledged all his miſery to come.

O remember that my life is wind: mine eye ſhall no more ſee good. From hence to the 11. *verſ.* he in effect prayeth to God for mercy to be shewed unto him, to bring him again out of the miſery wherein he was, moving for this inconſideration, that if he were once gone out of this world, the time would be too late to do any thing for him in this world any more, ſith, that after death he ſhould be but like a cloud diſſolved, which now is nothing, and as the wind paſt and gone; for ſo it is with him that is departed hence, he ſhall here be ſeen no more: As alſo *David* ſaith, *Pſ.* 39. That we may not think it ſtrange, that ſo righteous a man as *Iob* ſhould ſpeak thus deſpairingly, as if he thought that all happineſſe was at an end, when his mortall life was ended. *Gregory* ſpeaketh excellently upon thoſe words, Verſ. 6. *My dayes are ſpent without hope.* This is indeed the caſe of wicked carnall men, when this life is gone, all is gone from them; becauſe although they heare of the happineſſe of the life to come, yet they believe it not, and ſo it is as nothing to them: but *Iob* and other faithfull perſons, who have pleaded ſo much to have their lives

Note.

Rev. 2. Chap. 3. Math. 20.

Pſalm 91.

Verſ. 6.

Verſ. 7.

Gregory.

lives ſpared upon the ſame grounds, as it may ſeem by their words, ſpoke in a far divers ſenſe, for their minds being ever upon the life to come, in regard of which they ſet light by this life, and the things hereof, ſay they ſhal dye without hope of any happineſs here to be attained, where even in proſperity they have ſeen and counted all worldly things vain and tranſitory, and overcoming have trodden them under their feet. And to the ſame effect are the next words, wherein he turneth himſelf to God, ſaying, *Remember that my life is as a wind*, &c. I ſo account it, and therefore ſet not my heart upon it, as worldlings do, who imagine it to be a ſtable thing, and are affected to it accordingly, but the Elect ſee it, and to be as it is, as a wind that paſſeth away, and returneth no where, and to the ſame effect he ſpeaketh on, V. 8. 9. 10. And hereupon he concludeth, ſaying,

Verſ. 11. *Therefore I will not refrain my mouth, but I will ſpeak in the bitterneſs of my ſpirit.* That is, with ſorrow and anguiſh of heart I will confeſs my ſinnes; Wicked Reprobates alſo, ſometimes confeſſe their Sinnes, but it is with godly Sorrow for them, and ſo they are he that openeth his wound, but layeth on no plaiſter, and by this means the wounds made by ſin are more putrified and grow more dangerous; but he that confeſſeth, and lamenteth them in a godly manner, openeth them, and applyeth a medicine to them to heal them: And I ſay, *In a godly manner*, in the phraſe of the Apoſtle, becauſe *Ahab* and *Judas* were ſorrowful, but it was in regard of the puniſhment, not of the ſinns committed by them, they that have anguiſh and vexation for their ſinns ſhal have comfort, as our Lord ſaith, *Bleſſed are they that mourne, for they ſhall be comforted.*

2 *Cor.* 7. 10.

Matth. 5

Verſ. 12. *Am I a ſea, or a Whale that thou ſetteſt a watch over mee?* Vulg. *That thou campaſſeſt me with a priſon*: Whereby *Gregory* underſtandeth, that which keepeth a man ſtraite, that he cannot ſo freely fight againſt all his ſinnes, as he would, or be inlarged more in virtue, to run the race of Gods Commandments, ſo *David* prayeth alſo, *Bring my Soul out of priſon to confeſſe to thy name.* And to a ſea are the wicked compared, ſuch as *Job* was not, becauſe fleſhly and rebellious notions are continually riſing in their carnall minds; To a whale the Devill, who maketh his habitation in them, making them more dangerouſly to ariſe to overturn the ſhip of the Church, and drown it amidſt the waves thereof: But both they and he are ſtreightned as it were by impriſoning, ſo that they cannot do againſt the faithful always as they would, which oft times appeareth, when God by his judgments repreſſeth them, ſo that of what ſtrength ſoever they be, and what preparations ſoever they make, they cannot prevaile, but are confounded in their enterpriſes; as *Pharaoh* purſuing the Children of *Iſrael* into the red ſea was drowned, and *Sanacherib* coming againſt *Hezekiah*, was miraculouſly ſmitten in his hoaſt, and periſhed, a great comfort to the people of God in all ſtraits by their enemies coming to fight againſt them, remember we in this caſe that we have a God that is able to reſtrain the moſt potent Whale, the powerfull Devills, and the ſea of the wicked, their greate't multitudes from overflowing, to drown and deſtroy his Servants, that we may put our truſt in him. Now *Job* in ſpeaking thus of himſelf, meaneth; that ſeeing that he was not as a ſea or whale, having motions riſing in his mind, putting him on to do miſcheife, but his motions were good and godly, to proceed further in vertue; The Lord ſhould not by reſtraining him from greater increaſes herein any way diſcourage or hinder him by dealing hardly by him: That the wicked are as a ſea, as hath been ſaid, See *Iſaiah* 57. *ult.* and the Leviathan or whale, both in this book and elſewhere ſpoken of, ſet for the Devil, and the word משמר ſignifieth priſon as well as cuſtody, or a watch to keep a man.

Pſal. 142.

Note.

Verſs 13. Verſ. 14. *Gregory.* *When I ſay my bed ſhal comfort me, my couch ſhal eaſe my complaint. Then thou ſcareſt me with dreames*, &c. What is meant here by bed or couch, ſayth *Gregory*, but a mans receding from things outwardly ſuffered or injoyed into his own heart and inward meditations. For ſo in the ſong of

Solomon

Solomon it is ſayd, *I ſought him in my bed whom my Soul loveth*: *Job* then meaneth, that being preſſed with miſery as he was, he retyred to inward meditations, touching God and himſelf, and doing ſo, when he thought to find comfort, he perceived the ſeverity of God to be ſo great againſt ſinn, and that he will come at the laſt day in ſuch a terrible manner to puniſh it, that this proved to him as fearfull dreams and viſions in the night, ſo that in ſtead of being comforted he was deterred, as men commonly are by fearfull dreams and apparitions, becauſe the Judg then will proceed moſt ſtrictly againſt ſin, and puniſh it moſt ſeverely, without reſpect of perſons; for when a godly man thinketh with himſelf of his ſins, they all come to his mind, that ever he hath done, and then the divill is at hand to aggravat them againſt him, and hereby he is greatly terified. For as other be dreames, that come from *God*, as the dreams of *Pharoah* his cheif Butler and Baker, and of *Pharoah*, which *Joſeph* interpreted, ſo there be deluſory dreams, that come from the Devill, for which it is forbidden to regard, as Divinations, ſo dreams, and dreams are ſayd to make many to err. Some dreams alſo come of much buſineſs, and ſome of thought and care taking about things to come. As *Daniel ſaith of Nebuchadnezzar*, that when the thoughts of his head troubled him, he ſaw an image, *&c.* And by deluſory dreams, it was that *Job* was terrified, which come from the Devil, God permitting it; and therefore he ſaith, *Thou ſcareſt me with dreames*, when he ſpeaketh to the Lord: For the literall ſenſe it is plain, he meaneth that he took no reſt night or day, as he partly touched before, *Verſ.* 4. and his terrours by night were in reſpect of the arrows of God ſpoken of, Chap. 6. that pierced him within. For the allegoricall ſenſe given by *Gregory* it is very good, and ſheweth the fears that come by ſin for which when a man ſuffereth outwardly, and thinketh to have comfort inwardly from God againſt them, ſhall be more increaſed, ſo that the ſinner if he well conſidereth it, can have no reſt or comfort in his affliction outwardly or inwardly, and therefore is in a moſt miſerable condition; For if *Job* a moſt holy man found rerrour within, where he thought to have had reſt, what ſhall groſs ſinners that are ſpots and blots amongſt Chriſtians doe.

Cant. 3. 1.

Levit. 19. Eccleſiaſtic. 34. Eccleſ. 5. Dan. 2.

Note.

So that my ſoul chooſeth ſtrangling, and death rather then life. Verſ. 15.

The vulg. *Suſpenſion*, or *hanging for ſtrangling*, whereupon *Gregory*, the ſoul is ſuſpended when it is elevated or lifted up above theſe worldly things, *And my bones chooſe death*, ſo the vulg. for theſe words; *And death rather then life*; and that rightly, for the word is, מעצמותי ſignifieth my bones, and hereby ſtrength of the body or fleſh is meant, the mortification whereof having the mind lifted up to things above, he here intimateth that he deſired, and indeed it is, for by being heavenly minded, the fleſh or members are brought to have the leſſer ſtrength, yea to ſuch weakneſs as if they were dead; a good allegory, but the literall meaning is, that being in this miſery within and without, he preferred the taking away of his breath by the prevailing of his Boyles, and conſequently death before the ſavity of his Body, and ſtrengthning of it again, by having of his Diſeaſe healed.

Note.

I loath it; I would not live alwaies, let me alone, for my dayes are vanity. Verſ. 16.

What is man that thou ſhouldſt magnify him, &c. Man being elevated in his mind, as was before ſayd, although he hath temporall goods, yet he vilifieth them in comparison of heavenly things, not deſiring to live in pleaſure by them, or to have his life prolonged, that he might injoy them more time, for he looks upon the days of this life, as vanity and vexation of ſpirit, for which he deſireth God to let him alone, as the vulg. hath it, not to ſpare him in reſpect of life and proſperity, and then V. 7. he argueth to this purpoſe. Verſ. 17.

What is man that thou ſhouldſt magnifie him? that thou ſhouldſt ſet thine Verſ. 18.

heart upon him, and viſit him every morning, and try him every moment? That man being ſo vain a thing and this his life, why is he ſo ſet up, as thy favourite in reſpect of worldly things, having wealth, honour, & dignity here: *Yea thou viſiteſt him every morning*: What is the morning but the light, which riſeth after the dark night, ſo God viſiteth his elect every morning, when he inlightneth them by his Grace, who were before in the darkneſs of unrighteouſneſs and ſin, but now by his grace are brought into the light of Righteouſneſs, faith, and holineſs: But becauſe God by coming to us by his grace promotes virtue in us, and by receding ſuffereth us to be ſhaken by temptation, and therefore after viſiting every morning ſpoken of, he ſaith, *Thou tryeſt him every moment*; For if we were not after grace entring into our hearts, ſhaken by temptations, we would be ready to think that we had this of our ſelves, and not of the gift of God, and ſo to be proud, but by being thus ſhaken we are humbled, as *Paul* ſaith of himſelf, 2 *Cor.* 12. For in temptation finding our own weakneſs, we ſee what need we have of Gods help, and ſo flee to him in prayer.

Deus accedendo promovet virtutes nobis recedendo concuti pertentationem permittit.

Verſ. 19. *How long wilt thou not depart from me? nor let mee alone till I ſwallow my ſpittle?* Here letting paſſe that of *Gregory* as over curious about his ſpittle. I, with others, take the meaning to be, as if he had ſayd, ſpare me from my pains, which make me even like unto one that is ready to dy, who cannot get his ſpittle either to go down or to come up, wherein he deſireth ſome liberty again; to which effect alſo *David* ſpeaketh, ſaying, *O ſpare me that I may recover ſtrength.* And of Gods ſetting his heart upon man, and magnifying him V. 8. Uſing the ſame interrogation.

Pſ. 39. 13.

Verſ. 20. *I have ſinned, What ſhall I do to thee, O thou preſerver of men? why haſt thou ſet me as a mark unto thee, ſo that I am a burthen to my ſelf.* Now *Job* to ſhew that he did not in all his ſayings before juſtify himſelf, confeſſeth, *I have ſinned*; The word rendred *Preſerver* is נוצר by vulg. rendred *Keeper*, as it ſignifieth properly ſuch a *keeping*, as of a watchman ſtanding upon a Tower to look unto, and to obſerve all things hoſtily attempted, or done, that there may be an oppoſition made there againſt in due time, and to this do the next words moſt aptly agree: *Why haſt thou ſet me as a mark; or as the vul. hath it, an Adverſary:* Hebr. מפגע one comming againſt, that is, an Enemy. The meaning is, I acknowledg my ſelf to be a ſinner, and t herefore worthy of the judgments which have befallen me; but what wouldſt thou have me to do, that haſt and doſt ſo diligently look at the ſinns of men, that I have not done, for I have patiently born thy judgments, juſtified thy *proceedings* againſt me in ſo great ſeverity, given thee praiſe in the midſt of all my greivous ſufferings, and my heart hath alwais been to ſerve thee in truth, and to flee all ſinn, & now I confeſs my ſelf yet to be a ſinner, what wouldſt thou have me Lord to do more? or what can I do more to procure thy favour again towards me even as a poor debtor, that not being able to ſatisfy his Creditor, but humbleth himſelf unto him, & is ready to do what in him lyeth to the uttermoſt, in way of ſatisfying him, as that Debtor, *Matt.* 18. So *Job* pleadeth before the Lord, as the maſter, who is kind to his ſervant indebted; that although in 10000. Talents is to him, ſo he would be pleaſed to ſhew honour to him, and not to deal by him as an enemy, perſiſting ſtill by his Judgments to make out againſt him, for if he ſhould ſo do, he had no joy in living any longer here, but his life was a great and importable burthen to him, that made him to complain inſuch bitterneſſe as before. The Talmudiſts make bold here to change the ſentence thus. *I am a burthen to thee*; And the Sept. Tr. likewiſe, which *Aug.* following ſayth, why haſt thou ſet me againſt thee, that I ſhould againſt thee and ſo be a burthen to thee, greiving thee ſo with my ſpeeches, ſpeak that thou canſt not bear them, but the word is עלי to me.

Auguſtine.

Verſ. 21. *Why doſt not thou pardon my tranſgreſſion, and take away mine iniquity? For now I ſhall ſleep in the duſt, thou ſhalt ſeek me in the morning, but I ſhall not be* Having confeſſed his ſinns, he now craveth pardon, and uſeth this as an argument

argument to move the Lord hereunto, and that ſpeedily removing his greivous ſuffrings from him, whereby he was now ready to ſink and dye, leaſt if he did not, it would be too late; For if death once cometh, although it be ſet forth by ſleep, yet herein it is not like unto naturall ſleep, which although it be all night, yet a man waketh in the morning, and ſo from morning to morning again, but he being once dead, waketh ſo no more to live in this world, and therefore if the Lord will ſave him alive, he muſt do it without delay, before that death ſtriketh him, if not, but he be once departed, he is not to be found here any more, how diligently ſoever ſought for; he meaneth not, that he ſhal never be found, or come forth from the duſt again, for at the laſt day he ſhall, and ſo *Job* beleeved, for he ſayth, I *know that my Redeemer liveth*, &c. To conclude, in that he ſpeaketh of God as a watchman, diligently obſerving our ſinns, to come againſt us, therefore note. Firſt, That we are no where hid from his ſight, as is alſo taught, *Pſal.* 139. That we may always walk as in his preſence. Secondly, That we ought to flee ſin, as making God our enemy, and to count us his enemies. Thirdly, Not only groſſer but even leſſer ſinns in the beſt livers are marked by God, and therefore we have all need to confeſs and crave pardon of our ſinns, as being otherwiſe liable to death. Fourthly, That we may come into favour and be pardoned, we muſt do as *Job* did, ſuffer affliction with patience, juſtifie God in all our ſuffrings, and even therefore bleſs his holy name, *&c.* as it is ſayd before.

Job 19. 25.

Note.

CHAP. VIII.

How long wilt thou ſpeak theſe things? and how long ſhall thy words be as a ſtrong winde? Now *Bildad* the ſecond of the three friends of *Job*, that came to viſit him, ſpeaketh, being according to his name a wicked kinſman, for בל from whence cometh בלעל is wicked, an דוד is an uncle. He begineth with accuſing *Job* for his uſing ſo many words, as he did in the two Chapters before going, to juſtify himſelf, as if he thought, that by his ſpeech he were able, like a bluſtring ſtrong wind, to bear down all others, that ſhould ſpeak againſt him,

Verſ. 2.

Doth God pervert judgment? and doth the Almighty pervert juſtice? if thy Children have ſinned againſt him, &c,

Verſ. 3.

He conſenteth with *Eliphaz*, who ſpake firſt, in laying to *Jobs* charge and to his childrens, ſome great ſin although to other men unknown, for which they being now cut off, he complained as if he were wronged, and for other plagues of God upon him; That which *Bildad* ſaith here is true; God will not pervert Judgment or juſtice, but conſtantly execute both, and although *Job* could not be found fault withall for his muttering out any thing againſt Gods juſt proceedings, yet many there are that may and ought to be reproved therefore, *viz.* All wicked men who although they be worthily plagued for their foul ſinns, yet being ſmitten, murmur againſt God and cry out of his ſeverity: For *Job* is approved by God himſelf to have been a moſt juſt man, and therefore not one now judged for his ſinns but only tryed in his patience, ſo that whatſoever he ſpake it is juſtifiable, as coming from one full of grace and virtue, but not in others who are wicked: *Bildad* then and his fellows erred in ſpeaking thus to *Job*, all the things ſpoken by them are moſt true, and are written for our inſtruction. Touching *Jobs* children ſpoken of, Verſ. 4. He mentioneth their example to them, that by it he might be ſtirred up to repent, and that ſpeedily, which is a moſt pious admonition to wicked men indeed, but miſapplyed to *Job*; For by the example of the Galileans ſlain in ſacrificing and of the men upon whom the Tower of *Siloe* fell, Chriſt, alſo

Note.

Verſ. 4.

Note.

Luke 13.

alſo admoniſheth the Jewes, to repent ſpeedily, threatning that otherwiſe they ſhould all likewiſe perish: *Jobs* Children were eating and drinking, and thought little of dying when they did, yet by one blow of the houſe falling they were all ſlain; ſo it may be with others, and therefore to delay repentance is dangerous: And as for *Job*, he ſeemeth further to argue thus, they being taken away ſuddenly; thou haſt been ſpared, and thy life heitherto ſaved, to what end is this: But that thou mighteſt be better prepared before thy death, and ſo much more every other man ought to make this uſe of his life prolonged, when others are cut off ſuddenly, to fal preſently to repenting and praying to God, for which he ſaith, (*Betimes*) *thou wouldeſt ſeek to God betimes.* And then ſhewing, what the life of the penitent now henceforth is, he addeth, *If thou wert pure and upright, he would awake for thee.* For hereby it is ſhewed, that penitent perſons live purely; after that they turn by true repentance, how ſoever they have formerly lived: And ſuch as do ſo if they be in miſery, as they have betimes turne unto God, ſo he will ſoon turn their miſerie into proſperity again; which is ſet forth in his ſaying: *Surely he would now awake for thee, and make the habitation of the righteous proſperous.* As thy habitation, whilſt thou continueſt in thy ſin, was miſerable; ſo being turned into righteouſneſſe, it ſhall be proſperous: Thou being bleſſed, both in thy houſe and in all that thou haſt: *Although thy beginning were ſmal, yet thy latter end ſhall greatly increaſe*, Wherein he ſpeaketh as it were, propheticall, touching *Jobs* future great proſperity, for ſo it is ſhewed to have fallen out to him, at the end of this book. As was noted before upon the ſpeech of *Eliphaz*, the ſpirit guiding their tongues to ſpeak thus truely, as afterwards the tongue of *Caiaphas*, to ſpeak of Chriſts death.

Note.

Verſ. 6.

Note.

Verſ. 7.

Inquire I pray thee of former ages, &c. here and V. 9.10. *Bildad* appealeth to the experience of Gods doings in moſt ancient times, for if this be looked unto, we ſhall finde that God, with whom there is never any variableneſs or ſhadow of change, alwaies bleſſed and ſhewed mercy to ſuch, as ſought unto him, being pure and righteous, and therefore it is certainly to be hoped, that towards all penitent perſons, he will do ſo ſtill. *Ferus* upon theſe and the words before going, ſaith very well; *Bildad* reaſoneth from worldly proſperity, to purity and righteouſneſs of life, and contrarywiſe from adverſity to wickedneſs and ſinfulneſs, as if there were no true godly man that is in miſery here, or wicked man in proſperity, and of this he ſeekes to bring proofe from the experience of all moſt ancient times: As if he had ſaid, beleive it *Iob*, no righteous man ever ſuffered, as thou doſt; and if thou wilt not beleive it for our ſayings, yet beleive it for the teſtimony of all Antiquity, wherein he well aſcribeth authority to them ancient, for God commandeth to honour the ancients, and provoketh his people oftentimes to attend to the doings of their fathers, and the experience that they had of Gods goodneſs towards them, that is, ſuch of them as feared him, as *Abraham*, *Iſaac*, and *Jacob*, *Noah* and *Enoch*. He doth not yet hereby ſo commend the authority of ancienteſt or oldeſt of men unto us, as if their ſayings were authenticall alwaies, for ſome old men are not ſo wiſe, as even children, witneſs the Preacher, who ſayth, *A poor wiſe child is better then a foolliſh old King*. But where antiquity and wiſdome concur, ſuch are to be preferred before child-hood, or men of few years, although wiſe alſo: But in appealing to the ancienteſt, he meaneth not ſo much thoſe, that were of times more antient then our ſelves, although many hundreds of years, but the firſt of the Church of God, that were in the world: For *Quod primum verum*. And the Roman Catholickes of theſe times glory much in the Church of *Rome*, that was when Saint *Peter* ſate Biſhop there; upon this bearing themſelves, as the only Catholick Church, and they alledge, as a reaſon of the authority of their Church, the antiquity of it, pretending it to be as ancient as *Peter*, and the reſt of the Apoſtles; and the

Verſ. 8.

Jam. 1. 17.

Ferus.

Eccleſ. 4. 13.

Note.

the very ſame that then it was, but when they come to prove it, they go no higher then to about a thouſand years agoe, the teachers of which antiquity are not of ſufficient authority to confirm any thing, but only of tohſe that were firſt, ſent out to preach the Goſpel: For *Bildads* reaſoning from the proſperity of the godly, and contrariwiſe, to righteouſneſſe or wickedneſſe, it is a deceitful reaſoning: For many times the wicked are in proſperity here, and the righteous in adverſity; and adverſity is good for them, and continual proſperity evil: But whereas he ſaith upon theſe words, *If thou wouldſt ſeek God betimes, and he would awake for thee*, he noteth, That a man whilſt he liveth in ſin is a ſleep; and then he muſt not expect, but that God ſhould be aſleep to him; that is, not protect him from judgments and miſeries: But when he awakes, from this ſleep, according to that of the Apoſtle, *Awake thou that ſleepeſt*. God will awake to him, to protect and ſave him, from miſery and to advance him to felicity.

Note.

Epheſ. 5. 14.

Can the ruſh grow up without mire? or the flag without water? Whilſt it is yet in his greeneſs and is not cut down, it withereth, &c. *So are the paths of all that forget God, and the hypocrites hope ſhall perish.* After an argument from the experience of antiquity, *Bildad* here addeth another argument from a ſimilitude taken from ruſhes and flags; to prove that wicked men ſhall not conſtantly injoy proſperity, but ſoon fade away: And *Jerome* ſaith, That it was a thing, to which the Syrians and Phyliſtims were naturally much addicted, from natural things to illuſtrate the truth touching others, like unto them concerning men: The ſcope of this ſimilitude is to ſhew, that hypocrites, who cover over wickedneſs with an outward ſhew of holineſs; may for a time flourish in worldly proſperity, above and before others: But as the rush or flag being grown to a certain height, without ever yeilding any fruit, wither again; ſo it is to be expected, that hypocrites ſhould do; who forgetting God, and not out of conſcience toward him, practiſe piety, but for their own worldly ends, they wanting all ſolydity of grace, and ſhooting forth thus only as it were by meanes of mire and water, the baſe and tranſitory things of this life, their own nature and not grace putting them on herein. *Ferus* will have the force of the reaſon to lye in this: That as the rush and flag, grow not but in watery and miry places, in dry and firme Grounds, if they ſhould be ſet therein, they would wither; ſo the wicked hypocrite, in proſperity, makes a great ſhew of piety, but in adverſity, or being hardly intreated therefore, he hath no courage, ſo much as to make a ſhew any more: But contrariwiſe by his impatience and murmuring againſt God, he breaketh out, making the hollowneſſe of his heart to appeare to all men; and herein he aimed at the making of *Iobs* caſe odious, whom he thought now to be ſuch: And he ſaith further, *Whoſe hope ſhall be cut off, and his truſt as a ſpiders web: he ſhall leane upon his houſe but it ſhall not ſtand*, &c. For the ſpider makes his web in great and high houſes, and that very curiouſly and artificially, but it is ſoon ſwept down, ſo the wicked working very ſubtlely, all their works, both their wealth and piety ſoon vaniſheth.

Verſ. 11.
Verſ. 12.
Verſ. 13.

Hieron.

Note.

Ferus.

Verſ. 14.
Verſ. 15.

He is green before the ſun, and his branch ſhooteth forth in his Garden. In expounding this, and V. 17. 18. 19. There is great difference amongſt Expoſitors; the ancients following the vulg. Lat. which hath *Ortus* for *Hortus, riſing for garden.* Expound all of the wicked hitherto ſpoken of, thus: He is green and flourishing before the ſun, with his burning and drying heat cometh; but this is only in his ſpringing up at the firſt, as was touched before, V. 12. But now it is more at large declared, how being thus green as it were, by proſperity: He withereth, V. 17. *His roots are wrapped about the heap, and he ſeeth the place of ſtones.* Hereby he is made to wither; the mire or water wherein he grew, being dryed up, towards the end of ſummer, and made hard as ſtony ground; he begineth to wither for want of moyſture at his roots, V. 18. *If he deſtroy him from his place, it ſhall deny him, ſaying,*

Verſ. 16.

Gregory.
Tho: Aquinas.
Beda.
Philip.

Verſ. 17.

Verſ. 18.

ſaying, I have not ſeen thee; that is, The ſun having thus made the flag to wither, ſhall bring it to that paſſe; that for the total making of it to dye, and wither away: It ſaith, as it were, (ſpeech by a Proſopopeia being aſcribed to it) *I have not ſeen thee* any more; the old rushes or flags come to be green no more, but others grow up in the roome thereof: One generation paſſing and another ſucceeding; and this is the joy, that theſe natural things of ſo ſhort a continuance have, as is ſaid, V. 19. And ſo one wicked generation being cut off, yet another ſpringeth up to the worlds end. *Vatablus. Clarius. Iſidorus. Cajetan.* Others that keep to the original, wherein it is *a Garden*, V. 16. Expound it of the righteous, as if *Bildad* having done ſpeaking of the wicked hypocrite; came now to the true hearted juſt man, to make good either way his aſſertion, as touching the momentany proſperity of the wicked, ſo of the conſtant and induring proſperity of the righteous: He groweth not as it were, in the mire or water of marrish ground, but as in a garden, in a fruitful ſoyl, ſtanding pleaſantly in the ſun, and by reaſon thereof proſpering the better, and ſhooting forth his branches; his children that live and grow up with him, to his greater comfort, V. 17. *His roots are wrapped about the heap, and he ſeeth the place of ſtones.* that is, He is deeply rooted, as it were, his roots being multiplyed into an heap, one infolded in another; a diſcription of a tree that ſtands moſt firmly; then in ſaying, *He ſeeth the place of ſtones.* It is meant, ſeeing hardſhip to be indured, ſuch a man is not hereby terrified, but patiently beareth it: And whereas V. 18. it is ſaid. *If he deſtroy him from his place, he ſhall ſay, I have not ſeen thee.* It is meant, that the juſt may be as it were deſtroyed, either by having his boughs cut off, as it is done to a tree, or vine being pruned, or cut off by the roots, yet in a ſhort time, as a tree ſhooteth out branches again, from the body or root thereof, and groweth again; ſo ſhall he have children, and come to a proſperous eſtate again, as if he had never ſeen or felt any ſuch ſtroakes cutting him down, V. 19. *This is the joy of his way, & out of the earth ſhall others grow*, that is, Thus the juſt in his way, hath joy of proſperity reſtored again; and out of him thus cut down to the ground, by loſſes of goods and children, ſhall other children come; and of them more to make him flourish from Generation to Generation: A very apt expoſition, and ſuch, as then which, we ſhall need to ſeek none other; And ſo the next words agree very well, V. 20. *Behold, God will not caſt away the perfect man, neither will he help the evill doers*; as if he had ſaid, Hereby it appeareth, that although the righteous man may fal into adverſity, as *Iob* did; yet he if he be juſt may have hope of being reſtored, but the wicked being ſo proceeded againſt; are without all hope of ever being reſtored again, V. 21. *Till he fill thy lips with laughing*, &c. He will not caſt away the perfect, but give him by his final proſpering again, after affliction, cauſe of joy and gladneſſe again for ever: And then ſhame and confuſion ſhall come to the wicked that hated, and ſpake deſpitefully againſt him in his miſery: *And his dwelling place or houſe ſhall come to naught.* Wherein it is worth the conſiderring, how truly all this fel out, touching *Iob* and theſe his friends; he was reſtored, and they by Gods reproving them: *Confounded and put to ſhame. As it appeareth, Chap.* 42. 7.

Verſ. 19. Verſ. 20. Verſ. 21. Verſ. 22.

CHAP. IX.

Verſ. 2. I *Know it is ſo, but how ſhould man be juſt with God? If he ſhould contend with him, he were not able to anſwer him one of a thouſand.* Here *Iob* to the laſt words of *Bildad* and thoſe, Chap. 8. 3. Where he juſtified God in all his doings: The ſame now doth *Iob* in a more ample manner, in ſaying, *How ſhould man be juſt with God?* He meaneth not, that no man is juſt, even in

in Gods account; for God himſelf had before teſtified of him, that he was a juſt man: But in compariſon of the juſt God, whoſe juſtice is without any the leaſt ſpot or ſtain, no man is juſt: But what meaneth this, *Not anſwer him one of a thouſand.* Verily, that if God ſhould put a thouſand queſtions to him about his righteouſneſſe, in ſo many particulars, he could not in any one of theſe juſtifie himſelf; ſo V. 12. and 14. He more expreſly ſpeaking of the ſame effect again, ſaith, *I cannot anſwer him*, therefore they err, that hereby underſtand Gods anſwering man, as if he had ſaid, Man is ſo much inferiour to God, that if he would contend and queſtion within him, he would contemne him, and not think him worthy of any anſwer, but to be ſeverely cenſured for his audaciouſneſſe.

Verſ. 5. *Who removeth mountaines, and they know it not.* Here *Iob* to approve what he had ſaid, V. 4. of Gods power and wiſdome, againſt which therefore there is no contending for man, beginneth to inſtance in ſome particulars, whereby it may appeare to be infinite: And he beginneth with the mountaines, which are ſo great and firmely ſet, that none but an Almighty power can remove them: For which Chriſt alſo ſpeaketh hereof, as an act of the greateſt power that is, ſaying, *If yee have faith, and ſay to this mountain, be removed*, &c. And *Paul* likewiſe, *If I have all faith, ſo that I could remove mountaines.* 1 *Cor.* 13. For the doing of this mighty work, *Dionyſius* thinketh, That in thus ſpeaking, he aimeth at that which was done in the time of *Noah* his flood, when the waters with their mighty force galled and bare down many great mountaines; others, becauſe this is only conjectural, hold that it is ſpoken of thoſe, that ſometimes in earth-quakes have been removed, as ſometime was done in this our Land, in *Herefordſhire*; or by ſaying he removeth he meaneth, can remove, and will at the laſt day, when even the Heavens ſhall be diſſolved and melt away with heat, and the whole earth and mountaines thereof ſhall be burnt up. *Dioniſ.* 2 Pet. 3. 10.

Verſ. 7. *Which commandeth the Sun and it riſeth not, and ſealeth up the ſtars.* Here Gods almighty power is further proved, by his ruling over the Sun and the Stars, which when he pleaſeth, is ſtayed in the courſe thereof, as in the daies of *Joſhuah*: And he can make the Stars alſo to ſtand ſtil, as if ſealed up; as he then did by the Moon, the Sun, *Stand ſtil in Gibeon, and the Moon in the valley of Ajalon*, an whole day. Joſh. 10. 12. Verſ. 8. *Which alone ſpreadeth out the Heavens, and treadeth upon the waves of the Sea.* Here is another argument of the ſame, he made the Heavens by his power and wiſdome; and the Seas moſt violently carried with irreſiſtable force, the waves whereof are lifted up by moſt impeteous winds, he ſuppreſſeth and ſtayeth, as by treading them under his feet, ſo that they can paſſe no further, V. 9. Verſ. 9. *Which maketh Arcturus, the Orion*, and *Pleiades, and the chambers of the South: Arcturus* hath the name עש from congregating or gathering together, becauſe it is a conſtellation gathering the windes as it were together, when it ariſeth and making great tempeſts. *Orion* hath the names כסיל ſignifying inconſtant: And from hence the ninth month amongſt the Hebrewes was called Araſſen, which anſwered to our *November*; when this conſtellation ariſeth making the weather very inconſtant and windy: The *Pleiades*, by the Greeks called *Hyades*, from raining, by *Pliny*, or *hedi, ſuccula*, Heb. כימה are a conſtellation, which when it ariſeth, cauſeth much rain; it is which we commonly call the ſeven Stars, or Charleſwain: And of theſe it is alſo ſpoken, *Amos* 5. 3. Which ſeemes to be taken from hence, and of the ſpreading of the Heavens by his power, *Pſ.* 104. And theſe conſtellations in particular, are ſpoken of as made by him, to prove his infinite power; there being none in the world, that can ſtop their influences upon earth, or know before of the violent tempeſts, or ſuperabounding raines cauſed hereby, to ſave themſelves herefrom: And the like is to be held, *Of the chambers of the ſouth*: By Vulg. *Interiora auſtri*, the more inward parts of the ſouth, where diverſe other ſtars are, that appeare not to us, and yet have their influences alſo:

alſo: The ſcope of capitulating all this is, that infirme and wretched man, might not once mutter againſt Gods doings, howſoever he dealeth by him; as if he were unjuſtly dealt withall, becauſe this doth only provoke him more, as is not the way to ſtop the courſe of his judgments againſt us; for this is to be done, only by humbling our ſelves before him, and confeſſing our ſinnes, and that he is juſt in all his waies, and righteous in all his works; becauſe the moſt righteous man is a ſinner: And we are worthy for our leaſt ſinnes, of all the judgments that can befal us in this world; and it is good for us, if we be afflicted and judged here, that we may not perish together with the world, ſuch judgments being but fatherly chaſtiſements, and tokens of Gods love towards us. *Note.* 1 Cor. 11. Heb. 12. 9. *Loe he goeth by me and I ſee him not, he paſſeth by me and I perceive him not.* Verſ. 11. Here after other arguments before going to make all men to feare God, for his almighty power and wiſdome, another is added to ſtrike ſuch terror into us, as not to dare to quarrel with him about any of his doings towards us, for he is inviſible: And therefore whether he be coming in love and favour in his judgments, or paſſing away in diſpleaſure, we know not; for ſometimes he judgeth ſeverely, as I ſaid before in great love and mercy, for the good of thoſe that are judged; and ſometime in wrath, his judging in this world being a forerunner and beginning of everlaſting deſtruction: And whether he judgeth the one way or the other; man commonly knoweth not, and therefore ſeeing our ſoareſt afflictions may be effects of love, there is no cauſe why we ſhould ſpeak againſt God therefore, but patiently and humbly ſubmit to his ſtroak; yea we have a promiſe of bleſſing by afflictions, if in time of affliction we do ſo. *Note.* *Prov.* 3. 12. Whereas otherwiſe we may juſtly feare that he is paſſing away, and that we ſhall never injoy his love or favour, but perish under his hand everlaſtingly; if it be taken as it is by ſome, for his being alwaies nigh unto us, paſſing and repaſſing daily, but yet unſeen: Nothing is hereby meant, but his inviſibility; although he be alwaies neer to every one of us: For in him we live, move, and have our being; and he is about all our paths, and about all our waies: If it be thus taken, he is to be underſtood, as proceeding from ſpeaking of his power ſhewed in the things afore ſaid, to his omnipreſence, although inviſible, that we may take heed what we ſay of him, in any extremity or miſery; for although we ſee him not, yet he both ſeeth and heareth us: As a circumſpect Judge that goeth obſcured under ſome diſguiſe, and ſo heareth and ſeeth what is ſpoken or done, by thoſe that are to be judged by him: Wherefore neither in ſuffering, nor at any other time are we to think, we may in the dark or in ſecret, do or ſpeak what we will, but that the Judge is nere, even by us; that we may feare to ſpeak or do any evil. Acts 17. Pſal. 139. *Note.*

If he take away, who can hinder him, or ſay unto him what doſt thou. Verſ. 12. *If God withdraweth not his anger, the proud helpers do ſtoop under him.* the Vulg. *If he ſuddenly asketh, who can anſwer him.* Verſ. 13. But the word יחתם here uſed, ſignifie to ſnatch away, and שוב from whence cometh the word rendred anſwer, ſignifieth, to turn; and ſo the meaning is: Who can repel or turn him back: Wherein *Job* plainly alludeth to the taking away of his Children, Servants, and Cattell; againſt which, being Gods act, it was not ſafe for him to cavel or to object any thing, as it is not for any other man: In his calling Gods taking away, his ſnatching; he ſpeaketh after the manner of natural men, who are ready, when they ſuſtain great loſſes, to impute Lion-like, and tyrannical dealing to God, as if he were not led by juſtice, but by his own will without cauſe to vex men: But if there be any, that dare think or ſpeak thus; or ſome being by his hand put to ſo great loſſe, think to provide for themſelves, that they will not ſuffer the like, but hold up their eſtates better, thoſe proud ones, called here proud helpers, ſhall be made to ſtoop, this their inſolency ſhall cauſe their ruine: To which effect *Calvin* ſpeaketh, the Vulg. *For proud helpers*, hath it, *Qui* *Calvin.*

portunt

portant orbem, That beare up the world, but the word רחב ſignifyeth, *Latus* broad, and ſo it is, *Helpers of latitude:* That is, of the largeſt extent, either in power, or by an elate mind, and ſo the meaning is, none are ſo mighty, or ſo high conceited of their own ability, but if he be angry he will make them to ſtoop under him, as not being able to beare his wrath. Or by theſe mighty helpers we may underſtand the mountains, Earth and Heaven before ſpoken of, which may be called helps of Latitude for their large extent, and ones helping another, the Heavens the Earth, with the influences thereof making it fruitful, and the earth men with the fruits thereof, for even theſe ſhall ſtoop in the day of Gods anger, at the day of judgment, when all ſhall be diſſolved: Therefore he inferreth, that he much more muſt needs be unable to deale with him, or to plead againſt him, to make his plea good, although he ſhould uſe the choyſeſt words that might be deviſed. Whereupon he concludeth, that if he were righteous, he would not thus anſwer by way of pleading his own righteouſneſſe, but make his *ſupplication to his Judge*. Herein teaching us to do likewiſe, accounting our owne righteouſneſſe nothing, but his grace all in all, for ſalvation and deliverance from all evill. Verſ. 14. Verſ. 15.

If I had called and he had anſwered me, yet would I not believe that hee had hearkned to my voyce. Some think theſe words to have been ſpoken deſpairingly; but others better, that this is ſpoken in way of anſwer to that of *Bildad*, Chap. 8. 5. *If thou wouldſt make thy ſupplication to him; If thou wert pure*; Now to this he ſaith, If truſting hereunto I had prayed, and he had anſwered me, I ſhould not have believed that he had hearkned unto me, the reaſon whereof was given before: That neither he, nor any man living, can thus plead in prayer with him, but truſting only to his goodneſſe and mercy. For a man may pray, having ſome truſt in his own righteouſneſſe, and be heard for ſome worldly thing, of which he ſtandeth in need, and yet he cannot hereby gather, that the Lord beareth a favour to him, becauſe both he denyeth theſe things ſometimes to his favourites, and granteth them to ſuch as are out of favour with him, and ſoon after teareth him, as it were with a tempeſt, as here followeth, Verſ. 16.

He breaketh me with a tempeſt, and multiplyeth my wounds without cauſe. Vulg. *He will break*, and ſo it is Heb. that is, If I ſhould plead before him as pure, although I might temporally, or for a time be delivered, yet I ſhould not finally eſcape deſtruction, although I ſhould give him none other cauſe. Whereby we may ſee upon what danger of being torn in pieces by Gods judgments they put themſelves, that juſtifie themſelves, aſcribing perfect righteouſneſſe to themſelves, how holy ſoever they be, as the proud Phariſee, *Luk.* 18. *Olympiod* underſtandeth theſe words of Gods multiplying his wounds without cauſe in the ſame ſenſe, that the ſame words were ſpoken by God to Satan, when he charged him againſt *Jobs* firſt ſufferings, that he had ſtirred him up againſt him in vaine, or without cauſe, *Ch.* 2. That is, thou multiplyeſt my wounds to try mee and prove me, when thou needeſt not ſo to do, for without thus trying my patience, thou knoweſt mee very well: So that in ſaying thus, *Philip* gathereth, that *Job* now perceived that the Lord was thus terrible to him in his judgements, for nought alſo, but to try his patience. Howſoever, it was certainly a great meaſure of humility in *Job*, to extenuate his own worth ſo much, being by Gods owne teſtimony a perfect man, to whom no man upon earth then was equall, and to aſcribe all goodneſſe to God alone, wholly and only depending hereupon, and not as the Papiſts do, partly upon grace, and partly upon works. Verſ. 17 *Note.* *Olympiod.* *Philippus.*

Although I were perfect, I would not know my ſoule, but would deſpiſe my own life. The 18, 19, 20. verſes need no explication, conſidering the premiſes, and what hath been ſaid upon the like: Onely *verſ.* 20. in ſaying, if I ſhould juſtifie my ſelfe, my own mouth would condemn me, is as if hee had ſaid, I ſhould in ſpeaking ſhew my ſelf proud by ſpeaking in my own praiſe, Verſ. 21.

and detracting from Gods juſtice. For theſe words, having in the former diſclaimed perfection in himſelfe, now he ſaith, *If I were perfect*, I would not looke at that; or regard it, being in the midſt of thoſe miſeries, as thinking therefore to be delivered and preſerved alive in this world, or have any thing that I deſire: Yea, I rather hate this life, that I may be rid of it, and through Gods goodneſſe, to which alone I truſt, attaine to everlaſting life.

This is one thing, therefore I ſaid it, he deſtroyeth the perfect and the wicked. That is, that which I have ſaid already is one thing, God only is juſt, every man in compariſon of him unrighteous, or imperfect; therefore in deſtroying, that is, laying his judgments upon the good, as well as the bad, in this world, he cannot be ſpoken againſt. He meaneth not, as *Iſidorus* conceiveth, that he hath no more regard to keep the Juſt from deſtruction then the wicked, as not caring whether men be juſt and righteous in their lives and dealings, or not: for which to clear *Job*, he ſaith, that he ſpeaks in the perſon of a naturall man. But there needs no ſuch ſhift here, for it is no more in effect then that which is ſaid, *Chap.* 9. 1. *All things fall out alike unto all.* And by *Ezek.* I *will deſtroy the righteous, together with the wicked.* Although for divers ends, them for correction, and that they may be more ſanctified, theſe that being by no meanes reformed, they may be the more juſtly condemned for ever, as deſperate ſinners.

Iſidor.

Verſ. 23. *If the ſcourge ſlay ſuddenly, he will laugh at the tryall of the innocent.* The Vul. *If he ſcourgeth, let him kill at once, and not laugh at the puniſhments of the innocent*: But here is no word ſignifying *Not*, and the word rendred *ſcourge*, is, שוט a *Scourge*: Not to leave this then, and to hold us to *N. Tr.* the meaning is, when as the ſcourge or judgment of God ſlay the wicked ſuddenly, but the innocent, that is, they that are of an unblameable life, are by Gods judgments brought under killing miſeries, and there long held for their tryall, but their lives are ſpared: He, that is, the wicked, derideth them for their ſuffering of theſe things, as men no more, or leſſe accounted of by God, then they be, and thus theſe words anſwer moſt aptly to thoſe before going, *ver.* 22. *He deſtroyeth the perfect and the wicked:* But when as the perfect or innocent man, who is innocent in compariſon of him, is under ſore affliction a long time; and the wicked man, who for the preſent eſcapeth, yet ſhall certainely be deſtroyed, and that upon the ſudden, if not ſooner; yet at the day of Judgment, the wicked, that looketh only at things preſent, derideth him, as hath been before ſaid. Some by the Scourge underſtand the Devill, who is Gods inſtrument to ſlay the wicked, and to afflict the righteous, as he did *Job* for his tryall, and that a long time, this is matter of mirth and deriſion to him: And ſome underſtanding it of God, of whom *Job* ſpeaketh hitherto, expound theſe words, as if *Iob* prayed herein, that for ſo much as it was his will to deſtroy both the righteous and the wicked, that he would not put this difference, deſtroying the bodily life of the wicked ſuddenly, without prolonging their paine and miſery here, and contrariwiſe keep the Juſt under ſuffering ſo long, as that the wicked thinking them now utterly forſaken by God, ſhould take occaſion to laugh at, and deride them. But forſomuch as here no word implying a prayer, and the wicked and not the Devill were ſpoken of in the words before going, the firſt Expoſition is to be preferred as moſt genuine.

R. Levi.
R. Abraham.
Vatablus.
Pagnin.
Eugubin.
Philip.
Cajetan.
R. Moſes.

Verſ. 24. *The earth is given into the hands of the wicked: he covereth the faces of the Judges thereof; if not, Where, and who is he?* This is ſpoken againſt *Jobs* friends, who were Princes and Judges of the earth, in whoſe hands the earth, that is, earthly things being in abundance when he was in want, and ſuffered ſo grievouſly, they as men blinded by God, judged unjuſtly of him: For in ſaying, *He covereth the faces of the Judges thereof*, the blind-folding of them is meant, that they being in proſperity could not judg aright of others, the ſervants of God being in miſery & he puteth it to them to anſwer, if they can, if they ſhal deny this, who it is, by whom they, and others like unto them are

continued

continued in proſperity, whereupon they take occaſion to inſult and cenſure ſo injuriouſly, them that be in miſery: And thus underſtood, it aptly followeth after the complaint againſt the wicked, deriding the righteous in their ſufferings, *verſ.* 23. As if he had ſaid, they laugh at them indeed, but it is becauſe God that dealeth ſo favourably with them in the mean ſeaſon, hath thus put a covering upon their eyes, as it were, not to ſee how to judg aright of the miſerable.

Now my dayes are ſwifter then a Poſt, they flee away, &c. That is, although I deny not, but aſſert the equity and juſtice of God in all his doings, and aſcribe no righteouſneſſe to my ſelf, yet give me leave to lament my miſeries, and ſome-what to eaſe my ſelf whilſt I live, by complaining of the ſhortneſſe of my worldly felicity. He had before compared the life of man for the ſwift paſſing of it away, to a Weavers Shuttle, now he compareth to one riding Poſt, the fleeing of an Eagle, and the Ships ſailing moſt ſwiftly upon the Sea. Verſ. 25. Job 7. 6.

If I ſay I *will make my complaint*, &c. *I am afraid of all my ſorrowes, I know thou wilt not hold me innocent.* That is, when I think to ſuppreſſe my greif, and not to ſpeak any more, I am not able to contain my ſelf; for even ſo doing I fear, leſt by the continuation of my ſorrows, and Gods hand upon me, I ſhould be yet rather thought by other men not to be innocent, but a moſt wicked man, they being hereby more confirmed in this opinion touching me, and I alſo feare my ſelf to be able to hold out in my faith, and not to have it turned into deſperation hereby. Ver. 27. 28.

If I *be wicked, why then labour* I *in vain*? This is by *Vatablus* referred to labouring with God in Prayer, as *Bildad* perſwaded him, as if he had ſaid, Why ſhould I apply my ſelf to God in prayer, ſeeing this would be but vain, for ſo much as he heareth not the wicked, but the righteous only. *Cajetan* referreth it to his aſſiduity formerly uſed from time to time, by ſacrificing and praying, even to ſanctifie his children; for this had been vain for him to have done, his perſon not being accepted; as it could not be, if he were wicked. But againſt this it may be excepted; thou (O *Job*) didſt then indeed labour in vaine, witneſſe the judgment that fell upon all thy children: And againſt the former, that *Bildad* did not onely perſwade him to pray, but alſo to be pure; and againſt both, becauſe he ſpeaketh of ſomething preſent, not paſt: *Why do* I *labour in vain*? *Olympiod.* therefore beſt ſaith; Why doe I labour under my ſufferings, being ſo great and grievous ſo long, and am not ſuddenly cut off, as is uſed to be done to the wicked and reprobates? Seeing this is a courſe which God taketh with his Elect, who are accepted before him, thus trying and purifying, and making them to ſhine more; but for wicked reprobates it is *Labor irritus*, to deale thus with them who are unreformable by any ſufferings. A thing to be noted by Gods ſervants for their comfort in all their miſeries, when they are moſt tedious, by their long continuance unto them, being patiently born, and righteous dealing ſtill being aſcribed to God, together with praiſe even when he taketh away; for this certainly argueth that they are not wicked, but ſuch as are precious in his ſight, as gold, which he will not finally looſe. Verſ. 29. *Vatablus.* *Cajetan.* *Olympiod.* *Note.*

If I *waſh me with ſnow water, and make my hands never ſo clean, &c.* Here againe *Job* by another compariſon ſheweth, that all thoughts of juſtifying himſelf to God in any of his ſpeeches before uſed, were far from him; For let a man be as clean as poſſibly he can, yet God ſeeth foulneſſe ſtill in him, as in one that lyeth in a dirty ditch, if he looketh upon him with the eye of juſtice, although in his mercy he ſeeth none iniquity in *Jacob*, nor ſin in Iſrael; that is, in ſuch as humbly confeſſe their ſins, as is expreſſed by the Prophet *David*, *Pſal.* 32. 1, 2, 3. The *Vulg.* to expreſs the meaning of theſe words, *Thou ſhalt plunge me in the ditch*, hath it, *Sordibus intinges me*, according to that which I have already ſaid. By the ditch alſo we may underſtand the Grave, where men wear no cloaths any more; yea cloaths are ſaid Verſ. 30. Verſ. 31.

by a *Proſopopeia*, to abhor to touch them, ſo that it is the greateſt expreſſion of filthineſſe that can be, even as of a dead corps, that lyeth rotting in the Grave. of which our Lord, ſpeaking of whited Sepulchres, ſaith, *Within they*
Iſa. 64. 6. *are full of rottenneſſe and dead mens bones.* To which effect alſo the Prophet ſaith, *Our righteouſneſſe is as filthy rags.*

Verſ. 32. *He is not a man as I am, that I ſhould anſwer him: Nor is there any dayes-man, &c.* After other reaſons, proving that it was not for him to contend with God, here he reaſoneth further from hence, that God was not as a man, but ſo high and excellent above man, that who ſo ſhall think to hold any Plea againſt him, ſhall be ſure to be over-matched.

Verſ. 34. Verſ. 35. *Let him take away his rod from me, and let not his feare terrifie mee. So would I ſpeake and not feare him, but it is not ſo with me.* That is, I am now under his rod, which makes me that I dare not ſpeak any thing by way of pleading with him, I am ſo terrified hereby, and aſtoniſhed at it, through a conſcience of my owne vileneſſe in his ſight; but oh, that it would pleaſe him to deliver me from this my miſery, then I ſhould hence gather, that he accepteth of me, and ſhould be confident and bold to ſpeak unto him by my prayers and prayſes, as I have formerly done; but yet it is not ſo with me, and therefore I fear and tremble to ſpeak unto him. But to you if I ſpeak, I hope that he wil not be offended with me, to juſtifie my ſelf againſt your foul calumnies, as a Judge, when men contend by words before him, ſome laying wickedneſſe to anothers charge, and the other defending his innocency againſt them. Whence note, that the judgments of God and temptations do ſo work
Note. upon the ſpirits of his moſt righteous ſervants, that their faith is much ſhaken hereby, and their hope to Godward is not ſo firme, but they are inclining to deſpair, yet being here-from againe delivered, they take unto them their wonted confidence and boldneſſe again, as being now fully perſwaded of his grace towards them: and therefore truſting to this, let us not utterly deſpair for any tryals or temptations, but certainly expect to be reſtored. Allegorically [by the mountains and earth removed, ſaith *Gregory*, underſtand
Verſ. 5, 6. *The Allegory.* *Gregory.* the Apoſtles rejected, and gone from amongſt the Jewes, and by the earth removed their expulſion out of their country, and by the Sun reſtrained from the courſe, their ſpirituall darkneſſe; all light of the Sun and Stars, that is, of the truth hidden from their eyes. By the ſtretching out of the heavens, the ſtretching out of the heavenly light of the Goſpel to all Countreyes and Nations, when as before the light was ſtreightned, ſhining in *Judea* only: And by his treading upon the Sea, which is raging, God repreſſing and curbing of the violent motions, both of Jews and Heathens, againſt his Church, ſo that although ſhe were hereby indangered as a ſhip upon the Sea, yet they could
Verſ. 9. not drown her. Touching *Arcturus, Orion, the Pleiades, and the chambers of the ſouth*, we are not to thinke, that *Job* ſpake of Gods making theſe to confirm the imaginations of Aſtrologers, who deviſed theſe names, and tell fabulous things of them; but hereby are other things concerning the Church to be underſtood, by *Arcturus*, or the bright ſeven ſtars ariſing in Autumne, whereupon variable weather and winds follow; The ſeven Churches, called *Seven golden Candleſticks*, Rev. 1. which ſhone moſt brightly; by *Orion*, cauſing tempeſts in the midſt of Winter, perſecutions by Heathens raiſed, making many Martyrs, who were by them violently ſhaken and deſtroyed, when they remained yet frozen hard, as it were, by the hardneſſe of their hearts in ſinne and infidelity. But after this in the ſpring ariſe the *Hyades*, or *Pleyades*, when a flouriſhing time like the Spring followed to the Church, perſecutions being appeaſed, and peace enjoyed.

Then laſtly, he mentioneth his making of the chambers of the South, or the inner parts thereof; by the South, meaning Heaven, becauſe it is warm and comfortable, from the inner parts whereof cometh down the holy Ghoſt into the hearts of the faithfull, heating them by elevatiug their minds to divine contemplation, whereby they are chambered, as it were, amidſt the joyes of heaven;

heaven, where in the ſecret of the moſt high are all the Saints departed out of this life. Whereas he ſaith, *He goeth by me, and I ſee him not.* It is meant, that men even inlightned here are ſo blinde, that they ſee not to what thoſe things that befall them tend, but count ſometimes thoſe to be good for them which are evill, and thoſe evill that are good, as the gift of knowledg, tongues, or propheſying, which to ſome tend to their greater damnation, as *Mat.* 7. 21. 1 *Cor.* 13. and afflictions & miſeries in this life, which to ſome tend to glory, in the life to come to the increaſe thereof, but the end of all, and whereunto they tend is unknown yet unto them, for mans inability to reſiſt God, or to hinder him. *Moſes* hindered him from ſlaying the Iſraelites, and *Aaron* by offering Incenſe ſtayed the Plague, and *Phineas* by doing execution upon *Zimri* and *Cosby*. But it is to be underſtood, that it is meant, no man by his owne power can withſtand Gods judgements, but ſuch as have power from him ſo to doe, as theſe men had. *Under whom they that beare up the world are bowed:* That is, the Kings of the Nations, for who beare up the world in their ſeverall Kingdomes but they, for which a King in Greek is called βασιλευς, *quaſi*, βασις του λαου, the foundation of the people. Now theſe are bowed, when they are bowed to the obedience of the Goſpel, the Jewes, that would not, being deſtroyed, and there being none able, when the time of their rejection came, to reſiſt. For theſe words, *Mine owne garments ſhall abhorre me.*

2 Cor. 4. 17.

Verſ. 12.

Verſ. 31.

By garments underſtand the body, which is as a garment to the ſoul, by abhorring me, making me to be abhorred, as is ſaid of *Judas*, that he poſſeſſed the Field called *Acheldama*, that is, made others to poſſeſſe it, for he being dead could not poſſeſſe it. And the body makes a man abhorred, when by the luſts hereof hee is drawne to ſinne, although contrary to the intention of his minde, whereby hee waſheth his hands, as it were, with ſnow water, as *Paul* alſo complaineth, *Rom.* 7.

Laſtly, by his rod, of which he ſaith, *Let him take his rodde away from mee*, underſtand the Law, with the terrour thereof, which is done onely by CHRIST, in whom wee can looke up to God, and ſpeake to him without all ſlaviſh feare, but under the Law we cannot. As the child of the *Shunamite*, when *Gehezi* the ſervant of *Eliſhah* ſent with his ſtaffe, laid it upon the face thereof, ſhewed no ſigne of life, but lay dead ſtill; yet *Eliſhah* coming, and ſpreading himſelfe upon it, and then walking and doing it againe, the childe ſneezed ſeven times, and then received life and comfort. So *Moſes* coming with the ſtaffe or rodde of the Law, there is no life or heart to ſpeake: But Chriſt coming, and taking our nature upon him, whereby hee did, as it were, ſpread himſelfe upon us, then walking too and fro, teaching and doing Miracles, and after this dying for us, his hands and feete being extended upon the Croſſe, wee by the Spirit with his ſeven-fold graces are revived, and come boldly to the Throne of Grace, pleading with him for the effect of CHRISTS paſſions in us, Adoption, and Glorification.

Verſ. 34.

CHAP.

CHAP. X.

Verſ. 1. MY *Soul is weary of my life*, I *will leave my complaint upon my ſelfe*, &c. The vulg. *Dimittam adverſus me eloquium meum, I will let my ſpeech go againſt my ſelf*; Expounded by *Gregory* thus, It irks my ſoul that my life is ſo ſinful, as to bring ſo great Judgments upon me; I will therfore not excuſe, but accuſe my ſelf; wherein we are alſo taught what to do, and not when we have done evill and God meets with us by his Judgments, or we are accuſed and in danger to be puniſhed, therfore to deny the evill which we have done, as the manner of moſt is: And becauſe ſome ſpeak in confeſſing their ſinns, or telling of them without all greif therefore; yea rather glorying and delighting to recount them, he addeth further, I *will ſpeak in the bitterneſs of my Soul*, As every one muſt do that would have pardon. Againſt glorying in ſinn which is our ſhame, ſee *Phillip.* 3. 21. The Hebrew is, I *will leave my words of complaint upon me*: To the ſame effect; For he that doth ſo complain of his own evill deſerts, and conſequently againſt himſelf.

Gregory.

Note.

And the next words follow well after theſe, being thus underſtood.

Verſ. 2. I *will ſay unto God, do not condemn me, ſhew me wherefore thou contendeſt with me.* Seeing I confeſs all the fault for which I ſuffer is in my ſelfe (O Lord) do not thou proceed ſtill againſt me, but now that I do, as thou requireſt of ſinners, ſhew me wherefore thou ſtill proceedeſt in thy Judgments againſt me, and doſt not releaſe me from them, that if there be any other thing by me to be done, I may apply my ſelf unto it and recover thy favour; a ſpeech much like unto that Ch. 7. 20. for the juſt Judg of all the world wil not ſmite without a cauſe, therefore not the poor, the work of his own hands, as it followeth, V. 3.

Verſ. 3. *Neither will he help the counſell of the wicked.* Whereby he meaneth his wicked friends, who conſpired together to lay ſome groſs ſinns to his charge, arguing from the Judgments upon him, that he muſt needs be notoriouſly wicked before God, and if his plagues ſhould ſtill continue, they would be confirmed in their evill opinion againſt him.

Verſ. 4. *Haſt thou eyes of fleſh? or ſeeſt thou as a man ſeeth? Gregory*, who by the wicked ſpoken of, V. 3. nnderſtandeth the devill taking occaſion by afflictions to drive the ſervants of God to ſin, & ſo into the danger of everlaſting death, which he cannot otherwiſe effect to make them as miſerable as himſelf; and the former words, *Seems it good to thee to oppreſſe the Poor*: as if he had ſaid, I know it doth not, but thou ſeeſt ſome cauſe of theſe my Suffrings, which I do not, and for this I greive; He I ſay expoundeth this of V. 4. Thus, if thou hadſt eyes like a man to ſee nothing till it were done, and wert in thy time and dayes like a man of ſhort continuance, made in time, and ſo cut off again in a ſhort time, and not from everlaſting to everlaſting, knowing all things to come from Eternity, and not as man who cannot know things ſo; becauſe he cannot know but after he hath a being, I ſhould not marvel at thy purſuing me with thy Judgments to prove me, but now it amazeth and troubleth me much, to think why thou thus tryeſt me, being ſo well known unto thee; even before I was born. Thus alſo *Auguſt.* and *Tho: Aquinas Polichron.* and many more. V. 7.

Gregory.

Verſ. 7. *Thou knoweſt that I am not wicked, and none can deliver me out of thy hands.*

The vulg. joyning it by a copulative to the former verſe, renders it, *And thou mayſt know that I am not wicked.* Hebr. *It is upon thy knowledge*, without any copulative, *Job* appealeth here out of the clearneſs of his conſcience to God himſelf, ſeeking to move him hereby, not to try him further by his judgments,

ments, ſith he knew, that he had not a wicked, but an upright heart; as God had teſtified of him, chap. 1. 1. Yea and ſince he was tryed by ſo ſoare ſufferings, nothing wicked proceeded from him: For the words adjoyned, *None can deliver out of thy hands.* It is as if he had ſaid, Thus thou knoweſt it to be with me, that I have no wicked heart, but for this I expect not to be delivered; for thou canſt ſtil finde matter in me, for which to lay thy hands upon me: But the more I ſubmit my ſelf, acknowledging nothing of worth in me, for which to be delivered; the more milde ſhouldeſt thou be in thy dealings towards me, as a Lion to a man crouching to him. *Thy hands have made me and faſhioned me round about.* Becauſe nothing in himſelf was of force to plead for deliverance in regard of it, he now uſeth another argument from Gods own work, which he was, therefore he hoped that he would not deſtroy him any more, then his own work, which none will do: And in this we may have great confidence, that are truly faithful, ſeeing as the Apoſtle ſaith: *We are his work-manſhip created unto good works in Chriſt Jeſus. Haſt not thou powred mee out like milke, and curdled me out like cheeſe?* Having ſaid, V. 9. That he had made him of clay, wherin he alludeth to the making of the firſt man, now he ſpeakes of the generation of men, coming of the ſeed of man; like white milk and coagulated in time together into flesh, which he ſpeaketh of, to move the Lord to take care now of his preſervation, and that he might not be deſtroyed: But that he would tender his own work ſo admirably framed, as it is even the body of man; of which it is ſpoken, *Pſal.* 139.

Verſ. 8.

Eph. 2. 10.
Verſ. 10.

Thou haſt clothed me with skin and flesh, and fenced me with bones and ſinewes. Both this and that of milk made into cheeſe, is by *Gregory* expounded allegorically, beſides the literal ſenſe thus: Thou haſt made me out of the milk of which I firſt came, into a new form of ſpiritual converſation. As the cheeſe made out of milk is now a new thing, and although I have flesh, and conſiſt of flesh, yet thou haſt ſtrengthened me againſt this my weakneſs, in regard of ſin, as with bones and ſinewes, the flesh is ſtrengthned to ſtand, and to do that, which otherwiſe it could not: For it is not ſomuch to plead that a man may not be deſtroyed, becauſe God hath made his body; for ſo he hath made the bodies of Beaſts that perish: But this is a ſtrange plea and prevalent with him, that he hath wrought a work of grace, a ſpiritual work in him, to the making of him a new man: Wherefore he more expreſly ſpeaketh of this alſo, V. 12.

Verſ 11.
Gregory.
Allegor.

Thou haſt given me life and favour, and thy viſitation hath preſerved my ſpirit. For in ſaying thus, he meaneth, not only the inliving of his body with a reaſonable ſoule, as he doth to all men: But alſo a ſpiritual life and grace; for which his bodily life hath been heitherto alſo preſerved, with which Satan would have been dealing, as we may ſee by theſe words, chap. 2. *Skin for skin and all that a man hath he will give for his life.* But the Lord charged him, when he put all that he had into his hands, to ſpare his life: *Gregory* underſtandeth it altogether of the life ſpiritual, ſaith: That life and favour or grace, are joyned together; becauſe, this life is not given to any, but to ſuch as have grace to leave their ſinnes: Yet it ſtandeth in dying to ſin, and living to righteouſneſſe, and to live in ſin is to be dead, and this life thus attained is not upheld, but by further viſitation of his ſpirit with grace, from which the regenerate to this ſpiritual life, are continually ſuplpyed. According to which *Jerom* ſpeaketh notably: *God is alwayes a giver, it is not enough, that he giveth me his grace; unleſs he alwayes give aſupply thereof.* V. 13.

Verſ. 12.

Gregory.

Eph. 2.
Rom. 6.

Hieron. *Semper largitor eſt deus, ſemper donator, non ſatis eſt quod ſemel accepi niſi ſemper accipiam.*

And theſe things haſt thou hid in thy heart; I know that this is with thee. The vulg. *Scio quod univerſorum memineris.* Expounded by *Gregory*: Thou haſt it I know in thy heart, to pardon and releaſe me from theſe my ſufferings, although thou haſt not yet laid it open; for thou wilt in thy due time be mindful of all men, in all parts of the World, that ſhall beleive

Verſ. 13.
Gregory.

beleive in thee, and walk uprightly before thee; which is a thing, that thou
Note. yet concealeſt, but will in thy good time reveal: And hereby he thinketh, that the vocation of the Gentiles, and not of the poſterity of *Abraham* only is implyed. And he gathereth, that men may know the favour that God beareth towards them; howſoever for the preſent they be under greivous miſeries, and that even by his afflicting them, when as in uprightneſs of heart they ſerve him and walk before him: For this is a certain ſign of his
Heb. 12. 9. fatherly love. But the new Tranſlat. is word for word, according to the Hebrew; ſo that he being too much led by the Vulg. lat. fell upon this expoſition without ground here: The meaning then is nothing elſe, but what I ſuffer, is by thy ſecret counſel and decree come to paſſe, thy love being never the leſſer towards me: And the ſame is true touching all Gods faithful Servants, that none may deſpair under their ſufferings; but now ga-
Note. ther more aſſuredly that God loveth them, and therefore the iſſue of them all, ſhall be joyful and comfortable: And if it be ſo, what is to be thought of their Tenet that ſay, No man can know whether he be beloved of God, and ſhall be ſaved or not; when as *Job* knew it, and *Paul*, who therefore ſayth,
2 Cor. 4. 8. *I have fought a good fight, now remaineth the Crown of righteouſneſs: Which the righteous Judge will beſtow upon me*, And *John. We know that we are the*
1 Joh. 3. 3. *Sonnes of God*, &c. But by the way, God dealeth with his Servants, as *Joſeph* with his Brethren, who concealed his brotherly affection for a time, and dealt roughly with them, but in the end, he could contain no longer, but ſhewed it to their exceeding great comfort and joy.

Verſ. 14. *If I ſin, thou markeſt me, and wilt not acquit me from mine iniquity.* The vulg. *If I have ſinned, and thou haſt ſpared me for an hour: Why doſt not thou ſuffer me to be clean from mine iniquity*; Hebr. *If I have ſinned, and thou haſt, marked me, and if thou haſt not cleanſed me from mine iniquity? If I be wicked*
Verſ. 15. *woe is to me.* And the ſenſe is plain: If thou proceedeſt againſt me with theſe thy judgments, as againſt a wicked man for his wickedneſs, then woe is to me; I am in a ſinful and miſerable condition indeed: And hereby two things are intimated, Firſt, That the righteouſneſs of the beſt man, ſtandeth in this, that God hath cleanſed him from his ſinnes, juſtifying him by faith in Chriſt, and ſo forgiving them all unto him; and not in this, that he is without ſin, or that God marketh not his ſinnes. Secondly, He that
Note. ſuffereth as an evil doer, a ſinner and ſo accounted before God, is in a moſt miſerable caſe, woe is unto him; for he both ſuffereth in preſent, and ſhall ſuffer in future for ever. And ſuch are all they, that murmure againſt God in their ſufferings; as if they were not worthy to be ſo dealt withall: But on the contrary ſide afflictions ſuffered, which have this effect to cleanſe from ſin, wherein a man hath formerly lived; or if he hath not ſo lived, yet to make him know, that he is not without ſin; and therefore to juſtifie God in all his doings towards him, bleſſed and happy is he; that we may take heed, that we bring not this woe upon us, either by living licentiouſly, or by ſetting our mouths or hearts againſt Heaven, whatſoever we ſuffer; or not being cleanſed hereby from our ſinnes, becauſe this is a certain ſign that God cleanſeth thee not, if by his rod thou be'st not cleanſed, to live in his feare for all times to come. *If I be righteous, yet will I not lift up my head, I am full of confuſion, therefore ſee thou mine affliction.* The vulg. *Saturatus afflictione, & miſeria* Heb. *Being ful of confuſion, and the ſight, of my miſery, or ſee my miſery*, that is, See thou oh Lord: Here *Job* falleth again to complayning of his miſery, ſeeing this to be the caſe, that whether a man be wicked or righteous, he muſt ſuffer much miſery: The wicked by the woe, that ſhall further be to him, beſides his miſeries here: And the righteous by a bundance of miſeries in this life, for which he ſaith, that he will not lift up his head, that is, By being conceited well of himſelf, which were intolerable pride, and would be a meanes to make the
Verſ. 16. Lord to increaſe them yet more: As followeth, V. 16. *It increaſeth, thou*

hunteſt

hunteſt me as a fierce Lion, and again: Thou ſheweſt thy ſelf marvelous upon me. The vulg. *And for pride thou wilt take me as it were a Lion, and returning thou dyſt marvelouſly torment me.* The word rendred *increaſeth*, or *for pride* is גאה, ſignifying either to be proud, or to increaſe: But becauſe it is a Verb and not a Noun, it is beſt rendred *Increaſeth:* And the next words ſhew how, viz. God perſuing him, as a fierce Lion, againſt whom what can a poor weak man do? The Sept. Whom many Greek writers follow, hath it: I am taken as a fierce Lion, whom the hunters perſue, with many woundes, till they have deſtroyed him: For the laſt words of the verſe, Hebr. It is, *Thou ſhalt make thy ſelf wonderfull upon me.* Whereby Gods various dealing towards him, is ſet forth, as indeed it was, in that after tearing him like a Lion with his judgments, he turned his captivity ſo wonderfully, as he did, chap. 42. and therefore the Vulg. miſtook the matter rendring it, *mirabiliter me crucias.* For in theſe words, *Job* ſheweth rather again, what a confidence he had, that God returning to him in mercy, would do wonderfully for him in the end; the word turning here, and the turning of his captivity, there ſo aptly anſwering the one to the other, to approve this expoſition. Verſ. 16.

Thou reneweſt thy witneſſes againſt me, and reneweſt thine indignation upon me; changes and war are againſt me. A great difference is here amongſt Expoſitors, who the witneſſes be, that he here ſpeaketh of: Some ſaying, That the Divil is meant, who firſt ſtood againſt *Job*, chap 1. and 2. Some theſe his friends, who came to viſit him, who came not without Gods providence to lay ſuch things to his charge as they did, and ſome his dolorous ſufferings from whence, as from witneſſes men gather, that he was wicked, becauſe that otherwiſe he ſhould not have had them laid upon him, for ſtupendous judgments declare oft times, as witneſſes, that the man whom they befall is ſome way notorious: Thus *Auguſtine* whom moſt follow, and indeed he ſpeaketh moſt probably: Yet the friends of *Job* would not be excluded from bearing a part in this Teſtimony, for they together with his judgments made war, as it were upon him, *per* λογομαχίαν, by word fighting with him, as immediatly followeth: And in ſpeaking thus he alludeth, to the manner in Courts; wherein the Judge examineth witneſſes againſt priſoners, and then proceedeth to denounce judgment, and to execute them accordingly, by the hands of his Executioners, who are as his Souldiers to ſlay them. Verſe 18. 19. are to the ſame effect, that he ſpake, chap. 3. 11. Thus, *Job* like a man almoſt diſtracted by ſufferings, ſometime turneth himſelfe one way and ſometime another; ſeeking by all meanes ſome eaſe to his greived mind. For the verſes following, to the end of the chapter, V. 20. 21. 22. There is nothing in them, but a repetition of ſpeeches before uttered by him, of the ſhortneſs of his daies, craving therefore to be ſpared a little before his going hence, and no more returning, into a Land of darkneſs, and confuſion; that is, The dark places of the Earth, where his body muſt lye and become wormes-meat and duſt, promiſcuouſly mingled with other bodies: for that he ſpeaketh only of his body, is declared, chap. 19. 26. Verſ. 17. *Auguſt.* Verſ. 20. 21. 22

CHAP. XI.

HEre *Zophar* the Naamathite, the other two friends of *Job* being anſwered, taketh his turn to vex him further by his ſpeeches alſo: *Naamah* was a City in the Land of *Uz*, eighteen miles from *Jobs* pyramis, ſaith *Adricomius*, from thence he was called the *Naamathite*, becauſe the Prince thereof: It ſignifyeth faire, and *Zophar* ſpeculator, a watcher: He firſt beginneth with a bitter *exordium*, V. 2. *Should not a multitude of words be anſwered*, and V. 3. *Sould thy lyes make men hold their peace* &c. V. 4. Verſ. 1. *Adricomius.* Verſ. 2. 3. 4.

Thou haſt ſaid, my doctrine is pure, I am clean in thine eyes. In which three verſes, he layeth threefold ſinnes to his charge, as *Ferus* noteth. Firſt,

Prov. 29. *Ferus. Note.*

Vain multiplying of words, which is ſuch a ſin, that *Salomon* ſaith: *Who ſo uſeth many words, there is more hope of a fool then of him.* It implyeth ſelf-conceitedneſs, in regard of a mans own wiſdome; as if he alone could ſpeak to the purpoſe, and all others were bound in ſilence to heare him: This is to ſin with the tongue, and to be unruly herein, as is ſaid *Jam.* 3. And therefore by all men to be taken heed of, the greater prater being the moſt fool, contrary to which it is ſaid, *That man is wiſe, that ſpeaketh few words.*

Vir ſapit qui pauca loquitur.

But *Job* is unjuſtly accuſed for this, becauſe his words were not multiplyed out of an affection to ſpeake much, but out of his anguish and greife of ſpirit, for his long continued intolerable ſufferings, in which to utter many words, if they be true, and tend to the eaſing of his own mind, and the inſtruction of others, as *Jobs* did, are not vain or ſinful. Secondly he chargeth him with lyes, and blaſphemies againſt God, which is another moſt abominable ſin, as of which the Devil is the father; and of lyers it is ſaid: That they ſhall be ſhut out of the new *Hieruſalem*, with dogs and witches.

Ioh. 4. 48.

Revel. 22

Thirdly, With pride and arrogancy, for juſtifying of himſelf, becauſe he ſpake, as if he thought himſelf more hardly dealt withall, then he was worthy: For this is intolerable pride in any man, ſith whatſoever judgments God layeth upon the moſt juſt man that is, are laid upon him deſervedly, for ſomuch as he is not without ſin, as *Job* confeſſed of himſelf, both. chap. 7. and 10. Only it is to be underſtood, that although he be worthy in himſelf conſidered, yet being conſidered as faithfull, and ſo in Chriſt and Chriſt in him, he is not worthy of ſuch ſufferings: wherefore it is to be held, that they are not punishments of his ſinnes, ſo that it cannot hence be gathered, that he is a great ſinner and an hypocrite, but tryals of his faith and patience, working a far more ſurpaſſing weight of glory unto him. *Zophar* then was the lyer, and not *Job*, in any thing that he had ſpoken: But this is the condition of the beſt in this World; yea of Chriſt himſelf, to be thus evill ſpoken of by wicked detractors: And therefore no faithful perſon ought to be diſmaied at it, but comforted, according to that of our Lord.

Note.

2 Cor. 17.

Math. 5. 12.

Bleſſed are yee, when all men ſpeak all manner of evil of you falſly, great is your reward in Heaven, for ſo they perſecuted the Prophets that were before you: And Paul *was called a babler.*

Verſ. 5.

Oh! That God would ſpeak, and open his lips againſt thee.

Verſ. 6.

That he would ſhew thee the ſecrets of wiſdome; and that they are double to that which is: Know therefore that God exacteth leſs of thee, then thine iniquity deſerveth. Having charged him with the foule faults before ſpoken of: Now he inſinuateth another way into him, to perſwade him to change his minde, and to aſſent to him and his fellowes; and to confeſſe, that he was ſo great a ſinner under the vayl of hypocriſie, as his fellowes and he had charged him to be: And this is a notable cunning of wicked Hereticks to mention God, as approving of their errors, if by ſpeaking he would from Heaven declare himſelf plainly, that we may heed of thoſe that labour this way to work upon us, when by right reaſon they are able to evince nothing, which they ſay: The vulg. For theſe words, *Double to that which is*, hath *Quod multiplex eſt lex ejus*, Hebr. כפלים לתושיה *doubles to the being*, that is, manifold more, then is by thee apprehended: As is further intimated, V. 7 *Canſt thou by ſearching finde out God?* That is, in his waies; as if he had ſaid, no man can: And therefore as being ignorant of his doing, he ought to think that juſt which he doth, although he cannot tell, how it ſhould be: And how obſcured his waies are, and beyond mans capacity to comprehend, he further declareth, V. 8, 9. And therefore whatſoever he doth unto him, it were beſt for him to be ſilent: For to oppoſe his doings in word or deed, is moſt vain, V. 10. If a man knoweth not his own

Note.

Verſ. 7.

ſinnes

ſinnes, God knoweth them, and findeth him out to punish him. *For vain man would be wiſe, although he be born like a wild Aſs colt.* The vulg. *He thinks himſelf to be born as a wild Aſs colt*, Expounded very well by *Gregory* thus. As a wilde Aſs colt not uſed to the yoak, runneth up and down the large feilds and Woods at his pleaſure, and when he is weary lyeth down, and thus doth form day to day: So man by nature is licentious, running as his luſts cary him, to all manner of ſin; and giveth not over running till he is weary, he will not be held in by any reines, or kept to do the work he ſhould by any yoake, which the Lord by teaching ſeekes to put upon him: But againſt this *Job* is exhorted, V. 13. Many promiſes being propounded to move him, and who ſo will not, is threatned V. 20. Some great judgment or ſickneſs ſhall come upon him, to tame him; whereby he ſhall be made even like unto one dying for feare, and ready to give up the Ghoſt: As that feirce perſecutor *Saul* was delt with, when he poſted from one place to another, perſecuting the Church of Chriſt: But being ſmit down and terrifyed, he was calmefyed, and ſaid: *Lord What wouldeſt thou have me to doe?*

Verſ. 12. *Gregory.*

Act. 9.

Thus *Gregory*, and the reading followed by him, beſt giveth the ſenſe, although by the New Tranſlat. the words are beſt rendred, according to the Hebrew word: And this is a good admonition to all men, that are ſwayed by the corruption of their nature, although miſapplyed to this holy man *Iob*; let libertines then that will do what they luſt, and be bound by none of Gods bands, but break all them aſunder, think upon this, what a wilde and aſſe-like race they run; and what greivous judgments hange over their heades, therefore in this World to tame them, and if they be not ſo brought into better order, what greater judgments ſhall ſeiſe upon them for ever in the life to come, or rather the ſecond death.

Note.

To come now to the Exhortation made, to ſuch as are in the caſe aforeſaid, V. 13. *If thou wilt prepare thy heart, ſtretch out thy hands unto him*, &c. But all that he ſaith, in exhorting him to prayer, and propounding the bleſſings, that ſhould enſue hereupon, is but to the ſame effect, with that of *Eliphaz*, chap. 5. 8. 9. 10. &c. But *Gregory* following the Vulg. Lat. *Thou haſt hardened thy heart*, *Tu firmaſti cor tuum*, Expounds this verſe, as a continuation of his reprehenſion, but the word כון ſignifyeth firſt and cheifly to prepare, although it ſignifyeth to hold on ſtifly and ſtoutly alſo, and the conjunction אם is if, not but, as there it is rendred: So that he plainly cometh in theſe words, to inſtruct him, what is beſt in the caſe in which he was to be done, that he might come out of it, viz. To prepare his heart and to pray unto God: And withall, becauſe God heareth not ſinners, to put the iniquity in him far away by confeſſing it, and not ſuffering it to dwel in his Tabernacles; that is, renewing it any more: Four excellent things, as *Ferus* noteth, To be commended to all men, that it may be well with them, to get a ſanctifyed heart, to pray with ſtretched out hands, to confeſſe and be ſorry for their ſinnes, and to hate them ſo, as not to give them entertainment any more, or in their Tabernacles, that is, houſes, to tolerate ſin: And then he ſubjoyneth double the number of bleſſings that ſhall be upon him, that doth thus: Firſt *Thou ſhalt lift up thy face without ſpot.* Secondly, *Be ſtedfaſt and not feare*; without ſpot, none of thy leſſer ſinnes, which through humane fraielty thou falleſt into, being imputed unto thee, but perfect righteouſneſſe: And the feare of damnation and Gods wrath ſhall be taken away, there being now no wavering through unbeleiſe, as it is ſaid of *Abraham*: Where note, that the wicked, who through faith make themſelves ſure of Gods acceptation, notwithſtanding their going on in ſin, have no true faith indeed, but their ſtedfaſt beleeving is carnal preſumption, becauſe their beleeving followeth, upon the putting away of iniquity, as was aforeſaid, not only in themſelves, but their families alſo; they therefore that do ſuch things, and favour

Verſ. 13.

Verſ. 14. *Note. Ferus.*

Verſ. 5.

Rom. 4. *Note.*

favour them that do, are rather then faithfull, given over to a reprobate
Rom. 1. 29. ſenſe, which makes them yet without feare of death.
Verſ. 16. 3. *Thou ſhalt forget thy miſery*, or if not, *remember it, but as waters that paſſe away.* There ſhall be no ſenſe of ſorrow for bodily ſufferings, but being by faith look'd upon as tryals, and tokens of Gods love, there ſhall be more joy then ſorrow; and when thou art ſet free from them again, thou ſhalt
Rom. 5. 1. Hebr. 9. look upon them, but as *Noah* upon the Floud, when it was paſt, with thankfulneſſe to God, who hath brought thee out of ſo great dangers, offering ſacrifice therefore as he did.
Gen. 9.
Verſ. 17. 4. *Thine age ſhall be clearer then the noon day, thou ſhalt ſhine forth as the morning.*
Gregory. Hereupon *Gregory*, who upon the words before going, *Like waters paſſed away*, ſaith, that ſuch are all the miſeries of this life to the faithfull, whoſe hearts are already in heaven, they count them as already paſt, becauſe they are ſure even when they ſuffer, they are but as waters, ſoone flowing away, and after a while, no new ſupply of any ſuch ſhall come upon them any more. He I ſay, upon theſe ſaith, that although the faithfull ſervants of God look upon afflictions as waters paſſed away, yet they work ſomething upon them whilſt they ſuffer them, being made ſtiffe, as it were, as a man lying in Winter, or in the night in the cold water. Therefore to comfort here-againſt, it is further added, *Thine age ſhall be clearer then the noon day, &c.* That is, as after the night, the ſhining light of the Sun ſoon followeth, at the leaſt at noon day, which is towards the evening, and after the next night followeth another bright ſhining morning: ſo after the night of affliction ſhall come, although it be ſome time long firſt, the light of conſolation: and as miſeries come on again, more timely comfort, till that bright ſhining morning ſhall come at the laſt, after which it ſhall be all day, and no night more for ever.
Verſ. 18. 5. *Thou ſhalt be ſecure becauſe there is hope, thou ſhalt dig about thee, and take thy reſt in ſafety.* Vulg. *Thou ſhalt have confidence, hope being ſet before thee.* That is, ſaith the ſame *Gregory*, by temptations thy confidence ſhall be increaſed in hope of greater joy to come; for the more a man ſuffereth that is in Gods favour, the greater ſhall be his reward in the world to come, accor-
Matth. 5. 12. ding to that of our Lord; *Great is your reward in heaven.* And the Pſalmiſt
Pſal. 126. ſetteth forth the joy to come after ſorrow, ſaying, *They that goe forth weeping, and ſow their ſeed, ſhall come rejoycing, and bring their ſheaves with them.* But what is meant by ſaying, *Thou ſhalt dig about thee, and then reſt in ſafety?* Either being reſolved to dye, and that in dying, a Crown ſhall be attained,
2 Tim. 4. 8. as *Paul* ſaith, *Now remaineth the crown of righteouſneſſe*, &c. Thou art already digged into the ground, as it were, and ſo ſleepeſt ſecurely in reſpect of bodily dangers; or elſe thou ſhalt dig and reſt ſecurely, is, as much as if he had ſaid, as they that dig caſt out the earth in the inner parts of the earth: ſo thou digging by labouring about it to expell the love of earthly things and worldly cares out of thy mind, having once done this, ſhalt reſt ſecurely, there being nothing to trouble or wake thee, as there is in the minds of the worldly minded, eſpecially if they be in danger of ſuſteining any great loſſe. For the former of theſe Expoſitions, it is made upon the *Vulg.* rendring the words thus, *Defeſſus dormies ſecure*: The Heb. word חפרתה ſignifieth alſo,
Junius. thou haſt digged, or *exploraſti, thou haſt tryed. Junius* renders it, *exploratus es, Thou art tryed.* And if we take it ſo, the ſenſe will be plain, doing the things before ſpoken of, thou ſhalt have ſure confidence in God, which ſhall not deceive thee, thou art found to be right, or thou haſt tryed; thou art as ſure that it ſhall be thus with thee, as if thou hadſt already found it by ex-
Cajetan. perience. Divers other Expoſitions are brought, 1. *Cajetan* reading it, *Thou ſhalt dig*, that is, thy ſervants ſhall work abroad in the fields, digging, or otherwiſe labouring without being in danger of violence by enemies coming upon them.

2. *Eugubinus*,

2. *Engubinus*, Thou shalt dig, as it were, by searching to find out how to do all things for the best, and shalt in all prosper. *Engub.*

3. *Dyonisius*, and *Thomas Aquinas*, When thou art laid in the ground, being dead, thou shalt by none be disturbed. *Dyonis. Tho: Aquinas.*

4. *Tygur.* interpretation, Thou shalt be secure, as they that lye within trenches made round about them. *Tygur.*

5. Rabby *David*: Thou shalt dig onely about thy City, and not need to make any wals about it for thy security. *R. David.* If it be rendred by digging, that of the *Tygurine* Interpreters is to be preferred for the literall sense, and that of *Gregory* is a good Allegory; but I take it to be best to render it by exploration or tryall, as the sense hath been given before. Hitherto five great blessings, and this fifth may be distinguished into three.

1. *Thou shalt be confident.* 2. *Thou hast tryed*, or digged. 3. *Thou shalt rest in safety, and when thou lyest down, none shall make thee afraid.* So that here are seven benefits. 6. 7. Vers. 19.

8. *Many shall make suite to thee.* In such high and honourable place shalt thou be, that many others shall seek unto thee to have thy countenance and favour. And these eight may be reduced all to four, according to the foure vertues before going: 1. A good name, and unblemished. 2. Secure and safe living, to which that of *vers.* 18. and 19. may be also referred. 3. For sufferings, to look upon them as shortly past and gone. 4. Exceeding great comfort, as the noon day light shining most brightly, and after this a morning of endlesse comfort.

But the eyes of the wicked shall faile, and they shall not escape, but their hope shall be as of one giving up the ghost. Vers. 20. That is, their light and comfort shall be darknesse and misery, and their dangers shall be great, and take effect against them: and if they have any hope to be delivered, it shall be but like the hope of a dying man, who although he hopeth that he shall live, yet hee shall surely dye: So what hope soever such have, when they are ready to depart, of living eternally, it shall be frustrated. The *Vulg.* hath for the last words, *Their hope is an abomination to the soule.* Heb. מפח נפש properly signifying, *ex sufflatio animæ, the breathing out of the soule*, or *the giving up of the ghost*, as in the *N. Tr. Gregory* by the eyes understandeth the intention of the mind, according to which our Lord saith, *The light of the body is the eye.* *Gregory.* And what is the intention of the wicked worldlings, but to get worldly things in abundance, and to enjoy them alwayes? but of this he shall be disappointed, although here for a time he hath plenty, and denyeth nothing that is pleasant to himselfe, against poverty he getteth riches, against contempt he getteth honours, against sadnesse, sports and delights, against appetite to his meate failing, variety of dainties, for all things he findeth a refuge. But whilst he is thus doing, this life runneth away, and death cometh, and then he hath no refuge more against the wrathfull countenance of the strict Judge, there he is alone before the Judg to have the sentence of everlasting damnation denounced against him: and where is his hope now? it utterly faileth, and his soule perisheth for ever. Then upon the sudden pleasure is withdrawn, the sin run into for pleasures sake remaineth, and they learn by perishing miserably that they held perishing things; yet while they lived corporally, they ceased not to seek those hurtfull things, or these things that should do them so much hurt in the end. *Note.* *Tunc voluptas subtrahitur, voluptatis causa culpa servatur, et repente periundo discunt; quod pertura quæsierunt, &c.*

CHAP.

CHAP. XII.

Zophar having ſpoken, as he thought, moſt wiſely, and as one able to inſtruct *Job*, now he anſwereth him by deriding him and his fellows for their ſelfe-conceitednesſe, when as they had ſpoken nothing, but what he knew very well before, as he ſheweth by ſpeaking much more, in ſetting forth the power and wiſdome of God, then he had done. For his deriding of them V. 2.

Verſ. 2. *No doubt but yee are the people, and Wiſdome ſhall abide with you.* It is commonly reproved in Scripture, as a great ſinn, to deride and to deſpiſe others, as in *Iſhmaell* mocking at *Iſaack*, *Michal* at *David*, the Children of *Bethel* at *Eliſha*, and *Sennacherib* at *Hezekiah*, The Jews at Chriſt upon the Croſs, and at his Apoſtles, *Act.* 2. and many others: But the mocking of *Job* was not ſuch, but as that of *Elijah* mocking at *Baals* prophets, and of *Michaiah at Ahab*, ſaying, *Go up to Ramoth Gilead, and proſper*, and of *Iſay* at Idolaters to make them aſhamed of their ſinns, and repent: ſo *Job*, that theſe men inſtead of glorying in their wiſdome wherein they thought they excelled much, aſhamed that they had no more wiſdome to decline ſo groſs an error, as wherin they were held touching him, judging him wicked for his bodily ſufferings and the ſpeeches that he uſed to defend his innocency againſt them; Deſpiſers then, and mockers in generall, are not hereby juſtified but only the godly-wiſe that do it out of zeale for Gods glory and againſt ſinn, and upon juſt cauſe, that they, who do, or ſpeake evill, may being thus made aſhamed, repent: As for other mockers at piety in any they are as *Sennacherib*, whom *Eſaiah* challenged ſaying, whom haſt thou deſpiſed or mocked, and therfore threatneth him with curbing and deſtruction; or at miſery in any of Gods people, as the *Babilonians* and *Edomites* are ſayd to have done, and therefore they are pronounced bleſſed that ſhall pay them with their own coyne, deſtroying them and aggravating their miſery with the greateſt cruelty. For the pride of theſe men and theire ſelfe-conceitednesſe, *Gregory* ſaith well, that it put them on to teach one more learned then themſelves, and they were like men lighting upon a veſſell full of liquor, poure in more, which becauſe it is full already, is all loſt; for ſuch ſpeake not that others hearing them may learn of them, but as a man that hath plenty of thoſe worldly things giveth to ſuch as have no want, that they may bee thought greatly to abound, & ſo be more magnified, ſo theſe men to purchaſe to themſelves the reputation of the teachers of *Job*, beſtow largely upon him that of which hee was full already. Pride then makes men teach thoſe that are able to teach them, but hereof they ſhall reape nothing but ſhame although for a time they pleaſe themſelves by thus their own magnifying; therefore all who are humble, if they know more then others, teach ſuch as know leſſe, but not preſume to take upon them over the more learned, but bee ſilent before them ſitting to heare and learne yet more of them. This becauſe proud hereticks forget, they commonly ſet themſelves to detract from the Orthodoxe, as ignorant, or ſuperſtitious, that they might be counted the only men of knowledg & their errours imbraced: but they are like theſe falſe friends of *Job*, and falſe prophet of *Baal*, *Zedekiah*, that inſulted over the true prophet *Michaiah*, and ſhal be judged accordingly, as hee was, and theſe men had a ſharp check from God in the end, ſo ſhal they if comming to themſelves they make ſuch their friendes againe as they have calumniated, otherwiſe their rebuke will be farr worſe, and unexpiable even by *Jobs* ſacrificing for them; For *Jobs* ſaying, that he had wiſdome as well as they, herein he ſhewed no pride, for that he made himſelfe not ſuperiour, but equal to them, not to magnifie himſelfe, but to pull downe their pride.

Note. Eſa. 38. Pſ. 137

Gregory. *Note.*

1 Kin. 22. 24.

I *am*

I am as one mocked of his neighbour, who calleth upon God, and he anſwereth me: The juſt upright man is laughed to ſcorn. The vulg. *He that is derided of his friend as I, ſhall call upon God, and he will heare him: The ſimplicity of the juſt is derided.* Hebr. *Derided of his neighbour, I am calling upon God.* To which N. Tran. cometh nereſt, but only in the laſt words. *For he hea-eth me,* It is, *Heareth him.* But both this and the vulg. come to one; *Job* compareth himſelfe to a man derided, who careth not for their ſpeeches, that deride him, but turneth him to God; as with whom innocency and uprightneſſe is regarded, whereas by ſuch it is mocked at, when a man is in miſery, and brought moſt low. Verſ. 4.

He that is ready to ſlip with his feet, is like a Lamp deſpiſed by them that live at eaſe. The vulg, *A lamp deſpiſed in the thoughts of the rich, prepared for an appointed time.* and Hebr. word for word the ſame, but only for rich שאנן *quiet*, free from trouble, injoying proſperity, as they that have and hold their wealth, not being robbed thereof do: But the word quiet or at eaſe, beſt expreſſeth the meaning, becauſe this implyeth both wealth and health, which *Jobs* friends had, but he now wanted: And whereas N. Tran. hath it. *He that is ready to ſlip with his foot, is a deſpiſed lamp.* There is no word in the verſe more but רגל *foot*, therefore if it be rendred accordingly, no more can be made of it but thus, *A lamp deſpiſed in the thoughts of the quiet, ſet up for a time, a foot.* Of which words what elſe can be the meaning, if we look back to V. 4. but this? the righteous man ſhining in virtue, and eſteemed of accordingly, is now deſpiſed as a lamp that is out; and accounted not as an head and honourable, for his virtue any more: But as a foot deſpiſable, his wealth being gone, and his body ſoare ſmitten, as *Jobs* was; but they be blind worldlings, that think thus of him, who meaſure men, and eſtimate them only according to their preſent worldly poſſeſſions. Verſ. 5.

Gregory ſaith, That the poor juſt man, is here compared to a *Lamp extinct.* Becauſe he ſhineth inwardly, by the virtue of an upright heart, but outwardly is, as it were extinct, becauſe there is nothing outward to commend him, No glorious apparel, no goodly houſes, no wealth, coſtly fare, or attendans as the rich have: And therefore think vilely of ſuch, as have not about them, as they have: But ſuch a Lamp he ſaith, is *ſet for an appoynted time,* That is, the day of Judgment, when he ſhall ſhine moſt brightly, even as the Sun, as the Lord ſpeaketh: And ſit upon a Throne with him as a Judge, the rich wicked, that have ſhined in Worldly glory for a little time, having all their glory put out for ever, and thruſt into utter darkneſſe. *Gregor.*

The tabernacles of robbers proſper, and they that provoke God are ſecure, into whoſe hand God bringeth abundantly. Here *Job* paſſeth from ſpeaking of Lamps ſhining by virtue to dark and black Soules, notorious for oppreſſions and robberies: But ſith they provoke God, how is it that they are full, and how is God ſaid to bring in abundantly into their hands: Sol. He bringeth not this abundance in, as a bleſſing to them, but in way of judgment againſt others, from whom their goods be taken: Yet ſometimes they have the better of it, who are robbed, and the robbers the worſer, becauſe the ſinnes of theſe are thus puniſhed, but the ſinnes of thoſe increaſed, theſe being ſtript of their worldly goods, having occaſion given them the more to diſtruſt worldly things, and to lift their hearts up to Heaven to get them a treaſure there: But thoſe by their prevayling, being hardned to go on in their ſinnes, till far greater judgments befal them: A conſideration truly for all oppreſſors, that be in place and authority, for they are no better then Theeves and Robers, and ſo they are called by the Prophet, ſaying: *Thy Princes are companions of Theeves.* It is no arguing, God bringeth theſe into our hands, therefore he approveth of our doings; no no: For ſo he doth into the hands of robbers, who are ſaid yet to provoke him. Verſ. 6. Eſa. 1. 23. *Note.*

But

Verſ. 9. *But ask now the Beaſts, and they ſhall teach thee: And the fowles of the Aire and they ſhall tell thee,* &c. *Job* having hetherto anſwered to the nip given him by *Zophar*, for his many words, as though he only were wiſe, and ſomething to the common argument againſt him, to prove him a wicked man; becauſe he ſuffered ſuch grievous things: Now he proceedeth to ſpeak to that, wherein he thought to ſhew himſelf moſt wiſe; that is: In his diſcourſe about the power aud wiſdome of God: And herein he ſo vilifyeth him, as if in ſpeaking hereof, he had ſhewed no more wiſdome, then the dumb Beaſt hath, or the Birds of the Aire, or the Earth, or Fiſhes, becauſe all theſe in their ſeveral ſhapes, and formes, repreſenting themſelves unto us, do in effect tell us: That God by his almighty power and wiſdome, made them, and therefore that his power is ſo great, as *Zophar* ſaid. For whence had they their beings? for they made not themſelves, therefore the very ſight of them, is a ſilent teaching of this almighty power.

Verſ. 11. *Doth not the eare try words? And the mouth taſt his meat?* Here *Job* proceedeth further in vilifying that which *Zophar* had ſaid, for although he knew how to ſpeak things touching God, that were right; becauſe he had heard thus much of him, whereby he had this knowledge, ſwimming as it were in his brain, but he taſted it not with the palate of his Soule; becauſe he made no good uſe hereof, to love and feare God, as he ought, and as they that are taught of God do: And the ſame is the caſe of all that heare the words of God, but are not hereby ſanctified; they heare of good and nourishing meat, but they taſt it not, although they can ſpeak of it to others; but ſuch as heare and lay to heart what they heare, to be reformed there after, they heare with their eares and taſt, and feed hereupon with the mouth of the ſoule, to their everlaſting comfort. *Chryſoſt* and *Olympiod.* give this for the ſenſe, the eare by hearing words, can as eaſily know all that thou haſt ſaid, as the mouth by taſting meat, what is the taſt thereof: and therefore little is the underſtanding of him, that knoweth to ſpeak thus: Some will have this ſpoken of God, as if he had meant; that God could much more eaſily heare, and taſt that which is ſpoken, to reject the evil and approve the good, then the eare of man, words ſpoken in his hearing, and his mouth taſt his meat. For men that are ancient, have by long experience attained to ſuch wiſdome, as followeth, V. 12. that they can diſcern other men by their ſpeeches: Much more God then can do it, who hath made the eare, and giveth men wiſdome, for which he addeth by way of aplication, *With him is wiſdome and ſtrength*, V. 13. Let the Reader follow which he pleaſeth: For my part I prefer that of *Gregory*, as moſt uſeful, and an expoſition well agreeing with the words: And for the next words, V. 12. He maketh them thus to cohere, this taſt in ſuch ſpiritual food is not ſufficiently confirmed to be in a man, when he hath for a little time thus reliſhed it, but when as he hath gone on ſo to do, till his old age, then he hath this wiſdome and true underſtanding indeed: But leaſt it ſhould be thought, that hereby he averred wiſdome to be in all the ancient, which is not; for ſome ſuch are ſtill as children for wiſdome, He addeth, V. 13. *With him is wiſdome and ſtrength, He hath counſel and underſtanding.* That is, God who is the ancient of daies, wherein he both confirmeth that which was ſpoken before by *Zophar*, and wherein he had ſpoken a little, he ſpeaketh much more, and more profoundly to ſhew his ſhallowneſſe, and how unadviſedly through his pride he had been, to undertake to teach him. *Gregory* by *him* in this verſe, underſtandeth the Son of God: From hence to the end of the chap. The mighty acts of God are ſet forth, whereby his power and wiſdome are proved to be infinite, which *Zophar* had only ſpoken of without proving.

Verſ. 14. *He breaketh down and cannot be built up again, he ſhutteth up a man, and there can be no opening.* *Gregory* here by breaking down, underſtands deſtroying everlaſtingly, and to this end, the breaking down of Gods Image in

Gregor.

Note.

Chryſoſt. Olympiod.

Gregory.

Gregory.

in a man, which is in righteouſneſſe and holineſſe: Now God doth not this any other way, but by leaving a wicked man to himſelf, not giving him grace: For to ſuch a man, no Preacher can do any thing to build him up, every mouth being dumbe, that ſpeaketh to him, whoſe eares God openeth not: That is, the eares of his heart; he alſo ſhutteth up a man as it were in Priſon; when he leaveth him to the accuſation and condemnation of his own evil conſcience, wherein the wicked lye, as it were, impriſoned, till that being brought forth at the laſt day: They be by the juſt Judge condemned and ſent into the everlaſting flames of Hell fire; which ſhould make every man to have a great care to keep a clear conſcience towards God and men: As the Apoſtle *Paul* ſaith, that he did, that he may never be thus ſhut up, or broken down; for then woe will be unto him, and they are none but men of an evil conſcience, that are thus ſerved: As *Pharoah and Judas*, whoſe conſcience condemned and forced him, to do execution upon himſelf, and ſo he ſinned more then he had done before, in betraying his Lord: And the like may be ſaid of *Eſau*, having ſpoken ſo contemptuouſly of his birth-right, he was ſhut up from coming in for the bleſſing, even againſt his Fathers will; and when he came, he could not be opened, that he might receive it, although he ſought it with ſtrong cries and bitter. *Ferus* going according to the later, expoundeth it of works ſet up by men, but by God broken down, as the Tower of *Babel* and the Wals of *Jericho*: and of *Babilon* afterwards ruined by *Cyrus*: And the ſhutting up of man, of his giving him into the enemies hands, to be taken and carried away captive and impriſoned, as the Jews were by the Caldees; and *Manaſſeth* that moſt wicked King: And as *Ferus* ſo *Eugubin. Tilloman, &c.* But although it be thus underſtood according to the letters, any man may eaſily give the ſenſe of it ſo without an interpreter. *Gregory* therefore who findeth more herein for further inſtruction and edification, is not to be ſlighted, but much to be eſteemed of, for his opening greater myſteries that ly hid herein.

Note.

Heb. 12. 16.
Ferus.

He withholdeth the waters, and they dry up; he ſendeth them out, and they overturn the Earth. Here is another argument of his infinite power, when he withholdeth rain, a great drought is cauſed, and when rain falleth in abundance, which is alſo at his will, a floud is made, which galleth and waſheth away the earth in many places; and ſometime the floud was ſo great, that all buildings erected out of the earth, were overturned hereby and drowned, as in the time of *Noah*. But of this alſo, *Gregory* makes an allegory; ſaying, The waters here ſet forth, either the word preached, or the ſpirit, which is often ſet forth hereby: If there be no teaching, as there is not, when God taketh it away for ſin: Or if there be teaching, and not the ſpirit working herewith, men that came out of the earth, dry and wither in grace; but contrariwiſe theſe waters being made to flow, the Earth is overturned, that is: Earth-lives in mens minds, Heaven-lives of mind ſucceeding: According to which our Lord ſayth. *That which is born of the earth is earthly, that which is born of the ſpirit is heavenly.* Therefore pray we againſt this judgment of a famine, of hearing the word of God, of which *Amos* ſpeaketh, and for the water of the ſpirit, that it may come together with this heavenly dew falling, as *Moſes* calleth his doctrine, ſaying, *My doctrine ſhall drop as the rain, and my ſpeech diſtil as the dew.*

Verſ. 15.

Gregory.

Ioh. 3.
Note.
Amos 8.

The deceived and the deceiver are his. The vulg. *He knoweth the deceiver and the deceived.* But Hebr. It is as hath been ſayd, and the meaning is, that they are both in his hands, the deceiver to have revenge taken upon him, and the deceived, who revengeth not himſelfe, to have his cauſe righted; ſo it is threatned, 1 *Theſ.* 4. 6. And this argueth both the wiſdome and power of God ſpoken of, in the beginning of the verſe, his wiſdome to finde out the deceiver, how cunningly and cloſely ſoever he goeth to work, as hee did *Achan, Gehezi*, and *Annanias*, and his power to be revenged upon ſuch, which ſhould both terrifie deceivers, and comfort the

Deut. 32. 2.
Verſ. 16.

deceived and wronged in any matter, and make them patiently to commit the wrong to God, and not to revenge themſelves, which to do were to take their deceivers out of Gods hands, and to put themſelves in to be puniſhed for this their precipitant haſt.

Verſ. 17. *Hee leadeth Counſellours away ſpoiled, and maketh Judges fooles.* That is, his wiſdome is ſo great, that Counſellours and Judges, who be the wiſeſt men, are but fools in compariſon of him, yea when they thinke to doe wiſely, he infatuateth them, and they do fooliſhly, as men ſpoiled of their greateſt treaſure, their wiſdome, as *Achitaphells* wiſdome was turned into fooliſhneſſe. *Note.* A warning to Judges and Counſellors not to take ill cauſes in hand, to juſtifie them for a reward, as many do, thus deceiving him that hath a good cauſe by their cunning, of his right, it is juſt with God, when they improve their wits to ſo evill an end, to infatuate their cauſes, and to make them as deſpicable as before they were honourable

Verſ. 18. *He looſeth the bond of Kings, and girdeth their loines with a girdle*, V. 19.

Verſ. 19. *He leadeth Princes away ſpoiled*, &c. The vulg *Contrariwiſe he looſeth the girdle of Princes and girdeth their loines with a rope.* But the word אזור which is put laſt, ſignifieth a girdle, and מ׳סו put firſt, a girdle or bond, *Vinculum*, and therefore it is meant that ſometime he looſeth the bonds, into which Princes are brought, and advanceth them again to Kingly dignity, the enſigne whereof was of old, a pretious girdle, as it is at this day a ſigne of honour, ſo *Manaſſeth* was dealt by when hee repented; And *Ieremiah* having been long in priſon, in the time of the raign of *Evilmerodach*, was again honoured and ſet up as a King: But as hee doth this ſometime, ſo on the other ſide, he ſometimes giveth Princes and moſt mighty men into the hands of their enemies, to be ſpoiled and abuſed, as *Sampſon* was.

Verſ. 20. *He removeth away the ſpeech of the truſty, and taketh away the underſtanding of the aged.* Here by the ſpeech of the truſty, by *Vulg.* rendred *Veracium: of true ſpeakers*, ſome underſtand the comfortable promiſes made by the Prophets, which are removed; for when no comfort is by them ſpoken any more but all terrible things for the ſinnes of them to whom they ſpake good formerly. Some, the teaching of men wiſe and learned, and formerly makeing conſcience to teach nothing but the truth; but being drawn by men more then by God, and by the feare or favour of them, they have this faculty of ſpeaking the truth taken away from them, & now it's common with them, for truths, to utter lies, as it was with the Scribes and Phariſees, whom our Lord often diſgraceth, by calling them fools and blind for their foolish teaching. Matth. 23. And ſuch are Popish Prieſts, who formerly were Miniſters of Chriſt; but to pleaſe the Pope, or for fear of him, they now and long have taught lying legends and fables for Gods word, which only is truth. *Note.* And even among our ſelves in theſe dayes, ſome are greatly degenerated, who well performed the office of Evangeliſts before, but now worſe then *Balaam*, ſpeak other words for a reward, then God putteth into their mouths, for which they may juſtly feare to periſh more then he did, and undergoe the ignomy of the name of foolish Prophets, although they think that herein they doe moſt wiſely, getting by this means countenance and preferment, which others that will not be changed from Truth-ſpeakers, want, yea meet with hard meaſure although there be nothing elſe againſt them.

Verſ. 21. *He poureth out contempt upon Princes, &c.* The *Vulg.* in theſe words agreeing, for the next have words divers from the Heb. and New Tr. which are, *And weakneth the ſtrength of the mighty.* But in vulg. *Releiveth them that are oppreſſed.* But this is thus ſalved by the Jeſuite, it is thus rendred by the Sept. and ſo beſt anſwereth, as oppoſite to the firſt clauſe, and it is to the ſame effect, The weakning of the mighty, that oppreſſed others, being the relieving of the oppreſſed. Then for his wiſdome he ſaith, *He diſcovereth darke things*, Verſ. 22. And for his power, *He inlargeth the nations, and ſtreightneth them*, Verſ. 23.

Anp

And he taketh away the heart of the chiefe of the people, and maketh to wander in the wilderneſſe where there is no way. That is, as he hath all wiſdome, ſo when he pleaſeth, he maketh Kings and Judges fooles, having in their troubles no heart to underſtand what to do, or which way to take for the beſt, ſo that they wander, as it were in a wilderneſſe, in their conſultations, finding no way out, although they groap for it by beating their baines about it, but all in vain. Verſ. 24. Verſ. 25.

CHAP. XIII.

I *Have ſeen all this.* Here *Job* concluding firſt his diſcourſe touching God, of whom he ſaw and knew as much and more then they who undertooke to teach him, and therefore that he was not inferiour to them in knowledg, proceedeth after his approving what *Zophar* and the other two had ſaid rightly, to impeach *Zophar* for lying, as he had dealt before with him, *Chap.* 11. 3. For which as thinking them unworthy to be ſpoken to any more, he appealeth to God, ſaying, *I would ſpeak to the Almighty, and I deſire to reaſon with God, but yee are forgers of lyes, Phyſitians of no value.* Whereas *Job* ſaith, ver. 1. *Mine eye hath ſeen all this, and mine eare hath heard and underſtood it: Gregory* well noteth, that a man ſeeth with his eyes, and heareth with his eares indeed, when he underſtandeth; for to heare, or ſee, and not to underſtand, is not to heare or ſee, as alſo may be gathered from that of our Lord, *Leſt they ſhould ſee with their eyes, heare with their eares, and not underſtand with their hearts.* But who ſo by ſeeing and hearing cometh to underſtand not ſome things, but all things concerning God and his doings, his wiſdome and power which are to be taught unto others, is a Prophet. Others are but as *Pharaoh*, who ſaw the leane and fat Kine in his dream, portending things to come, but he underſtood them not. Or as *Belſhazzar*, who ſaw the writing of the hand upon the wall, but underſtood it not. Yea, the people of theſe times herein come ſhort of *Pharaoh*; for he hearing his dream interpreted, underſtood the will of God, and made proviſion accordingly, to preſerve his people and himſelf, when the Famine ſhould come: but they upon hearing, underſtand not, to take any courſe whereby to be ſaved from deſtruction to come, no not when all things are expounded and laid open unto them againe and againe many times. And the modeſty of *Job* is herein again to be noted, in that ſtill he counteth not himſelfe for his knowledge above them, but only ſaid, he was not inferiour to them: Whence wee may gather, that ſaving knowledge puffeth not up; but he that is indued with this, is ſtill humble, not making himſelf ſuperiour, but equall to thoſe that have underſtanding alſo, and do utter it for the inſtruction of others. Verſ. 1. 2. Verſ. 3. *Gregor.* Matth. 13. 11. 12. *Note.* *Note.*

For his ſpeaking to God, *Verſ.* 3. that was meant by prayer, in all humility made unto him, and his reaſoning with God, his coming, as it were, into Judgment upon the teſtimony of his good conſcience, cauſing boldneſſe and confidence; for they that humble themſelves in prayer, confeſſing their ſins, and ſorrowing for them, and heartily turning from them, are bidden by God, *Come and let us reaſon together, if your ſinnes were as Crimſon, &c.* For this, and not otherwiſe may we ſpeak unto, and reaſon with him. Verſ. 3. Iſa. 1. 16. 17. 18.

For *Zophars* lying, *verſ.* 4. the *Vulg.* renders it, *Deſiring firſt to ſhew you to be forgers of lyes, and embracers of perverſe opinions*: And the word רפא here uſed ſignifieth metaphorically *Inſtaurare*, as properly *to heal*: But if it goeth according to the metaphoricall ſignification, it muſt be rendered, *Reſtorers, or builders of vanity are yee all.* Whereupon *Gregory* ſaith, Heretiques typified by theſe are called builders; becauſe as builders build with ſtones, ſo they their errour with deceitfull words. Verſ. 4.

O that yee would altogether hold your peace, and it ſhall be your wiſdome. For Verſ. 5.

Prov. 17. ſo it is ſaid, *A foole when he holdeth his peace ſeemeth to be wiſe.* As when the door is ſhut, it cannot be ſeen what is within the houſe: ſo the mouth being ſhut by ſilence, the folly that is within lyeth hid; but being opened it cometh in view, and a man is ſeen what he is.

Verſ. 6. *Heare now my reaſonings, hearken to the pleadings of my lips.* The *Vulg. Audite meas correptiones, ad judicium labiorum meorum attendite,* and the Heb. will beare either reading. *Gregory* following the *Vulg.* noteth that hee ſpeaketh firſt of correption or reproof, and then of judgment, becauſe reproof muſt firſt be heard of a mans folly, and then he is fitted to heare that whereby he may be further edified in knowledg and grace: But *Job* ſeemeth in theſe words to reflect upon his former, *ver.* 3. of ſpeaking to God, and reaſoning, or coming in way of pleading in the Court of judgment before him.

Verſ. 7. *Will yee ſpeak wickedly for God, and talk deceitfully for him? Will ye accept his perſon? Will yee contend for God?* Becauſe *Zophar* had wished *Chap.* 11. 5. that God would ſpeak, as not doubting, but if he would, he would be againſt *Job* as well as they: Now *Job* reproveth him therefore, and the reſt, as men, that herein ſpeak wickedly, and deceitfully, pretending zeale towards God, as if by ſomething ſpoken by *Job* before, it had been derogated from his juſtice in *Jobs* juſtifying of himſelf: For this was in them a wickednesſe, and a very lye, as may appear by *Jobs* ingenuous confeſſing himſelf to be a ſinner, in ſaying, *Will he accept his perſon?* He meaneth, in favour and reſpect born to him: Will ye utter things untrue? as they that are to ſpeak betwixt a Judg and another poor man, for the reſpect that they beare to the Judges perſon, will ſpeak untruly on his ſide. But if he be a juſt Judg, he abhorreth their falſe teſtimony and ſtandeth for him: So, and much more Almighty God deteſteth thoſe that will ſpeak any thing untruly againſt the meaneſt of his ſervants, although they conceive that they ſpeak ſo for his glory, for he needeth not, neither will he allow of mens lying for him. Wherefore the inventers of lying legends to promote piety towards the Saints departed, although they thought that this was by conſequence piety towards God, were employed in a wicked work, when they ſet themſelves to write theſe things.

Verſ. 9. *Is it good that he ſhould ſearch you out? and as one man mocketh another, do yee ſo mocke him?* Vulg. *Will it pleaſe him from whom nothing can lye hid? or will he be deceived by your frauds, &c?* Bus *N. Tr.* is here word for word, according to Heb. *Is it good that he ſearch you out?* For the next words הֲתֹתֵל ſignifyeth either mocking or deceiving; and the meaning is, will it be for the beſt for you to have God ſpeak, as yee wiſhed; If he ſhould, he would certainly find you but to be ſuch, as I have ſaid: And although yee may by your colourable ſpeeches deceive other men, and make them to think me wicked for ſuffering ſo great things, yet yee cannot deceive God, who well knoweth you, and me, and all men, and when he cometh to lay you open, will be ready to reprove in ſtead of approving you in that which yee have ſaid. And that this is his meaning, the next words ſhew.

Verſ. 10. *He will ſurely reprove you, if yee ſecretly accept of perſons.* That is, of his perſon, as the *Vulg.* rendereth it, and as it was ſpoken of accepting his perſon before. The word in ſecret is inſerted to ſhew, that in their judging of him, they went upon a matter that was ſecret and hidden from them, that is, ſinne in him, for which they judged him to be thus puniſhed, when as they knew no ſuch ſin in him: For this he ſaith, as it were by way of prophecying, that God would reprove them, for ſo he did, *Ch.* 42.

Verſ. 11. *Gregory.* *Shall not his excellency make you afraid, and his dread fall upon you? Your remembrances are like unto aſhes,* &c. Juſt men ſaith *Gregory*, fear God, that when he ſmiteth, they may feel him quiet; but the wicked who fear him not, ſhall be troubled, and reproved, when he judgeth. And this is that which *Job* here ſaith, yee deſire to heare him ſpeak; but when he doth, it will be to the ſtriking of ſuch a terrour into you, that ye ſhall not be able to indure.

Your

Your remembrances are like aſhes: That is, yee may deviſe by ſome meanes or other, and ſeek to continue your memories; but when ye have done what yee can for this end, it is but as if ye ſhould make an heap of ashes for a memoriall, which how ſoon doth the wind blow away? For men have but clay bodies, and their life being gone, where is the remembrance of them, that is, of the wicked, but the Juſt by looking at God only in all their doings, fixe therefore their remembrance in heaven, and ſo in eternity, according to which it is ſaid, *The righteous ſhall be had in everlaſting remembrance.* Verſ. 12.

Hold your peace, Let me alone, that I may ſpeake, and come of it what will. The vulg. *I will ſpeak what my mind ſhall ſuggeſt unto me.* Whereupon *Gregory* ſaith, that he prepareth them to heare the myſticall things, which he was further about to ſpeak, as followeth, *Verſ.* 14. as not coming from fleſh and blood, but from the ſpirit within him: Heb. it is, *I will ſpeake, and let any thing paſſe, or any thing ſhall paſſe over me*: That is, according to other Expoſitors, whatſoever I ſuffer. But becauſe this is the voyce of a deſperate man, ſuch as *Job* never was, we may render it, *What ſhall paſſe upon me?* That is, whereas I have threatned you for your lyes, that reproof and terrour ſhall paſſe upon you, what ſhall paſſe upon me I fear not, for I plead before him that knoweth me better then you do, and knoweth me to be innocent in reſpect of that, which ye lay to my charge. Verſ. 13. *Gregory.*

Why doe I take my fleſh in my teeth, and put my life in my hand? Vulg. *Why do I tear my fleſh with my teeth, and carry my life in my hands?* By *Gregory* expounded thus: Why doe I inwardly take into conſideration what is fleſhly in me, and macerate my ſelfe with great ſorrow therefore, as a man that teareth his fleſh with his teeth, and by the works of my hands ſhew what my heart within me is, if all this be of no force with you to prevent your raſh judging of me. Some think, that this is ſpoken, as if hee had ſaid, What, do yee think me deſperate, that I ſhould lay violent hands upon my ſelf, by tearing with my teeth my fleſh? or with my owne hands making my life away? Some, what great ſinne have I committed, that I am in this miſerable caſe, as a man torn, and at the pang of death by his own meanes? I reſt in the ſecond for a literall ſenſe, as to which the words following, *V.* 15. do beſt agree, and in the firſt for a myſticall: And then note, that he is not like *Iob*, that for any miſery teareth, or doth violence to his own life, as it argued a great faith in *Job* expreſſed, *Verſ.* 15. So doing contrariwiſe, no faith, but unbelief, and conſequently damnation for evermore. Verſ. 14. *Gregory.* *Note.*

Although he ſlay me, yet will I truſt in him, but I will maintaine mine own wayes before him. Verſ. 15.

Here is patience indeed in greateſt adverſity to truſt in God; which in proſperity no man knoweth whether he doth or no, at the leaſt he hath not yet proved it; for whilſt God doth well unto him, every man will truſt in him. But for the next words the *Vulg.* hath, *I will reprove my wayes in his ſight, and he ſhall be my Saviour.* Heb. For in him is לא ſignifying not, wher upon it is by ſome rendred, *Behold he kills me, I will not expect*: And indeed in ſtead of this word *though*, is הן *behold*; but ſo taken it is by ſome read interrogatively, *May I not truſt*, or hope; that is, *I will hope.* Some ſay, that which is ſometime put for לו in him, as *Pagnin. Theſaur.* But without granting this change the ſenſe is good, as hath been ſaid: But for the next words I muſt needs rather hold with the Vulg. Latin, *I will reprove*, becauſe יכח ſignifyeth to reprove, although it ſignifieth to diſpute alſo: and it is to be held, that to have God our Saviour, we muſt rather judge and reprove our ſelves and wayes, then to maintain them, as it is ſaid, *If wee would judge our ſelves, we ſhould not be judged.* 1 Cor. 11. 31.

He alſo ſhall be my ſalvation, for an hypocrite ſhall not come before him. Verſ. 16.

An hypocrite is one, that is, altogether intent to pleaſe men, and therefore although he makes a ſhew of piety towards God; yet he brings not himſelfe before God, by examining his heart and waies, as in his preſence to judge

judge and condemne himſelf for his ſinnes, as he ſhould: And in this ſenſe he ſaid, not to come before him, becauſe if he did; he ſhould not be an hypocrite: But not coming thus before him, he ſhall come before him at the laſt day, and be adjudged to have the portion of hypocrites, where there is weeping and gnaſhing of teeth.

Math. 24. 51.

Verſ. 18. *Behold now I have ordered my cauſe, I know that I ſhall be juſtified.* For cauſe Hebr. is משפט judgment, that is, ſo that when I come to be judged of God, I ſhall be juſtified, as the Vulg. rendereth it, ſpeaking nothing of ordering, which yet the Original doth. By which we may ſee the great confidence that *Job* had, upon his reproving and judging himſelf in his own heart, hereby he knew, that his matters were ſet in ſuch an order; as that God would juſtifie and not condemne him, as they did, and ſo doth every one, that likewiſe ſtrictly looketh to his own waies, taking himſelf in his errings, and condemning himſelf therefore as a ſinner, being accordingly humbled: But how doth that, V. 23. agree with this. *How many are mine iniquityes and ſinnes.* And V. 26. *Thou makeſt me to poſſeſs the iniquities of my youth, and writeſt bitter things againſt me.* For if he were ſo great a ſinner, and all his ſinnes from his youth, were ſtil recorded; how knew he that he ſhould be juſtifyed at the day of Judgment?

Note.

Anſw. Thus it was with him without Gods mercy, but through his mercy and grace, he doubted not of being juſtified from them all: A notable place, to confirme the doctrine of juſtification, altogether of mercy, and in no part for any merit of our own: To which effect alſo *Gregory* teacheth.

Note. Gregor.

Verſ. 19. *Who is he that will plead with me? For now I know, if I hold my tongue, I ſhall give up the Ghoſt.* The vulg. *Therefore being ſilent, I am conſumed.* Hebr. *I dye.* The meaning is, having cleared my conſcience before God, by ſtrictly looking to my waies, and for my faylings, judging my ſelf, let him that will come and accuſe and contend with me, laying ſin to my charge, I feare him not: It is the ſame in effect, with that of the Apoſtle. *It is God that juſtifieth, who ſhall condemne?* Becauſe he ſpake before of Gods juſtifying of him: And it is a ſpeech worthy with all diligence to be attended unto; for which he calleth for attention, V. 17. He challengeth all men here, ſaith *Gregory*, if they could, to accuſe him for any thing outwardly done amiſſe by him, and herein if none could taxe him, there was nothing, but evil cogitations in his heart, of which he could be guilty, but for theſe, from which none can be free, he held not his peace, but ſpake and complained internally hereof to God, by reproving his own waies, as hath been ſaid: And if he ſhould have been ſilent, and not ſpeak hereof, and bewayl them; he ſhould dye and perish: Note then here firſt, that the righteous mans life is ſuch, that no man can lay ſin to his charge, ſo inoffenſively and blamleſly, doth he live in all things: To which effect alſo *John* ſpeaketh. *He that is born of God ſinneth not.* 2. Although men can object nothing truly againſt him; yet he is not for this altogether without ſin, for there be ſinnes of thought, the law of the flesh rebelling againſt the law of the minde; as the Apoſtle ſpeaketh, who in ſaying, The evil that he hated he did, meant not any ſin outwardly committed; but the rebellious motions, that aroſe within him. 3. Even theſe if a man be ſilent, and complaineth not before God and men of them; but in all things juſtifyeth himſelf, wil be his death and deſtruction for evermore.

Rom. 8.

Gregor.

Note.

1 Joh. 3. 9.

Verſ. 20. Verſ. 21. *Only do not two things to me: withdraw thy hand from me, and let not thy dread make me afraid; then will I not hide my ſelf from thee.* What is it to be hidden from God, but to be out of the danger of his proceeding, in the ſtrictneſſe of his judgment againſt him, to his condemnation, out of which whilſt he is not, he feareth and ſeeketh to hide himſelf from God, although in vain, as our firſt Parents did, but in deed none can do, no not if they could get the mountaines to fall upon them, to cover them: But then

Pſal. 139. Revel. 6. 16.

then ſhall not a man need to ſeek to hide himſelf, if God doth theſe two things to him.

Firſt, Exempt him from the law, and the rigour thereof, which adjudgeth every ſinner; yea in thought only, to death.

Secondly, Infuſe his ſpirit and grace into him, to make him not out of ſervile feare, but filial love, to obey him in all things, becauſe perfect love expelleth feare, as the Apoſtle *John* ſaith. And both theſe are attained by Chriſt, *Rom.* 8. 1. *John* 7. 37. Thus *Gregory*; but others according to the letter, *Withdraw thy hand from me*, be not ſo ſevere ſtil towards me, as to continue me under thy ſharp ſcourges, and if thou appeareſt to ſpeak unto me, do it not in ſuch a terrifical manner, as through aſtoniſhment at thy glory to kil me, becauſe the ſeeing of God in majeſty appearing, hath been alwaies held to be mortiferous, as God ſaid unto *Moſes*, No man ſhall ſee my face and live, ſuch an aſtoniſhing power, even unto death, is there therein.

Then will I anſwer to thy call, &c. Here by calling he meaneth, Gods calling him, as it were, into the Court of judgment, to anſwer to that which ſhould be objected againſt him, the two things before ſpoken of being done, he ſaith, he would not feare to be thus cited before his judgment ſeat, yea he knew, that if he ſhould call to God to ſtand on his ſide, and be for him againſt the ſlanderous accuſations of men, he would be ready to do it. Verſ. 22.

How many are mine iniquities; make me to know my tranſgreſſions and my ſinnes. Before that a man can with his boldneſſe and confidence, appeare before God through Chriſt, he muſt have a ſight and ſenſe of his ſinnes: Therefore *Iob* confeſſeth and prayeth thus; and in deſiring to have theſe ſhewed him, he mentioneth two, Iniquityes and ſinnes: By iniquityes greater ſinnes, being underſtood; and by ſinnes leſſer: For this is the firſt act of grace, tending to juſtification, to be inlightned, to ſee the abomination of every ſin, and the infinite number of our ſinnes: Then cometh on apprehenſion of Gods wrath and diſpleaſure hereby incurred, he being by ſin made our enemy, and to count us his enemies. V. 24. Verſ. 23.

Wherefore hideſt thou thy face, and counteſt me for an enemy? And if God be an enemy to us, as he is to ſinners, and all wicked perſons; alas what are we to ſtand againſt him, even as a ſhaken leafe, without all ſtrength to hold from ſhaking, when the leaſt winde bloweth; or as the dry ſtubble to keep from burning, when fire cometh, as V. 25. Verſ. 24. Rom. 5. 8.

Wilt thou break a leafe to and fro, or purſue the dry ſtubble? To cauſe the greater terror, he looketh not only at ſinnes more lately committed, but longe ago, even in the time of his licentious, and greater judgments decreed to be brought upon him therefore, V. 26. Verſ. 25.

Thou writeſt bitter things againſt me, and makeſt me to poſſeſſe the ſins of my youth. Upon the compariſon made betwixt man and a leafe, *Gregory* ſaith, that by ſinning at the firſt, man fell from being as a tree planted in Paradice, to be as a leafe fallen from a tree, as that is toſſed about with the winde: So he being now expoſed to the winds of diverſe temptations, carrying him hither and thither, and as dry ſtubble is without all ſap, ſo he is without all grace or goodneſſe: Hereupon bitter things are written againſt him, and not ſpoken only, to intimate their durance; to expreſſe which further they are compared to a poſſeſſion, whereof yet a man hath little joy, but great ſorrowes and long continuing: Herein then *Iob* doth not only ſpeak in his own perſon, but in the perſon of man in general, for this is the caſe of every Mothers Son, and to ſee into, and to be ſenſible hereof, is the only way to come to faith, whereby to ſtand confidently before God at the dreadful day of Judgment. Verſ. 26. *Gregor.*

Thou putteſt my feet alſo into the ſtockes, thou lookeſt narrowly into all my wayes, and ſetteſt a print upon the heels of my feet. The vulg. *All my paths*; Verſ. 27.

betwixt

betwixt which and waies, *Gregory* maketh this difference: Waies are larger, paths narrower; God then is ſaid, to look into all mens paths, when he looketh not only at the evil done by them, but the intention of their minde, which is not ſo eaſily diſcerned, but he diſcerneth it in every one, and אורחות indeed ſignifyeth narrower pathes. *And for the print upon the heels of my feet.* The vulg. *Thou haſt conſidered the footſteps.* To the ſame effect, Heb. שרש roots alike, ſetting forth heels and foot-ſtepts, the meaning is, not only my paths are marked by thee, that is, wherein I commonly go, but if at any time I ſtep out of the way: Whereby we may ſee, how narrowly God obſerveth and marketh the doings of men in every thing, for which though the wicked knoweth not, yet the godly know, that they are held by ſin committed, as a man by his feet in the ſtocks, till that by repentance, and mercy ſhewed unto them, they be releaſed again: *Gregory* alſo obſerveth here, that God looketh at the hurt done to others, by examples given by mens evil doings unto them, leaving a print upon the ground, as it were, whereby others follow them, and ſo their ſin is in this regard made the greater, V. 28.

Verſ. 28. *And he as a rotten thing conſumeth, as a garment that is moth-eaten.* This is by the vulg. rendred in the firſt perſon, but Hebr. it is hee, that is, man ſhewing, that what hath been before ſpoken was ſpoken of man in generall, whom he laſtly compareth to a rotten thing and a moth-eaten Garment, of which, that which is the deſtruction, breedeth in it ſelfe, and is not perceived till that it be marred and conſumed hereby; ſo ſin cometh from a mans ſelfe, and hereby the wicked are conſumed, not knowing it till it be to late, but it eateth into them dayly more and more, till they dye and utterly periſh.

Iam. 1. 13. Pſal. 39.

CHAP. XLIII.

HEre *Job* having ſpoken of a mans being conſumed by ſin, Chap. 13. 28. proceedeth to ſpeake more at large of the frailty of his life, firſt cauſed by ſinne, ſaying.

Verſ. 1. *Man that is borne of a woman, is of few days, and full of trouble,* &c. Of which the ſenſe is plain. And becauſe he is ſo fraile, and as was ſayd before, like unto a leafe and dry ſtubble, he ſaith,

Verſ. 3. *Why doſt thou open thine eyes upon ſuch an one, and bringeſt me into judgment with thee?* As if he thought it an unworthy thing for the divine majeſty to looke ſo narrowly into his wayes, and finding any thing amiſſe in him, to proceed to the executing of his judgements upon him, and the rather becauſe he is borne in uncleanneſſe and ſinne, and hath no power to make himſelfe clean, as followeth, V. 4.

Verſ. 4. Pſal. 51. Rom. 5. 12. *Who can draw a clean thing out of that which is unclean? not one.* Of being borne in ſin, *David* ſpeaketh, and of all *Adams* poſterity, *Paul*, ſo that hereby the Anabaptiſt is convinced, that an infant is polluted by ſinne, and needeth waſhing by the water of baptiſme ſo ſoon as may be, and it is not in the power of any unclean perſon to ſanctifie himſelfe or another, onely Chriſt, who was born without ſinne, and who ſo would be cleanſed muſt be cleanſed by him, for he is the Lord our righteouſneſſe, and his *bloud cleanſeth us from all ſinne*, but neither can we come to him for this, unleſſe *the Father draweth us*,

1 Ioh. 1. 6. Ioh. 6. 44.

Verſ. 5. *Seeing his dayes are with thee, and the number of his moneths are determined; thou haſt appointed his bounds that he cannot paſſe:* By dayes here, *Gregory* underſtandeth the few dayes of a mans life by nature, by months larger ſpaces of time, to which notwithſtanding he of his mercy prolonged his life: But whether a man liveth a ſhorter or a longer time, this is before by God appointed, he hath ſet the bounds of every mans time, which he cannot

cannot go beyond: And as of his life, ſo of his proſperity, and adverſity; how long he ſhall injoy the one, or be under the other: Here then we ſee the cauſe, why ſome likely to live long be ſhort lived, and others more infirme live longer: God hath ſet the boundary of each ones life to the very day. Whereas *Hezekiah* paſſe[d] this boundary fifteen yeares, it is anſwered, the time of his living ſet by God, was theſe fifteen yeares alſo: But the Prophet Eſay was ſent to him, to threaten him with death of the ſickneſſe, which then he had, becauſe he merited it by his ſin, that he might humble himſelf as he did, and ſo be releaſed again from that dangerous ſickneſſe: or elſe it may be conceived, that the time ſet by the Lord, was then come, which although he could not paſs, yet God could prolong his life ſtill, at his pleaſure, becauſe it is only ſaid, the bounds ſet him can no man paſs.

Turn from him that he may reſt, til he ſhall accomplish as an hireling his day. Having laid a ground for a plea, to be releaſed from his preſent miſery, now he prayeth for it, as if he had ſaid: For ſomuch as my time, of all men is very ſhort, but a day, as an hirelings time is; give me ſome reſt again, during this my ſhort time, and then let the time of my departure come when thou pleaſeſt. Verſ. 6. *Chap.* 7. 2.

For there is hope of a tree if it be cut down, that it will ſprout again, &c. Of man returning no more, after that he is dead, ſee before chap. 7. 9, 10. Which is ſet forth by divers compariſons there; Here a contrary compariſon from a tree is brought to illuſtrate it further, becauſe man is often ſet forth by a tree in the holy Scriptures: For the literal ſenſe, all things ſaith *Gregory*, are ſo plain here, that there is no need to ſay any more upon that: But we may by this tree reviving again after cutting down, underſtand a juſt man, and by the man, betwixt whom and him the compariſon is made, the wicked man: the juſt although he be cut down by death, ſuffering martyrdome in his younger time, and waxing old, dyeth his natural death, or otherwiſe, yet he ſhall live again, yea although being dead, he lyeth in the duſt: And as the tree through the ſent of water liveth again and brancheth, ſo he by divine virtue, coming from above, ſhall have his dead body raiſed up to live glorioufly in heaven. Verſ. 7. *Gregor.*

But man dyeth and waſteth away, he giveth up the ghoſt, and where is he? And to make this allegory good, the juſt man is compared to a tree. *Pſ.* 1. And *Jeſſe* the Father of *David* is likened to a tree cut down, the ſtump only being left, but afterwards branching again: And to waters is the ſpirit of God often compared, as hath been before ſaid: And if this place be thus underſtood, *Iob* ſheweth here the ſame faith touching the reſurrection to glory, that he doth plainly ſpeak of Chap. 19. 25. Although in this place obſcurely and enigmatically. Verſ. 10.

As the waters fail from the Sea, and the flood decayeth and dryeth up: So man lyeth down, and riſeth not till the heavens be no more, they ſhall not awake nor be raiſed out of their ſleep. Here mans minde is compared to waters flowing from the Sea, and to floods of water, the one ſalt, the other ſweet, becauſe he is unſtable in his waies, ſometime having luſtful thoughts in his minde, and ſometime wrathful, and ſometime covetous, yet his minde is ſometime alſo as ſweet water, for his thoughts of love and joy: And he is ſaid when he dyeth, to lye down, and then in ſpeaking of his reviving, he ſaith: He awaketh no more til the heavens fayl, to ſhew that he beleived, that the death of man, is but as a ſleep, from which he ſhall at the end of the World awake, it being as eaſy for God then to raiſe him up, reſtoring to him his own body, as to wake one out of his ſleep: Some becauſe there is no word in the Hebrew ſignifying As, take it not for a ſimilitude, but a diſſimilitude, as that of a tree before going, as if he had ſaid: Waters falling from the Sea, and floods be dryed up, but going into vapors that aſcend up in time, they diſſolve again into rain; whereby theſe waters are renew- Verſ. 11.

Chryſoſt. Auguſt. ed again: but with man lying down, that is dying, it is not ſo; thus *Chryſoſt.* and *Auguſt.* And to waters dryed up, are men aptly compared in death; becauſe then the *Humidum radicale*, the moyſture, the prop of life, is dryed up, but no more renewed til the laſt day, when yet it ſhall not be reſtored to the ſame ſtate of heat and moyſture; but inſtead of natural, riſe ſpiritual, as is taught, 1. *Cor* 15. And this expoſition is moſt probable, theſe two verſes being ſpoken, like unto theſe before going of trees, the words rendred there, *But man*, being Hebr. *And man*, as here *And man lyeth down.* If it be underſtood as a ſimilitude, it holdeth not, becauſe waters being dryed up are renewed again, as hath been ſaid, and the places where they were, continue not alwaies dry, but if they be dry now, flow again with waters, time after time, to the end of the World: So doth not man, although there be one certain time appointed wherein he ſhall riſe.

Verſ. 13. *Gregory.* *O That thou wouldſt hide me in the grave, and keep me ſecret, til thy wrath be paſt; that thou wouldſt appoint me a ſet time, and remember me.* The Vulg For *Grave* hath *In inferno*: Whence *Gregory* gathereth undoubtedly, that the faithful under the old Teſtament dying, went to a place below neare Hel, where they reſted til Chriſt coming, and then were delivered: and this he ſaith *Job* ſheweth here, that he knew very well, which made him pray ſo, and that God at his ſet time would remember him, coming then to take him thence, up to his heavenly Kingdome. For man being ſhut out of Paradiſe, the way was ſo kept; that he could not of himſelf ever enter in again any more, therefore Chriſt muſt firſt come and take him thence, up with him to the Paradiſe of God aboue. But from this expoſition, even they that follow the Vulg. Lat. goe except *Lyra* and *Dionyſius* ſome ſaying, that nothing elſe is ment but that he deſired to reſt in the grave amongſt the dead, provided that God would remember him in the time by him appointed, for all men to riſe to life again, and thus he prayed, becauſe in living here he had no comfort, by reaſon of the tokens of Gods wrath now upon him: He therefore deſireth rather to dye, and ly ein the grave, til the whole time of Gods anger againſt his faithful ſervants ſhould be paſt; and the time come of making them to rejoyce for ever, which is not till the day of Judgment: Touching the place imagined where the faithful dying before Chriſts coming, reſted below neare to Hel, there is no ground in holy Scripture for it, and therefore it is not probably ſo meant: For we read only of Heaven and Hel, and therefore this by them called *Limbus patrum* is *non ens* as well as *Purgatory.*

Verſ. 14. *If a man dyeth, ſhall he live again? All mine appointed time I will wait til my change cometh.* This is added as a moſt comfortable concluſion upon the premiſes, as if he had ſaid, is thus, when a faithful perſon dyeth, ſhall he riſe again at the appoynted time before ſpoken of, then will I wait all the time appoynted me to live here, comforting my ſelf in the expectation of that moſt happy change to come, when corruption ſhall be changed into incorruption, and mortality into immortality: And as *Job*, ſo every faithful perſon ſhould be comforted herewith, in the midſt of all worldly ſufferings. The vulg. *For appoynted time*, hath the *time of my warfare*, and צבא alſo ſignifyeth warfare, as was before ſhewed, chap. 7. 1. And this life is a warfare for ſuffering hardſhip, but our comfort lyeth in our

Verſ. 15. hope of that bleſſed change, for then ſaith he. *Thou ſhalt call, and I will anſwer thee, thou wilt have a deſire to the work of thy hands.* Take is, I ſhall anſwer thee by the ſimilitude of thy holineſſe and glory, that ſhall be in me; but this I ſhall not have of my ſelf, but thy hands ſhall work me to this: According to which it is ſaid. *We ſhall be like unto him, for we ſhall*

1 Ioh. 3. 4. *ſee him, as he is.*

Verſ. 17. *My tranſgreſſion is ſealed up in a bag, thou ſoweſt up mine iniquity.* This and V. 16. are not much unlike to chap. 13. 26. 27. Shew how God marketh and writeth and ſealeth or ſoweth up, as it were, every mans ſinns, keeping

ping a memoriall of them to be opened at the day of judgment unleſſe they be ſeriouſly repented of: The vulgar for theſe words V. 16. *Doſt not thou watch over my ſinne*, hath, *Parce peccatis meis, ſpare my ſinnes*, and if it be read without an interrogation *Do not watch my ſinnes*, It comes all to one. He meaneth that God obſerved all his doings, but he prayeth not to deal ſtrictly with him therefore, by increaſing hispaine, as yet he did: Andfor the words V. 17. *Thou ſealeſt up my faults as in a ſack, and curèd mine iniquity*, but the word טפל ſignifieth *Conjungere* or *applicare*, whereby yet may be meant joyning together the gaping wounds made in me by iniquity after the manner of a Chirurgeon, that healeth them. And then it is meant, that although the Lord tracketh his Servants, as it were, in their ſinnfull ſteps and recordeth them here to puniſh them, but by ſo doing he healeth them, and thus theſe words aptly follow thoſe. V. 15. *Thou wilt have deſire to the work of thy hands.*

Surely the mountaine falling cometh to nought, and the rock is removed out of his place: The waters weare the ſtones, thou waſheſt away the things that grow out of the duſt of the earth, and thou deſtroyeſt the hope of man. Having in the former words ſpoken of Gods ſealing up and yet healing his ſinnes, now hee ſheweth by what meanes even the beſt are tempred and drawn to ſinn, whereby they come to deſtruction. And here are two ſorts of temptations ſpoken of by way of ſimilitude. The one more violent, and ſudden, as the falling of a mountain and the removing of a rock: The other of longer continuance and more gentle, yet having its effect alſo, as the water which is continually falling, although it bee ſoft, pierceth into and holloweth the hard ſtone, and waters running waſh away things growing out of the earth, as trees growing by the rivers ſide, the ground about their rootes being gulled, and ſo they made to fall and carryed away. For thus even righteous men, ſome that ſtand as mountaines or rockes by the ſudden ſhaking of an earthquake fall, ſome as it were into the Sea vaniſhing, ſome from virtue to vice, as *David* ſtanding as a mountaine or rock through the ſpirit of grace and propheſie, which hee had, being ſuddenly aſſaulted by the ſight of *Bathſhebahs* beauty fell into moſt groſſe ſinnes, and *Salomon* ſtanding as a mighty tree, or being impenetrable as a ſtone through the ſolidity of grace to his old age, then was pierced by the continuall allurements of his idolatrous wifes, and had the fat earth of grace in which hee ſtood and grew, waſhed away, whereby hee fell to be an idolater alſo; and thus God deſtroyeth the hope of miſerable man, as the word אבוש ſignifieth. Thus *Gregory* who alſo rendreth the next verſe thus. Verſ. 18.

Thou haſt ſtrengthned him with a little that he might paſſe on for ever. Accordingto the vulg latine expounding it thus, when hee thus falleth, whereby he incurreth the danger of deſtruction, thou ſtrengthneſt him by thy grace again for the little time, that he hath to live here, and by this meanes when he paſſeth hence he goeth to that life which ſhall never have end. *Gregor.* Verſ. 20.

N. Tranſlat. *Thou prevaileſt for ever againſt him, and hee paſſeth, thou changeſt his countenance and ſendeſt him away* Hebr. It is as well *thou ſtrengthneſt him to overcome, and he ſhall walk changing his face, thou ſendeſt him.* And therefore I ſee not but that it may be expounded according to *Gregory*, As if he had ſayd, thus it is with the beſt man, but when by temptation he is brought into ſo great danger, he recovereth ſtrength by thy grace to overcome theſe his ſpirituall enemies again, and when age and death commeth, changing his countenance thou ſendeſt him out of this miſerable and ſinfull life, and ſo out of the danger of temptations for ever hereafter, to live ſecurely for evermore.

Some, although in the reading they follow the vulgar, yet give this ſenſe, thou ſtrengthneſt him to live here a while, but as other earthly things, he is ſoone changed, his face growing old and wrinckled, and his haire white, and ſo thou ſendeſt him out of this world. But then they expound the

the words of v. 18.19. thus. Great mountains, and hard rocks, ſtones, and trees growing are worne out in time, therefore man much more, when thou by ſufferings conſumeſt him, and if he hath ſtrength to live and come out of ſuch miſeries, yet ſo weak and fraile is his nature, that he changeth eftſoones againe and dyeth.

Verſ. 21. *His ſonns come to honour and he knoweth it not*, &c. *His fleſh upon him ſhall have paine, and his Soul within him ſhall mourn.* Man being gone out of this life, knoweth not how it falleth out to his children here, whether they live in honour or diſhonour, becauſe the dead know not the things of the living in this world. Thus *Gregory*, and hitherto well; but then hee diſtinguiſheth without ground only upon mans imagination, that this is the caſe of the carnall, but, not of the ſpirituall, for they being in the clearneſſe of God, ſee all things done here. And he further addeth, that by children here, works done by men are myſtically meant, as 1 *Tim.* 2. in ſpeaking of women, that through child-bearing they ſhall be ſaved, it is not literally meant; for then ſuch as beare no children, but ſerve the Lord alwayes in chaſtity ſhould not be ſaved. But good works are the children, whereby faithfull women are ſaved. And whereas it is ſaid, man knoweth not whether they be in honour or not, it is meant, that hee knoweth not whether the good works that he doth be accepted before God, or not: and then returning to man yet living, again he ſpeaks of the pain of their flesh, and ſorrow of heart: But I prefer, following the literall ſenſe only here, and like not of his attributing to works the honour to come, or the uncertainty of being accepted in our well doing: this is *Gregories* dirt, which I reject, although I make uſe of his gold.

Gregor.

For the laſt words, *verſ.* 22. the *Vulg.* to make the ſenſe more full, inſerteth theſe words, *Whilſt he liveth: His fleſh whilſt he liveth ſhall have paine.* The meaning is, although being dead and gone, he is not troubled, as Parents be here at that which befalleth their children, yet in his going out of this world his flesh shall have paine, and his ſoule ſorrow, he being in the pangs of death, wholly taken herewith, which ſhould make every man in the time of his life and health to prepare himſelfe for God, and not to put off the care of this till theſe pangs ſeize upon him, and his mind being hereby diſtracted, he be moſt unfit.

Note.

CHAP. XV.

Verſ. 2. *Should a wiſe man utter vain knowledg, and fill his belly with the Eaſt-wind?* Here *Eliphaz* the ſecond time acteth his part, objecting abundance of vanity to *Job*, for his moſt heavenly and profound ſpeeches before uttered. But ſuch meaſure muſt the Orthodox ſet forth by *Job* expect, and the hands of Heretiques ſet forth by *Eliphaz* and his fellows.

Verſ. 4. *Thou caſteſt off feare, and reſtraineſt prayer before God: thy mouth uttereth thine iniquity.* This is ſpoken becauſe *Job* was little, as he thought, in prayer, and ſo much in ſpeaking of other things, wherein he vaunted himſelfe in reſpect of his own wiſdome above other mens, and maintained his own innocency, for which he accounted him wicked and blaſphemous, as *verſ.* 5. 6. but moſt falſly: But by the way, note that a man in his ſufferings ſhould not be little, but much in prayer, as is commended, *Pſal.* 50.

Verſ. 7. *Art thou the firſt man that was born? or wert thou made before the hills?* This is ſpoken, becauſe *Iob* had bidden them to hold their peace, and to hear him, wherein he ſeemed to them to be proud and arrogant, taking upon him as if he were another *Adam*, as the word is, who being made before all other men, muſt needs be the wiſeſt among them, to teach all them in things both divine and humane. And he addeth, *Before the hills*, proceeding yet

to

to ſome of more wiſdome, *viz.* Gods Angels, which were made before *Adam*, or the earth, or hills; for in the beginning God made the Heavens firſt, which are above all viſible things, and the Angels therein, then the earth and mountains, which are ſpoken of for their greater antiquity, becauſe at the ſeparation of the waters they firſt appeared, and then plaine places afterwards.

Haſt thou heard the ſecret of God, and doſt thou reſtrain wiſdome to thy ſelfe? What knoweſt thou that we know not? Here he taxeth *Job*, and derideth him, as taking upon him to know the ſecret counſell of God to declare it to others ſo, as that without him they could not know it; but he did beare himſelf ſo, as if he knew exactly the cauſe why God laid thoſe judgments upon him, and of his firſt conſulting about it, which made him ſo bold to deſire to argue with God about it: For the next words, he ſpeaks ſo, as one that would pay him in his own coine, *Chap.* 12. where *Job* ſpake likewiſe to them, *Verſ.* 10. Verſ. 8, 9.

We have men with us ancienter then thy fathers. This he ſpake, becauſe *Iob* had ſaid, that wiſdome was with the ancient: For whether they or *Iob* were ancienter is uncertain, but he ſeemeth to ſpeake this of his Temanites, and the old learned men that were amongſt them, to whoſe yeares hee came not nigh. Verſ. 10.

Are the conſolations of God ſmall with thee? or is there any ſecret thing with thee? The vulg. *Is it a great thing that God ſhould comfort thee? but thy wicked words prohibit this.* But *N. Tr.* agreeth with the Hebrew, and the meaning is, Thou ſeemeſt by thy ſpeeches as if thou wert able to deale with God upon equall terms, thou ſpeakeſt ſo high; but this is not the way to have comfort from God, but herein thou doſt, as if thou wert in thy heart ſo wiſe, that thou hadſt ſomething there in ſecret to beare thy ſelfe upon againſt whatſoever may come. Verſ. 11.

Why doth thy heart carry thee away? and what do thy eyes wink at? The vulg. *And as thinking great matters haſt thou aſtoniſhed eyes?* But different from the Hebrew; but whereas the Vulg. for carry thee away, hath, *Lift thee up*: It ſeemeth to be ſo rendered for the ſenſe, becauſe this carrying away is by pride: and in ſpeaking of his winking with his eyes, he meaneth in way of deriſion, as proud folks do to ſhew how little they eſteem of that which is ſaid by others. Verſ. 12.

Having ſpoken in generall againſt *Iob*, to the end of *V.* 13. he cometh, *V.* 14. to ſpeak to the ſame effect, that *Iob* had done before of mans uncleanneſs, and *Verſ.* 15. to the ſame effect with that which himſelfe had ſaid, *Chap.* 4. 18. of his not putting truſt in his Saints, adding more of the heavens uncleanneſſe in compariſon of God. *Chap.* 14. 4.

How much more abominable is man, that drinketh iniquity like water? *Gregory* upon this, and the words going before, from *verſ.* 8. ſaith thus: *Iob* having ſpoken of high and myſticall things, *Eliphaz* as deriding him for this, asketh him, whether the ſecret of God were with him, or he were of his privy Councell, that he took ſo much upon him. Then coming to *verſ.* 10. where *Eliphaz* braggeth of their ancient men, hereby ſeeking to beare down *Iob*, he ſaith, that it is the manner of Heretickes to boaſt of antiquity, thinking this to be an argument of great force againſt the Orthodox, and to make for them, contemning things preſent, although moſt true. If the Papiſts now would but heare this Biſhop of *Rome* in this, they would not ſo triumph in their argument, drawn from antiquity, as they do, thinking their Tenets abundantly confirmed, when being but their own phantaſies, they ſeek to countenance them by the authority of the ancient Fathers, as the Phariſees did by their traditions. And upon *verſ.* 13. *That thou turneſt thy ſpirit againſt God, and letteſt ſuch words goe out of thy mouth.* By theſe words he meaneth the words ſpoken by him touching his integrity; for words ſpoken for a mans own Juſtification, commonly proceed from pride and ſelfe-conceitedneſſe: and they that ſpeak thus, put a barre, as it were, in their way, to hinder Verſ. 16. *Gregory.*

hinder them from having any conſolation from God, of which he ſpake, *v.* 11. But the ſame words may be ſpoken by the wicked, and by the righteous, yet the one only ſhall be judged therefore, and the other accepted, as God ſeeth their hearts to be affected, when they ſpeak ſo: for the Phariſee ſpake ſo, and was condemned; but *Hezekiah* to the ſame effect, and was accepted of, and ſaved: why? becauſe the Phariſee ſpake out of pride, *Hezekiah* in humility, by way of pleading for himſelf before him that knoweth every mans heart. And to the ſame effect *Eliphaz* alſo ſpake, *verſ.* 6. judging *Job* worthy to be condemned for ſuch words; but this was his errour, in that hee could not diſtinguiſh betwixt the words of one man, and of another, according to the diverſity of the affections of their hearts; For theſe words of *Ver.* 16. here are two words uſed, *Abominable*, and *Unprofitable*, as the Vulg. hath it; but *N. Tr. abominable and filthy*, denoting both the wicked doings of ſinfull man: and becauſe he doth ſo, his unacceptableneſſe to God in that which he doth that is good; for by reaſon of his being in the ſtate of corruption, his beſt deeds are had in abomination: ſo farre are they from profiting him towards the divine acceptation, as is taught, *Iſa.* 1. 12, 13. and *Iſa.* 66. And ſuch a man is ſaid *to drink in iniquity like water.* For his ready running on in ſin; for he ſaith not eareth iniquity, but drinketh it, becauſe to eate, a man muſt chew, and this taketh up ſome time, but drink goeth downe without any delay; ſo the abominable man ſheweth himſelf to be ſuch by this, that without making any queſtion, or ſeeking to keep himſelfe from ſinne, he runneth on headily herein from time to time, whereas he, in whom any grace is, conſidereth, and finding it evill, ſpitteth it, as it were, out of his mouth, not ſuffering it to go down. But the word אלוח here uſed ſignifieth neither unprofitable, nor filthy, but ſtinking, which moſt fitly ſetteth forth unacceptableneſſe.

Note.

Note.

Ver. 17, 18, 19. Here to prepare to attention to that which followeth, *verſ.* 20. he ſaith, *I will ſhew thee, heare me, that which I have ſeen I will declare, Which wiſe men have told from their fathers, &c. To whom alone the earth was given, and no ſtranger paſſed amongſt them.*

Gregor. Heretickes, ſaith *Gregory*, out of their pride, if they have any thing to ſay that is true, are wont hereby greatly to magnifie themſelves, as though they were wiſer, and knew more then other Teachers, and therefore worthy by all others to be reverenced and hearkned to, ſo doth *Eliphaz* here.

1. He ſeeks this, by ſaying that he would ſpeak nothing but what he had heard, and becauſe a man may be deceived in that which he only heareth.

2. He ſaith, he had both heard and ſeene: and becauſe this might yet come from men, ſpeaking, or writing unadviſedly, he addeth,

3. That it came from the wiſe. And laſtly, becauſe they might be but wiſe men in his account, but indeed ſubtle, and crafy Hereticks,

He 4. addeth, that they were ſuch as alone poſſeſſed the earth, and no ſtranger paſſed amongſt them; that is, they had the government of the Church in their hands, and in their time there was no Heretick amongſt them by whom they could be corrupted, and therefore that which they taught muſt needs be moſt true: And for the name ſtranger given to Hereticks, and wicked men, under colour of Gods people, *David* ſaith of ſuch, *Strangers are riſen up againſt me*, when hee was perſecuted by *Saul* and his paraſites: and indeed ſuch are ſtrangers, both for their ſtrange erroneous teaching, and wickedneſſe, making them *ſtrangers from the common-wealth of Iſrael*, as the Apoſtle calleth them. But here indeed is a ſure ground of truth laid, and what ground is this? but the Apoſtles, who firſt alone had the government of the Church in all Nations, ſo that whatſoever we hear and ſee coming from them is the undoubted truth of God; what not, is to be ſuſpected as falſe and erroneous, whether it be in doctrine, or the manner of worſhipping and ſerving God, or governing his Church upon earth. And hereby the Roman Catholikes are again convinced to be hereticall, for their teaching ſo many

Pſal. 54.

Epheſ. 2. 12.

Note.

things,

things, divers from the Apoſtles, and for their innovations in divine worſhip and Church-government: wherein I pray God to keep us, that we participate not with them. Now that divers men are for divers wayes, and that wee may be ſo kept, we muſt not only hear, but ſee, and look into their writings, that we may in all things be guided aright.

The wicked man travelleth with paine all his dayes, the number of yeares is hidden to the oppreſſour. The Vulg. *The wicked man is proud all his days*: but Heb. it is *Parturiens*, bringing forth in pain as a woman in travell, of חוּל that ſignifieth to bring forth, or to be grieved, or ſorrowfull: And then the meaning is, that he putteth himſelf to extream pains in travelling, by ſtudy and labour, to bring forth the plots which he hath in his mind, to circumvent others, of which travell followeth paine, by ſuffering in his body and goods, which he thought now was the caſe of *Job*. For the next words it is meant, that he who travelleth in this way of oppreſſing, knoweth not how ſhort his time is, and therefore going upon ſuch uncertainties, it was a vanity in him to wring with pain out of others that, which when he hath gotten, he knoweth not how long he ſhall enjoy. Verſ. 20.

A dreadfull ſound is in his eares, in his proſperity the deſtroyer ſhal come upon him. The vulg. *Whilſt there is peace, he ſuſpecteth treachery*: But Heb. it is, *Deſtruction ſhall come to him*. The meaning is, he that oppreſſeth & tyrannizeth over others, is alwayes troubled as with a ſound in his eares at his own evill doings, his conſcience telling him, that as he hath done to others, ſo it ſhall be done to him again to his great terrour and diſquiet: And finally, when eſcaping ſometime without being requited in his kind, he hath ſome quiet, & hath an eſtate moſt flouriſhing, deſtruction for ever ſhall come upon him. An effectuall conſideration one would think, to deterr all men from this great ſinne of oppreſſion, and to make them carefull to keep a good conſcience in all things, which contrariwiſe is a continuall feaſt. Verſ. 21. *Note.*

He beleeveth not that he ſhall return out of darkneſſe, and he is waited for of the ſword: That is, being thus troubled in conſcience, he ſometimes groweth deſperate, not believing that ever he ſhall eſcape the darkneſſe of miſery, to come into the light of felicity, for he thinketh that he ſeeth vengeance attending, and ready continually to ſeize upon him, a dreadfull caſe, which who for a greedy deſire of worldly wealth would be in, did he but ſeriouſly conſider it. Verſ. 22.

He wandreth abroad for bread, ſaying, where is it? he knoweth that the day of darkneſſe is at hand. By bread, which is for the ſuſtenance of this life, *Gregory* underſtandeth life, of which he now deſpairingly ſaith, where is it? Oh it is no longer to be held, but I muſt to the darkneſſe of death. Verſ. 23. *Gregory.*

Trouble and anguiſh ſhall make him afraid, they ſhall prevaile againſt him as a King prepared to battle. It being ſo with the covetous oppreſſor, as hath been ſaid, how great muſt his trouble and terrour needs be, even as theirs that have a mighty King coming to deſtroy them with his invincible army, that none can reſiſt. And having thus ſhewed the evill caſe of oppreſſors, in the next words he cometh to ſhew what ſuch have done to deſerve this. Verſ. 24.

He ſtretcheth out his hand againſt God, and ſtrengthneth himſelfe againſt the Almighty. Verſ. 25.

He runneth upon him, even upon his neck, and the thicke boſſes of his buckler; &c. Verſ. 27. In all which he yeeldeth this as a reaſon why ſuch horrour ſhould be unto him, *viz.* becauſe in his oppreſſing way, he maketh warre as it were, againſt God, and therefore he muſt needs looke for all hoſtility from him. *He ſtretcheth out his hand againſt God*: Who doth that which God hath forbidden, as he hath done all oppreſſion and wrong, and that without all feare of his judgment: and he is ſtrengthned againſt the Almighty, that being ſo wicked, greatly proſpereth yet in this world: And *hee runneth upon him with an erected neck*, as the Vulg. hath it, that is, becometh audacious againſt him, daring to do any heinous wickedneſſe: *And he is armed* Verſ. 26.

with

with a fat neck, That is, made fat with abundance of worldly goods, which maketh him thus luſty and bold. But the N. Tran. agreeth beſt with the Hebrew, and the ſenſe is the ſame; his running upon his neck ſetting forth his audacious neſſe, which by his worldly wealth he groweth too, and his running againſt the boſſes of his buckler, his thick lining with fat, through a confidence in which he feared not to run againſt the ſtrongeſt part of Gods armour, although able to grinde him to pouder; and that his confidence in doing thus, is in his worldly wealth, appeareth V. 27. Where the thick collops of his fat are ſpoken of. A notable deſcription of the great tyrants of the World, in oppreſſing poor men, contrary to Gods
1 Theſ. 4. 6. ſtrict charge, they enter battel againſt God himſelf in ſo doing, which what mortal man dare take the boldneſſe unto him to attempt? For he ſhall be ſure to be overthrown, let him be as great in wealth, and worldly power, as he can.

Verſ. 28. *He dwelleth in deſolat cities*, &c. Here having ſhewed, the giant-like war, made by proud and mighty oppreſſors, againſt God; he declareth in all theſe their doings, their evil and dangerous condition. They are like unto thoſe that dwel in ruinous houſes, of which, if there were never ſo many, even to the making of cities; yet they ſhall ſoon be brought down, and then but like many buildings fallen down together, making nothing but ruinous heapes: And he likeneth them to deſolate cityes, becauſe as the body not inhabited by the ſpirit of God, ſo is a deſolate citye. *The*
Verſ. 30. *flame ſhall dry up his branches, and by the breath of his mouth he ſhall go away.* That is, ſuch a man is but as a tree with flouriſhing branches, before a a mighty flameing fire, or as duſt or chaffe before the winde, ſo is he before our God: That is, as a conſuming fire, and before the breath of his mouth, which ſuddenly can beare him down, that he ſhall be gone, as the forces with ſwords and ſtaves coming to take Chriſt, were beaten down backward by the breath of his mouth, there being no need of armes for him to bring all ſuch proud ones down, and to ſend them packing into Hel: By the breath of his mouth he ſhall go away, is commonly expounded in the going away of his breath, he is gone. The vulg. for theſe words, *Neither ſhall he prolong his perfection upon Earth*, hath it. *Neither ſhall he take rooting in the earth.* Whereupon *Gregory*, the Oppreſſor is like unto a tree which groweth high, and ſpreadeth out her branches, but takes no deep rooting in the ground; now how flouriſhing ſoever ſuch a tree is, any blaſt of winde eaſily overturneth it; and ſo it is with him and his family: But the word תמה ſignifieth perfection, and becauſe the perfection of a tree is in the rooting thereof to ſtand firme, it is not amiſſe ſo rendred. *Let not him that is deceived truſt in vanity*, &c. That is, the covetous oppreſſor, waxing great, let him not deceive himſelf, for he doth certainly, if by getting goods he thinketh to riſe to great dignity here, and continue. V. 32. *It ſhall be accompliſhed before his time.* Hebr. *cut off.* before he expecteth, which is further amplyfied by ſimilitudes, V. 33.
Verſ. 33. *He ſhall caſt off his unripe grapes as the vine*, &c. That is, his wealth and honour ſhall ſoon fal from him, V. 34. *For the tabernacles of hypocrites ſhall be deſolate*, &c. As they are like deſolate citys, as was before ſaid, empty of all grace, ſo ſhall their houſes, and the houſes of bribe-takers, be left empty of all treaſure, their children being poor and beggerly, V. 35.
Verſ. 35. *They concieve miſcheif, bring forth vanity*, &c. Of which ſaying, made uſe of by *David*, ſee *Pſ.* 7. 14. And my expoſition thereupon.

CHAP.

CAAP. XVI.

Miſerable comforters are yee all. Here *Job*, firſt teacheth, that a man ought not in the miſery of his neighbour, ſharply to reprove him, as by his ſinnes deſerving to ſuffer ſo, when he knoweth no wickedneſſe in him, for whoſoever doth thus, is a miſerable comforter, or overous or burthenſome, as the Vulg. rendreth it, adding weight to the burthen, which he already beareth to make him ſinke under it, which is againſt the love, that we ought to beare one to another. Verſ. 2.

I alſo could ſpeak as yee do, if your Soule were in my Soules ſtead, I could heap up words againſt you, and ſhake my head at you. He ſpeaketh not thus, ſaith *Grogory*, as curſing them, for he only intimateth a wish of that which might do their ſoules good, and keeping them from ſinning, as now they did by their proud inſulting over him, whom they ought, if they had any true love in them, to have comforted him, and ſympathized with him in his miſery: For this is one good thing, that cometh of ſuffering, to learn hereby to ſuccour others being in miſery, according to the ſaying, *Sepius ipſe miſer miſeris ſuccurrere diſce. Being often in miſery thy ſelf, thou learneſt to ſuccour the miſerable.* And our Lord himſelf by his ſufferings, is commended unto us by this, that he knew, how to compaſſionate thoſe that ſuffer: And it is to be noted, that he ſaith not, *My Soule, in your Soules ſtead, but yours in mine.* For then both he and they, ſhould have been in an evil caſe, but thus it would have been for their good, as hath been ſaid. Verſ. 4. *Gregor. Note.* Hebr. 2. 18.

But I would ſtrengthen you with my mouth, and the moving of my lips ſhould aſſwage your greife. The vulg. *I would move my lips as ſparing you.* Whereupon *Gregory*, Great wiſdome is required in a Preacher, in his ſpeaking againſt the ſinnes of his hearers, for ſome are gentle and eaſy to be wrought upon by reproofe, theſe may be freely reproved, and being thus dealt withall, they will repent: But others are ſtout and proud, and if they be reproved take indignation at it, and are made worſe: That the Teacher then may in moving his lips, ſpare and provide for the good of either, what muſt he do, but freely reprove the one ſort in particular, but not the other, but only by generally ſpeaking againſt ſuch a ſin, as he knoweth him to be guilty of; and in thus doing he ſhall ſpare them both: The firſt ſort by not ſparing to ſpeak unto him, becauſe he will be reformed, and ſo ſhall be ſpared, and not by God be puniſhed for his ſin: And the other by ſparing to ſpeak in particular to him, and only againſt his ſin in generall, for thus he happily may apply it to himſelf, and be aſhamed, and turn. Hebr, the word rendred, *Aſſwage your greife, or ſpare you*, is חשך ſignifying *Prohibere, to withhold*, or forbeare, and this is the ſame in effect, with the word Spare, ſo that he meaneth, he would have ſpared to ſpeak ſo, as whereby they ſhould have been ſtirred up againſt him, and made uncapable of good by his ſpeaking, and contrariwiſe frame his ſpeech, ſo as that they might have been hereby benefited and comforted. Verſ. 5. *Note.*

Though I ſpeak, my greife is not aſſwaged; and though I forbeare, what am I eaſed? That is, I have ſpoken wiſhing, that your ſoules were in my ſoules ſtead, thus to eaſe my minde, or as I could otherwiſe think fit, but this cannot be, neither am I any thing eaſed hereby, or if I hold my peace, I ſhall give you occaſion to think yee have prevailed, and that I am ſuch a wicked man, as yee imagine me to be. Verſ. 6.

But now he hath made me weary, thou haſt made deſolate all my company: As if he had ſaid, I am not only, not eaſed whether I ſpeak or be ſilent, but more oppreſſed in regard of Gods being againſt me, which moſt perplexeth my minde of all other things: And becauſe he is againſt me, he makes Verſ. 7.

my companions and friends against me also, for thus a man that hath no hope, but despaireth of Gods favour, or wanteth all sense hereof, takes God now to be his enemy, and is hereby utterly discomforted: And to shew that his apprehensions were such, touching God at this time; he goeth on

Vers. 8. V. 8. 9. Saying in the bitternesse of his Soul, *Thou hast filled me with*
Vers. 9. *wrinkles, which is a witnesse against me.* &c. *He teareth me with his wrath, who hateth me and gnasheth upon me with his teeth, mine enemy sharpeneth his eyes upon me.* Whereby saith *Ferus*, we may see, in what a perplexed estate wicked reprobates shall be at the last day, when God shall declare himself to be such an enemy unto them indeed; for so much as one of his elect, and a most rare man, but conceiving him to be against him, because he had no present sense of his favour, was thus extremly troubled.

Note. Ferus.

Vers. 10. *They have gaped upon me with their mouth, they have smitten me upon the cheek reproachfully*, &c. Having spoken of his trouble inwardly, for Gods seeming harsh dealing towards him, now he turneth himself to speak of these his false friends, and there enemy-like carriage towards him: For then they gaped upon him with their mouths, and smote him upon the cheek, when they spake so reproachfully to him, charging him as an oppressor and tyrant, that had entered into battel against God, as it were, as *Eliphaz* had spoken with ful mouth, chap. 15.

Vers. 12. *I was at ease, but he hath broken me asunder*, &c. That is, God by his
Vers. 17. judgments upon me and mine; and so he proceedeth in shewing the greatnesse of his sufferings, to Vers. 17. Wherein he pleadeth for himself, saying, *Not for any injustice in my hands, also my prayer is pure.* Here *Job* justifieth not himself, as clear from all sin; but from the iniquity wherewith they charged him, that is, rapine, as the word חמס properly signifieth, and hence one fowle with crooked clawes, *viz.* The night Owle, is so called, for thus sometime *Jerome* rendreth the word, therefore he hereby meaneth close and covert seeking, or make a prey of other men with his hands, as the night-owle doth with his clawes of other living creatures in the dark: And he saith, that his prayers were pure, because his hands were pure and clean from bloud, as theirs be not, who get goods by rapine and injustice,

1 Tim. 2. 8. as *Isa.* 1. 15. Where for this it is said, *Your hands are ful of blood*: and
Vers. 18. *lift up pure hands.*

O earth cover not thou my bloud, and let my cry have no place. That is, if I have defiled my hands with bloud, by doing violence to my subjects, in any thing through oppressions, inriching my selfe, O earth open thou thy mouth against me, as sometime against *Cain* shedding his brother *Abells* bloud, and declare, as by crying aloud, this my wickednes, that God may take revenge upon me, and let not my cry in praying have any place, but let God stop his eares against it. A most patheticall speech, able to move the hearts of his friends to relent to heare it, and streightway to alter their opinion of him; It is as if he had sayd, I perceive that I have hitherto spoken to men obstructed in their eares by a prejudicate opinion against me, now therefore (O earth) I speak to thee who wilt be more ready to heare then they, do thy office as the creature of the righteous Judge, by crying out against me for any blood, that ever hath fallen from my hand upon thee, and spare mee not; And thou (O God) if it be so, as they accuse mee, let my prayers have no place, nor ever prevaile with thee for mercy, of which I stand in so great need. *Gregory* making all things here allegoricall, without cause applyeth this to the bloud of Christ, which is not hidden, but every where made known by the preaching of the Gospel to have beene shed for our sinnes, as also his crying out when hee suffered.

Vers. 19. *Also behold now my witnesse is in heaven.* Having called upon the earth, as the manner of Gods Prophets hath sometime beene, as of *Moses* and *Isaiah* in particular, against a stubborn and hard hearted people, now hee turneth himselfe to God, of whom hee had spoken before, as his enemy,

yet

yet having the teſtimony of a good conſcience; hee was bold to appeal to him, and to oppoſe him as a witneſſe againſt their approbrious calumniations. From which, and that before going, V. 17. not what an evill caſe they are in, that by oppreſſion and tyranny gather worldly goods, the very earth is a witneſſe againſt them, and ceaſeth not to cry out for revenge, and for their cryes and prayers they be of none availe with God. But contrariwiſe, they that do keepe a good conſcience, flee all injuſtice and wrong, are happy in the midſt of all worldly miſeries, for God in Heaven is a witneſſe for them, and ſo it will appeare to the terrour of their traducers, and to their own everlaſting comfort, as is declared, *Pſal.* 50. 1. 2, 3. *Note.*

O that one might plead for a man with God, as a man pleadeth with his neighbour. Having ſayd, v. 18. that his witneſſe was in heaven, now againe he yet ſetteth forth the majeſty and ſuper-excellency of God above all men. If hee were as a man, hee might be ſummoned to come in for a witneſſe and clear him from the foule aſperſions layd upon him. Verſ. 21.

But for ſo much as hee was not, hee muſt even be content and go now away out of this world, into which hee ſhould never return again, in the account of theſe men wicked, & worthily thus brought to his end, unto which he ſaith, there was but a ſhort time; And in the next Chapter hee correcteth himſelfe, having ſayd here, *A few yeares, and I go from whence I ſhall no more return*: Saying; Verſ. 22.

CHAP. XVII.

My breath is corrupt, my dayes are extinct, the grave is ready for mee. The neerer a righteous man cometh to his death, the more is hee ſtricken with terrour in reſpect of the Judge being at hand, and the more narrowly doth hee looke into his wayes, and bethinkes himſelfe, if in any thing hee hath ſinned, whereas on the contrary ſide, the wicked towards their end, although they bee troubled at the approach of death, yet they are ſenſible only of their miſery; but for their ſinnes, they never call themſelves in queſtion about them, and ſo either dye and muſt abide the ſeverity of this Judge, or if they eſcape they are no whit amended hereby: But how is it that *Job* having before ſayd that he had ſinned, now ſayth, *I have not ſinned.* For ſo it is in vulg. lat. But Hebr. it is, *If not illuſions, or illuders with me:* Which they that follow the Vulg. ſeek to reconcile thus, if by theſe deceivers I had not ſuch ſinnes laid to my charge, as I am not guilty of, I would not ſtand ſo much upon my own juſtification, as now I do; by them therefore I am forced to ſpeak ſo, as if I had not ſinned; or if it be rendred, *Illuſions are not with me.* This they ſay is the ſame in effect, with ſaying, ſinnes are not with me, I have not ſinned, and by deceit ſought to hide it. N. Tran. *Are there not mockers with me?* as if אם לא had the force of an interrogation. *Junius, Quando quidem non ſunt Ludificationes apud me.* That is, criminations, by which they mock him, in all which there is not much difference, but the ſum of all is this; if we put both the verſes together, I am conſumed and dying, when as I have not deceived the World by making a ſhew of piety openly, but practiſing injuſtice and wrong ſecretly, as I am charged; but have walked uprightly in all things, as God knoweth, in whoſe teſtimony I ſaid before, I truſted againſt all the unjuſt calumnies of theſe men, and thus the doubt is alſo reſolved, and *Iobs* ſaying before that he had ſinned, and here in effect that he had not ſinned reconciled, he cleares himſelf only from the ſin of diſſimulation, as God alſo did at the firſt, ſaying of him that he was a juſt man, none being like him upon Earth. *And doth not mine eye continue in their provocation.* The vulg. Verſ. 1. Verſ. 2.

In bitterneſs, as the word alſo ſignifieth: And he ſaith, his eye continueth or lodgeth all night, as the word ſignifieth, *in bitterneſs*, becauſe he could not ſleep with his eyes, whereby to have any eaſe, when others commonly tooke their reſt, that were toyled in the day. Some refer it to theſe his friends, whom as long as he ſaw about him, deriding and calumniating him, he ſaw objects of bitterneſſe; and ſome to the eye of his minde, lifted up to God in prayer, but yet no ſweetning comming from him, either internally or externally; the firſt is rather to be followed.

Vatabl. Septuag.

Verſ. 3. *Lay down now, put me in a ſurety with thee, who is it that will ſtrike hands with me?* The vulg. *Deliver me, ſet me by thee, and let any mans hand ſtrike againſt me.* But N. Tran. Is word for word, according to the Heb. The vulg. looketh more at the ſenſe, then at the ſignification of the words; the meaning whereof is, Ceaſe to perſecute me with thy judgments (O Lord) lay down the peircing weapons of thy wrath, which thou haſt taken up againſt me, and what is this, but deliver me; put me in a pledge of thy favour, by thus reconciling thy ſelf again unto me, and what is this in effect but, *for me by thee*, who ſeemeſt now to put me far away from thee, for the laſt words they are מי הוא ידו ותקע *who is he, he ſhall ſtrike hands with me.* That is, if God would do thus for me, what man is there that would be ſo hardy ſtil to oppoſe me, yea he would rather be in league with me, but if he durſt, let him lift up his hand and fight againſt me.

Verſ. 4. *For thou haſt hid their heart from underſtanding, therefore ſhalt thou not exalt them.* This is by ſome underſtood, as ſpoken of the *Caldeans* and *Sabeans*, by ſome of the Devil, but it is plainly meant of theſe his friends, from whoſe hearts, underſtanding aright the cauſe of *Jobs* ſufferings was taken away, as appeared by their bitter invectives againſt him: Therefore howſoever they magnified themſelves againſt *Job*, as if they had more underſtanding then he, God he ſaith, would not finally ſo magnifie, but abaſe them before him, wherein he even propheſied of that, which was at the laſt done, when God ſaid, they had not ſpoken ſo right things as *Job*.

Verſ. 5. *He that ſpeaketh flattery to his friend, the eyes of his Children ſhall fayl.* Vulg. *He promiſeth a prey to his fellowes.* Hebr. *He appointed his fellowes to a part*, or ſheweth them a part, as the word properly ſignifieth. The meaning is, whereas he hath objected rapine to me, he that is *Eliphaz*, hath given himſelf a nip indeed, who together with his fellowes, *Zophar* and *Bildad*, knowing none other happineſſe but that, which ſtandeth in having worldly wealth, have mutually with joy, ſhewed one another goods to be gotten by rapine and wrong, of which they ſpeak ſo much, but their childrens eyes in looking to be inriched hereby, ſhall fayl; the expected goods ſo to be gotten, not coming in, or not continuing as they hoped, but melting away again, as the dew againſt the Sun.

Verſ. 6. *He hath alſo made me a by-word of the people, and aforetime I was as a Tabret.* The vulg. For theſe laſt words hath, *And I am an example before them.* Hebr. *I am Tophet.* The meaning is, the Lord by executing his judgments ſo ſoarely upon me, hath made me ſuch an example of miſery, that when any man will ſpeak proverbially of one extremely miſerable, he will ſay, As miſerable as *Job*: Yea and this makes my miſery the greater, that it is as a ſport to the prophane, to ſee or heare of a godly man thus afflicted and brought down, as the malicious Jewes looked upon Chriſt hanging upon the Croſs, nodding their heads and laughing at him. The word *Tophet* was afterwards uſed to ſet forth Hel, as *Iſa.* 30. Whereupon ſome think, that he meaneth, I am accounted by them, as one almoſt in Hel already, ſo wicked am I thought to be: But becauſe *Tophet* was not ſpoken of in this ſenſe, til long after *Jobs* time, this expoſition falleth, for theſe words before time in N. Tran. Hebr. it is, לפנים *before them*, and therefore I ſee no reaſon why that herein, the tranſlation is altered, if it be asked, why

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he ſhould ſay, *I am Tophet before them*, if he meant a ſport: The word ſignifieth a Tabret, an inſtrument, upon which they are merry and rejoyce, to be a Tabret therefore, is to be matter of mirth.

Vpright men ſhall be aſtonied at this, and the innocent ſhall ſtir up himſelf againſt the hypocrite. Verſ. 8.

Having ſhewed what the wicked did upon occaſion of his miſeries; now he ſheweth the effects hereof in the righteous, they are aſtoniſhed, as being put to ſeek, what ſhould be the cauſe, why a man ſo juſt as *Job* was thus handled, for they reſolve, that it is not for his ſinnes, from which he lived ſo free, therefore they conclude, that it is for his tryal, but then it amazeth them again, that others who are ſinfull, and no way in virtue comparable to him, are ſuffered both to live in proſperity, and thus to inſult over him in paine; and hereupon they ſtir up themſelves againſt ſuch hypocrites, that rejoyce in their own worldly happineſſe, thinking none in miſery here, comparable to them, for the favour wherein they are with God, they yet ſtir up themſelves againſt them, being perſwaded, that whatſoever they ſuffer in this World, they are in a better eſtate to Godward then they, and that they, who thus judge the juſt for their ſufferings, are but hypocrites, howſoever they flouriſh outwardly, overlooking therefore all their worldly pompe, and contemning it, they ſpare not to cry them down with diſdainful ſpeeches, as they are worthy for their inſolencies, as *Job* ſpared not to do by theſe, when he was in the loweſt ebb of miſery, and they were in the height of worldly proſperity: And hereby a wicked hypocrite may be known, and a right godly man, the one dareth not to condemne any innocent and unblamable liver, under what croſſes ſoever he ſeeth him, but is offended, and ſtirreth up himſelf againſt thoſe that do, the other meaſuring the favour of God towards men only by outward things, vilifie and cenſure, as worſe then nought ſuch as ſuffer extremity, whatſoever their converſations and dealings have been in all the time of their proſperity. Note.

The juſt alſo ſhall hold on his way, and he that hath clean hands ſhall grow ſtronger and ſtronger. Verſ. 9.

That is, if he ſeeth other juſt men to ſuffer, or ſuffereth himſelf, he will conſtantly go on ſtil in the way of righteouſneſſe, and ſhall be ſtrengthened more and more, even by ſufferings, as knowing, that they work a ſurpaſſing weight of glory, that ſhall be revealed. 2 Cor. 4. 17.

My Dayes are paſt, my purpoſes are broken off, even the thoughts of my heart. Verſ. 11.

For the words of V. 10. *Return and come.* He herein challengeth them, as it were, to unite their forces, and to come together again into liſts againſt them, preſuming, as he ſaith, that he ſhould be one amongſt them, wiſe enough to anſwer rightly to that, which he had ſaid to clear themſelves of the imputation, that he had laid upon them, or to make good that wherewith they had charged him: But whilſt he was thus ſpeaking, his pangs oppreſſing him, maketh him to interrupt his ſpeech, as if not likely to live, or if he did live, to have another brunt with them, in way of argumentation, for the diſtractions of his thoughts and meditations, making him not himſelf as in where, through the extremity of his pangs, as it is with any man, though never ſo able, when he is ſo much oppreſſed in his body, and tewours of minde together, that he cannot take his natural reſt, night after night, as it was now with this poor man *Job*: And that this is his meaning, the next words V. 12. ſhew, *They turn my night into day, my light is ſhort, &c.* That is, theſe diſtracting pangs take all ſleep away from mine eyes, and ſo do greatly diſtemper me. Verſ. 12.

If I wait, the grave is my houſe, &c. That is, if I hope to have any better reſt, my grave muſt be my houſe, where I ſhall take it: Here I live but in common with others, and ſo as it were in a throng of troubles, where I look for no quiet, but my grave is my proper houſe, where none elſe ſhall come to trouble me, but I ſhall lye as in a ſweet ſleep, without diſturbance. Verſ. 13.

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Verſ. 14 *I have ſaid to corruption thou art my Father, and to the worme thou art my Mother and Sister.* Becauſe he had ſpoken of the grave as his houſe; now he mentioneth the family dwelling there with him, corruption and worms; of going thither, amongſt which he ſheweth, how deſirous he was, and that with hope of finding more comfort there then here: He ſheweth by calling the one his Father, and the other his Mother and Siſters: For whither do men in miſery, in a ſtrange country deſire rather to go, then to the houſe of their Parents; wherefore *Job* in ſaying thus, ſheweth, how willing, yea deſirous he was to dye: And of corruption indeed man cometh, for what elſe is the ſeed and bloud of generation? And therefore to dye, and to be put into the grave, ſhould cauſe ſuch horrour in us; for we thus go, but to our mother earth, out of which we were firſt taken and made.

Note.

Verſ. 15. *And where is now my hope, who ſhall ſee it?* That is, what hope have I more of living and injoying proſperity here, or who ſhall ſee it? All the hope then that I have, is in death, and not in this life; wherein the righteous are contrary to the wicked, with whom, if the things of this life be gone, all hope is gone.

Verſ. 16. *They ſhall go down to the bars of the pit, when our reſt is together in the duſt.* This is commonly underſtood of *Job*, and all his things, which he dying, ſhould together with him be at an end, he, if he had never ſo much, not having any comfort of them more for ever, wherefore the faithful are not to be ſo much troubled at worldly croſſes, but comfort themſelves in this, that there is reſt to come after death, what troubles ſoever they have indured in this World.

CHAP. XVIII.

HEre *Bildad* taketh his turn again to ſpeak againſt *Job*. Firſt bidding to ceaſe ſpeaking, and to mark, V. 2. And then he beginneth thus, V. 3. *Wherefore are we counted as Beaſts, and reputed vile in your ſight.* He ſpeaketh in the plural number, both here and V. 2. as ſome think, meaning both *Job* and *Eliphaz*, whoſe ſpeeches were ſo long, that he was hereby, he thought, held too long from ſpeaking; as alſo his fellow *Zophar*, whereby he lacked the words of *Eliphaz*, as well as *Jobs*, as if he had not ſpoken home enough unto him, but that he could ſpeak better. Some, that for reverence to *Job*, he ſpake in the plural, as men uſe to do to great perſons, as Kings. Some that he thought *Job* to be poſſeſſed by an evil ſpirit, whereby he ſpake ſo preſumptuouſly, as he thought, both to God and to them: But it is rather to be thought, that he ſpake thus, as bending himſelf both againſt *Job*, and ſuch as he counted him to be, hypocrites, which made a great ſhew of piety: Becauſe he had ſpoken of upright and righteous men, chap. 17. 8. 9. Who though they ſeeing him in ſuch miſery, would not judge of him as they did, to be diſcouraged from walking, in the like righteous waies that he had done; *Bildad* therefore putting him, and them now together, moſt probably ſpeaketh thus in the plural number; and whereas he ſaith, *Wherefore are we counted as Beaſts?* He hath reference herein to that which *Job* had ſpoken of, underſtanding being taken from their heart, chap. 17. 4. for what is a man void of underſtanding, but as a bruit beaſt? *Gregory* ſaith, that *Bildad* in objecting to *Job*, that he counted them as Beaſts, that in him Hereticks are ſet forth, who ſtomake it much; that the faithful take upon them to reprove them, as carried away by errour, as if the knowledge of the truth reſided in them only; and all they had no more underſtanding then Beaſts: And in diſdaining this they ſay, *He teareth himſelf in his anger, ſhall the earth be forſaken for thee, and the rock be remo-*

Eugubin.

Cajetan.

Philip.

Gregor.

Verſ. 4.

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vea out of his place: that is, they who pretend that the Truth is with them only, being but a few, *destroy their own souls*, in this their mad mindedneſs, which they cal zeal for the truth, for ſo the vulg. rendreth it, *Why deſtroyeſt thou thy Soul in thy fury? ſhal the earth be forſaken for thee?* That is, can it poſſibly be that God leaving all other men deſtitute of the truth, which fill with their numbers ſo many nations of the earth, ſhould reveal it to thee, and to ſuch as thou art: *ſhal the rock be removed out of his place.* That is, the foundation of the truth, of which Chriſt ſayth, *Upon this rock I will build my Church, and the gates of hell ſhall not prevaile againſt it*; Shall this be removed and faile from being any more? if it be abſurd to averr ſuch things, then that which thou arrogateſt to thy ſelf, certainly is abſurd: that is, to be the only one, that knoweſt the truth. And if we upon this ground, thus layd by *Gregory*, the Roman Catholicks, that now are, be moſt aptly ſet forth by *Bildad* and his fellowes, and conſequently they are the moſt notorious hereticks of theſe times: For all theſe things moſt aptly agree to them; they ſay that ſuch as have reformed themſelves from their errours deſtroy their own Soules, being carried as it were by the ſpirit of fury, under the pretence of zeale, to ſeperate from them, and to declaime againſt them, as antichriſtian. For they ſay that in ſo doing they are gone from the Catholick Church and cannot be ſaved. Secondly, They reaſon againſt them from their own univerſality, the faith imbraced by them, ſpread into all Countries of the earth, whereas they of the reformed religion are but few in compariſon of them. 3. From this that Chriſt hath built their Church upon a rock, that cannot be removed, and this they ſay is *Peter*, and the ſucceſſion of Biſhops of *Rome* after him theſe 1600. yeares, by the judgment then of this their own moſt learned Biſhop, they muſt needs be the arch Hereticks of theſe times, that do ſo aptly anſwer to their tipe, *Bildad* ſpeaking in his words, and ſeeking by his reaſons to convince the true Church, and to juſtify themſelves. Matth. 16. 16.

Yea the light of the wicked ſhal be put out, & the ſpark of his fire ſhall not ſhine. The vulger, *Nonne lux impij, ſhall not the light of the wicked be put out.* In this and V. 6. he having as he thought convinced *Job* to be as a mad man for his oppoſing of that, which he and his fellowes had moſt truly taught, for he ſpake of him as one that thought to remove the rock out of his place, and to make the earth to be forſaken, now he falleth upon him, as notoriouſly wicked, threatning Gods judgments againſt him, whereby his proſperity meant by the light ſhould be turned into adverſity, and his life be ended by an untimely death, V. 7. Verſ. 5.

The ſteps of his ſtrength ſhall be ſtreightned, and his own counſell ſhall caſt him down. That is, the ways wherein he hath walked, bearing himſelf upon his own power, which in this world he hath attained, ſhall be made ſo ſtreight, that he cannot walk in them any more oppreſſing others, as he in times paſt did, becauſe his wealth and might ſhall faile him, and the counſell which he followed before to overthrow others ſhall turn to his own overthrow and undoing, God thus juſtly puniſhing him in his kinde. Verſ. 7.

He is caſt into a net by his own feet, this is ſpoken of a man that uſed to go to circumvent and catch others, as in a net or ſnare, when he is taken and deſtroyed, this is called the net of his own feet, becauſe ſuch a net as he went and layd for others, and cauſed thereby. For theſe Words, V. 9. Verſ. 8.

The robber ſhall prevaile againſt him. The Vulger. hath it, *Sitis exardeſcet, Thirſt ſhall burn in him*: Wherein it is alluded to a wild beaſt in dry places, taken and held in a Snare till he becometh extreamly thirſty, and the word צמם ſignifieth either thirſty or robbers, by which laſt it is rather to be rendred, both becauſe it is a plurall צמם and becauſe the Caldean Robbers had robbed *Job*, at which he doubtleſſe aimed. Verſ. 9.

Terrours ſhall make him afraid on every ſide, and ſhall drive him to his feet. The vulg. *Shall involve his feet*, Hebr. *His feet ſhall diſperſe him.* That is, feare

fear making him to flee, but uncertain whither, Verſ. 13.

Verſ. 13. *It ſhall devoure the ſtrength of his skin, and the firſt born of death ſhall devour his ſtrength.* The vulg. *For ſtrength hath armes, and for ſtrength of his skin, the beauty of his skin*, expounded by *Gregory* of his worldly glory, which

Gregory. when a wicked man being before in proſperity falleth, vaniſheth away, and ſo doth his power and authority. *By the firſt born of death ſin is meant in generall, and pride in particular*, becauſe this was the firſt ſin in the world, and hereby moſt rich men are overthrown, who might have ſtood, if together with their riches they had had humility joyned, v. 14.

Verſ. 14. *His confidence ſhall be rooted out of his tabernacle, and bring him to the King of terrours*: The vulg. rendreth both imparatively, *Let his truſt be rooted out, and let the King of deſtruction trample him under foote*; That is death, which as a King ſubdueth and bringeth under all men be they never ſo proud. V. 15. 16. *&c.* He ſheweth other horrible effects of wickedneſs in the houſe of the wicked, in his family and all things that be ong unto him, making all men aſtoniſhed at it, V. 20. as *Job* had before ſpoken, of the aſtoniſhment of the righteous at the ſufferings of ſuch, Chap. 17. 8.

CHAP. XIX.

Verſ. 3. *TEn times have yee reproached mee, yee are not aſhamed, that yee eſtrange your ſelves from me.* They had ſpoken yet but five times againſt *Job*,

Gregor. ſayth *Gregory*, how then calleth hee them ten times? and he anſwereth, that hee meaneth not only the vexation that he had by their ſpeaking ſo often to him, but alſo by his own ſpeakings in anſwering to their calumnies; becauſe, as he once ſayd, whether he ſpake or held his peace, he could have none eaſe: Some others will have a certain number put for an uncertain, and the number of ten, becauſe it is a number of perfection, and therefore in ſaying ten times he intimateth, that they had even ſpoken to the full whatſoever they could deviſe to aggravate his miſery, ſo that now for ſhame they had need hold their peace, and not multiply words any more in that way; and this I think to be the beſt, for it ſtandeth not with reaſon to underſtand by the manifold reproaches of him, his own ſpeeches in any part whereby he defended himſelf againſt them.

Verſ. 4. *Be it known indeed that I have erred, mine errour remaineth with my ſelf.*

Verſ. 5. *If yee will magnify your ſelves againſt me, and plead againſt me my reproach.* Here *Job* humbleth himſelfe, not denying, but that he might have erred, but he ſayth it was to himſelf, he did beare the ſhame and reproach thereof abundantly, and humbled himſelf, therefore, but they not like friends, nor like men that feared God, taking occaſion from hence for the magnifying of themſelves over him, to plead theſe his ſufferings againſt him hereby, and herefrom to argue, that he was notoriouſly wicked as they did.

But when they ſaw another, no way inferiour to them, thus dejected, it ſhould have ſtricken fear into them, and have made them thus to reaſon with themſelves, we are as well worthy of theſe judgments as he, what need then have we to humble, and not lift up our ſelves againſt him, leaſt God

Note. ſeeing it deſtroy us with a far greater deſtruction then him: For this uſe do the righteous make of Gods judgments upon others, but contrariwiſe to take occaſion hereupon to ſtrout out themſelves, as if they were better, and to inſult over the afflicted is the part of men farr gone in wickedneſſe, that may well expect, that their turne ſhall come next to drink of the cup of Gods wrath filled even up to the brim.

Verſ. 6. *Know now that GOD hath overthrown me, and compaſſed me with his net*;

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This he ſpake in reference to that which *Bildad* had ſayd of the wicked, being taken in a net and ſnare. The vulg. *At the leaſt now underſtand that God hath not afflicted me with an equal judgment, he that compaſſed me with his ſcourges*: but the word rendred in New Tranſlation *overthrown* is *ſmitten* עוֹתַנִי and in the reſt it agreeth wel with the Hebr. But they who defend the vul. ſay that עוּת ſignifieth to ſmite ſo, as to oppres with his power which ſmiteth, which is in effect the ſame with the vul. But this being granted, what ſhall we ſay, can any man ſay, that God judgeth unjuſtly in any caſe, without the ſin of blaſphemy? It is anſwered, that *Job* meaneth nothing elſe, but that if he ſmote him thus, as they conceived, making him an example to others, for his notorious ſinns, he proceeded not with equity againſt him, for he by Gods own teſtimony to Satan, after that he was firſt ſmitten in all that he had, ſuffered ſo much by Satans inſtigation without cauſe, aud therefore if theſe judgments had come upon him for his ſinnes and not for ſome other occult reaſon, known only to God, they had not been juſt or equall: But all Gods proceedings in judgment are juſt, therefore his meaning is ſuch as hath been ſayd, and that his friends ought not as they did, to looke at his ſinns as the cauſe, but conceive that God had ſome other end in thus ſmiting him, and therefore it was their part and duty to forbeare calumniating him any more, and contrariwiſe to pitty and comiſerate his caſe: *Job* ſaith *Gregory* ſinned not herein, becauſe he ſpake no more then God ſpake of him to the Devill, Chap. 2. concluding, *In quo itaque peccavit, quia authoris ſui ſententia in nullo diſcrepavit.*

Behold I *cry out of wrong, but* I *am not heard*, I *cry aloud but there is no judgment.* *Job* having ſayd, that he was not dealt juſtly withal, V. 6. Now beginneth to declare wherein: Firſt, In reſpect of God, from hence to the end of V. 12. Secondly, In reſpect of men, V. 13. *&c.* to the end of V. 19. Thirdly, In reſpect of his ſufferings in his Body, V. 20. Verſ. 7.

For the firſt, herein he ſayth the ſame in effect that he did before, he was not equally dealt withall for this; that in his extreamity of ſufferings his prayers were not heard, he had pleaded hereby, that the ſufferings layd upon him, not for his ſinnes, might be taken off, but he could have no audience: But it may be ſayd, if they were layd upon him for his tryall, and the proofe of his patience, and conſequently for his greater future good, how could he ſay without ſin? that he could have no judgment, or jnſtice, *Sol.* Sinn he did not in this or any other thing that he ſayd, for if he did, as *Gregory* ſayth well, the Devill had prevailed, and would have triumphed, and with joy have been ready to object unto God, that it had fallen out as he had ſayd, and that he was deceived in the man, whom he had ſo much magnifyed. In ſaying therefore that he was not heard, neither could have juſtice done him, he meaneth nothing elſe but that his extreame ſuffering continued ſtill, he not knowing wherefore, although God knew very well, and through Gods delaying to here him he was judged by men to be an extraordinary ſinner, which was in them a moſt unjuſt judgment, V. 8. *Gregory.*

He hath fenced up my way that I cannot paſs, he hath ſet darkneſs in my paths: This is the ſecond thing in his Declaration, his way out of trouble was, as it were, fenced about, or guarded with ſuch a ſtrong guard to keep him in miſery ſtill, that he ſaw not how he ſhould ever get out, as a man going in the dark cannot ſee his way, but is wildred, and by darkneſs alſo he meant the darkneſs of his underſtanding, becauſe there might be ſomewhat in him at which GOD was offended, although he knew it not, and ſo he was of a perplexed mind, as being uncertain, what the iſſue of theſe his calamityes ſhould be: For he had yet no inward comfort, but as ſufferings without, ſo terrours within, as other faithful ſervants of God have alſo ſometimes had? and Chriſt himſelf hanging upon the Croſs, when he cryed out, *My God my God, why haſt thou forſaken me?* But as he was heard, and had a way

Note. made for him out of all his miſeries, ſo *Job* at length had, and that with great advantage; and ſo ſhall all the righteous have in Gods good time, though for the preſent they want all ſenſe of this comfort, which ſhould make them hope againſt hope, in all times of greateſt temptations.

Verſ. 9. *He hath ſtript me of my glory, and taken the Crown from my head.* This is the third particular, at which he found himſelf greived, as being wronged; for the underſtanding of which, according to the letter, there needeth no expoſition; for *Job* being ſo great a man before, lived in great glory, which was all now gone: But here is ſomething further meant, *viz.* his righteouſneſſe; for righteouſneſſe is as a glorious garment: For which the *Pſalmiſt*

Pſ. 132. ſaith, *Let thy Preiſts be clothed with righteouſneſs.* Of this *Job* counted himſelf ſtript, when injuſtice and wrong was by theſe men laid to his charge, and God continued ſtil ſilent; not doing for him, ſo as they might be confuted: For the crown of his head, that was the reward of righteouſneſſe in Heaven, which is given to thoſe that overcome; but from him is this crown taken away; that lyeth down under ſufferings, looking only at worldly things, and not at heavenly, hereby to be comforted againſt

Note. them: But he that ſometime doth thus, may raiſe up himſelf again, and ſo recover it being almoſt loſt: And the Garment of righteouſneſſe; which righteouſneſſe may be well called in ſome, for their putting it on outwardly, but not being made hereby glorious within, as it is ſaid, the Kings Daughter is: This I ſay a man may be ſtript off, and recover it again by repenting, after fading through infirmity under ſufferings, and have it ſo fixed in his heart, as never to be denuded hereof any more.

Pſ 45.

Verſ. 10. *He hath deſtroyed me on every ſide, and I am gone, and my hope hath he removed like a tree.* Here is the fourth particular in his declaration, he was not only ſmitten, but on every ſide, if he turned him to the left hand or to the right, if he look before or behinde him, he ſaw nothing but deſtruction on the left hand, and behinde him were worldly things, before him and on the right hand were heaveuly; for thoſe of the World they were gone; of the great abundance which he had, there being nothing left, for thoſe that pertained to ſalvation, the ſpirit comforting in all ſufferings; this alſo was now gone: Not only men, but God ſeeming alſo to be againſt him, and for the preſent his hope was no better, then of a dead tree plucked up by the roots, which cannot grow again.

Verſ. 11. *He hath kindled his wrath againſt me, and counteth me as one of his enemies.* This is a further amplyfication of that which he ſaid, V. 10, ſhewing that the Lord in deſtroying him on every ſide, had ſet fire, as it were, round about him, as an enemy doth by a City which he beſeigeth and overcometh, and burneth it in every part down to the ground: And that nothing might be wanting to make it evident, that God was ſet to deſtroy him, he

Verſ. 12. addeth, V. 12. *His troups come together, and raiſe up their way againſt me.* &c. Wherein ſpeaking of troupes, he may well be thought to relate to the bands of the *Arabians* and *Sabeans*, the fire and windes before ſpoken of that deſtroyed his Children, Servants, and Cattel, in a very ſhort time: All which being put together, O! How great were *Jobs* miſeries: But this was not all, for V. 13. He proceedeth to his ſufferings, in reſpect

Verſ. 13. of other men, ſaying, firſt, *He hath put my Brethren far from me, and mine*
Verſ. 14. *acquaintance.* In reckoning up theſe he nameth. Firſt, His Brethren.
15. 16 17. Secondly, Acquaintance. Thirdly, Kinsfolk. Fourthly, Familiar friends.
18. 19. Fifthly, Maides. Sixtly, Men-ſervants. Seventhly, His own Wife. Eeightly, Children. Ninthly, Inward friends.

Touching all which it is eaſily to be underſtood, according to the letter, what was meant hereby; he had no kinſman or friend abroad, or any in his houſe that regarded him, to miniſter to him in this his miſery: But

Gregory. myſtically here ſaith *Gregory*, *Iob* was a tipe of Chriſt, to whom the Jews were as all theſe Brethren and kinsfolk in the flesh; daily converſant with

with him, and ſuch as even before his coming in the flesh, were familiarly acquainted with him, by reading the Prophets, out of whoſe propheſies they taught him to come: They are alſo called his maids & ſervants, becauſe of their ſervile condition under the law: And yet ſome of them; as the Prieſt and Levites, ſerved him more inwardly, as maides do, waiting in their Chamber upon them: They are alſo called his Wife, becauſe he had joyned the Jewish Church to him, as in marriage; but ſhe abhoreth his breath, becauſe he taught himſelf to be the Meſſiah, counting it an abomination, that any man ſhould be the Son of God, and his equal: And theſe Brethren and kinſfolk, are ſaid to have ſtood far from him, and to have eſtranged themſelves; yea his moſt inward friends: Becauſe the Scribes and Phariſees, and expounders of the Law, and ſo his privy Counſellors, as it were, received him not; but ſtood off a great diſtance in their affections from him, yea they were at defiance with him: And herein the children, that is, the common people, who are children in underſtanding; and therefore in Vulg. Tr. rendred *Fools*, followed them, when they had a little before cryed *Hoſanna*, crying by their inſtigation, *Crucifie him.* And of the ſame being Servants he ſaith, that he called unto them and they would not heare, becauſe when in his teaching he ſought to draw them ſaying, *Come to me all yee that are weary*, &c. And again, *If any man thirſteth let him come to me*, &c. Yet none of them were moved to come; he prevailed no more then the charmer with the deafe Adder, yea though he intreated them with his mouth; whereby is intimated in what a manner he ſhould be amongſt them, not as a Maſter commanding, but a ſervant intreating: And it is to be noted, that he imputeth all to God, that he had made all about him, thus ſtrange to him; and that he calleth the Troupes or robbers, that came againſt him, Gods Troupes: For hereby he intimateth, that whoſoever they be, by whom we ſuffer, we ought not to look ſo much at them, as by their own power doing any thing againſt us, as at God, by whoſe permiſſion and providence, they do it for our puniſhment, which we moſt commonly by our ſinnes deſerve, or he cauſeth to come for our tryal. One queſtion before I leave this catalogue of Friends, being now eſtranged, is moved amongſt Expoſitors, and diverſly anſwered, what is meant by this ſaying, V. 17. *I intreated her for the children of my body.* Becauſe *Job* was now without children: In vulg. rendred, *I intreated the children.* and Hebr. it is לִבְנֵי to the children, or ל being taken only for a note of the accuſative Caſe, *I intreated the children.* And againſt this reading, *I* confeſſe, I have nothing to ſay: But then what children were theſe? It is not worth the while to mention ſome Expoſitors, as that theſe were children, which *Job* had after the deſtruction of his ſeven Sonnes and three Daughters; for there was no time for him to have more betwixt that time and this: The moſt probable is, that theſe were his Grand-children; for although all his Sonnes and Daughters dyed, yet they were firſt men and women grown, and it is not improbable, but that having each one his houſe, ſome of them had children; which were out of the dint of that fall: And theſe he might well call the children of his body, becauſe they came from his body, although not immediatly; and they commonly are as deare to Grand-Fathers as their own children, and love them as well: Again amongſt others then of whom he ſought comfort in his miſery, but found none, he ſpeakes of theſe alſo; in whoſe ſight his viſage was ſo altered, that they would not know him any more, then others of his houſe: Some ſay, that theſe children, were ſuch as were born in his houſe, coming of his Servants; but then he would not have called them the children of his body. Some, that they were children which he had by Concubines, which it was not unlawful for a man then to have, for the increaſe of poſterity; but becauſe we read not before or after, that *Iob* had any, but only one Wife, and ſhe was fruitful enough: So that by her he had ten children before this, and that

Math. 11. 28. Ioh. 7 3.

Note.

which firſt moved *Abraham* to go in to another beſides *Sarah*, was her barrenneſſe, and *Iob* was a faithful man like *Abraham*; I cannot agree with them, that hold, that *Iob* had any Concubine, or children by Concubines, but only by his Wife.

Verſ. 20. *My bone cleaveth to my skin and my fleſh, and I am eſcaped with the skin of my teeth.* The vulg. *My bone, the fleſh being conſumed, cleaveth to my skin, and only lips are left about my teeth.* But herein the ſenſe is more reſpected then the ſignification of the words, which is in N. Tran. For the meaning is, that he was nothing but skin and bones: ſo greatly was he pined away by his ſufferings, and the words may be brought to this; my bone cleaveth to my skin, and my *fleſh, Sub intellige, is gone,* and I have only remayning the skin of my teeth (or about my teeth) and what is that, but lips fallen away through leanneſſe to a skin. So that *Iob* here ſetteth forth the poor and conſumptuous eſtate of his body, through his continual pangs; and that it muſt be thus underſtood appeareth, becauſe he, whoſe bones cleave to his skin, hath no fleſh left, but it is all conſumed away: *Gregory*, in applying this to Chriſt, that his fleſh conſumed, ſetteth forth his Apoſtles, who were as the fleſh, neareſt to the bone, who were neareſt unto him, but at the time of his paſſion, they all fled from him; but the women that miniſtred of their goods unto him, were as his skin cleaving conſtantly to him, following him to the croſs, and afterwards to the grave, to imbalme his body with ſpices, which they had provided: For his lips left him about his teeth, they were the Apoſtles, who although they fled from him, yet they talked of him; for two of them travelling towards *Emmaus*, when he joyned himſelf with them, ſpake ſtil of him, but yet beleived not in him, neither had they the courage to do any thing more pertayning to their miniſtry; they were as teeth indeed, being bidden by him in the perſon of *Peter*, kil and eate, that is, by reproving mens ſinnes, to mortifie them hereunto, and to leave them, as it were, with their teeth, that they might by being converted, be incorporated into them, by being made one with them in faith, and conſequently with Chriſt, who is the head of all beleivers, and they altogether his body.

Gregor.

Act. 10.

Verſ. 21. *Have pitty upon me (O yee my friends) For the hand of God hath touched me.* Although they have been his friends, yet now they were turned enemies; why then doth he call them friends? To this *Gregory* ſaith, that even perſecutors are by the faithful to be looked upon as friends, becauſe their ſufferings by them are turned to good unto them, as the railing of *Shimei* upon *David*, God turning his curſing into bleſſing, by reſtrayning *David*, and bringing him in all humility to ſubmit himſelf unto him, as he alſo did by *Job*, bidding theſe men at laſt to crave of *Job*, that he would offer ſacrifice for them, that their lives might be ſpared. *The hand of God hath touched me:* It was Satan that did him the miſchief, yet he imputeth it to God, becauſe done not without his permiſſion, *Verſ.* 22. *Why do yee perſecute me as God, and are not ſatisfied with my fleſh?* God is ſaid to perſecute his ſervants, when he inflicteth greivous punishments upon them, for their ſinnes; which he knoweth to be in them, although men do not, neither do they know it by themſelves: As *Paul* ſaith of himſelf, 1. *Cor.* 4. 4. So *David* ſaith, that he perſecuted the detractors from their neighbours; but what meaneth he by ſaying, *Why do yee perſecute me as God?* For if they did it as God, what reaſon had he to complain of their doings?

Verſ. 22.

Pſal. 111.

Note. *Sol.* They are ſaid to perſecute as God, who by word or deed oppreſſe other men, and vex them externally; but becauſe they have another intention in perſecuting, doing it out of malice or envy, God out of love; and they being ſinners alſo, as well as he whom they perſecute, but God without ſin, they are moſt unlike unto God, yea wicked for their ſo doing, not only in regard of the corrupt minde, from whence their perſecutions come, but for their pride, in that being ſinful men, they take upon them

as God, and for their unmercifulneſſe, perſecuting him, whom God hath ſmitten, whereas they ought rather to comfort him in this caſe, as they would be dealt withall, if they ſhould fall into the like miſery: And this is further intimated, in the next words, *And are not ſatisfied with my flesh.* As if he had ſaid, yee do as if yee thought it not ſuffering enough for me, that my flesh is conſumed, and I am brought to skin and bones. The vulg. rendreth it affirmitively. *Yee are ſatisfied with my flesh.* According to which *Gregory* ſaith, that detractors feed as it were upon the flesh of thoſe, whom they calumniate and ſpeak againſt, like ſavage Canibals, or beaſts: But the ſpeech is negative, Hebr. Although this may be alſo thus made the ſenſe.

Oh that my words were now written, O that they were printed in a book. Verſ. 23.
Job ſeeing, that nothing elſe would prevail with his cruel friends, who ſo greatly vexed him, but to remember them of the reſurrection, and of the judgment to come, falleth now to the ſpeaking of it; but becauſe it is a matter moſt weighty, and worthy the ſerious conſideration of all men; he ſpeaketh not of it without a preamble, expreſſing his deſire, that it might be publiſhed in writing, never to be obliterated or blotted out, but to ſtand as an everlaſting monument of his faith, all men learning of him to hold the ſame, to the worlds end, wherein he had his deſire, not only this, but his whole book, ſo ful of divine inſtruction, preparatory to that day, being committed to writing, and put amongſt the Canonical books of Scriptures; over which Gods providence ſo vigilently wattcheth, that although Heaven and Earth paſſe away, yet not one jot or tittle hereof ſhall paſſe, but all that is written herein ſhall be fulfilled, and therefore this propheſied of by this holy man ſo long before, of the reſurrection of the dead: And what *Job* ſaid here, Chriſt ſaid alſo, *The dead ſhall heare the voice of the ſon of man and come forth, they that have done good to everlaſting life, they that have done evil to everlaſting condemnation.* After the preamble *Job* cometh to the memorable words which he had to ſpeak. *I know that my Redeemer liveth.* Verſ. 24.
That is, Chriſt Jeſus ſhall come, and although he ſhall ſuffer death to ranſome us from our ſinnes, yet he ſhall live again, and live eternally, and come at the laſt day to judge all men. *And I ſhall behold him not with other, but with thoſe ſame eyes,* &c. Verſ. 5.
Whereby he ſheweth, that the true faith is to beleive, that as Chriſt liveth again after death, ſo ſhall all the faithful, and that in the ſame bodies, in which they lived before in this World; neither ſhall their being conſumed in the grave with worms hinder it, wherein *Gregory* ſaith, *Euticius* the Biſhop of *Conſtantinople* oppoſed him, declaring in his book of the reſurrection, that men riſing again ſhould have ayrean bodies and not fleſhly, yea more ſubtle then the aire, abuſing hereunto that place of the Apoſtle, It is ſown a natural body, but ſhall riſe again a ſpiritual, and as the grain caſt into the ground, riſeth not again the ſame body that was ſown, ſo is the reſurrection of the body: But all this is not ſpoken to teach, that the body riſing again ſhall not be the ſame, to every ſoule it is one body of flesh being reunited, but being then more excellent, as the grain coming up hath ſomewhat added unto it, nothing taken from it; for which it is ſaid, not to be barely the ſame, but a new body given it of God at his pleaſure; in like manner our bodies ſhall riſe the ſame, but with in addition, making them more excellent, as without blemiſh or deformity, lameneſſe, or blindneſſe, or other imperfection, which here they had, as ſpirits not carried now by the weight of the flesh downward, but upward, and not needing meat or drink, or ſleep, as now they do; yet viſible with bodily eyes and palpable, as was the body of Chriſt after his reſurrection; and he ſaith, that *Tiberius Conſtantinus* calling him to him in ſecret, and hearing the difference betwixt them, and reaſons, condemned his book to be burnt as heretical, and within a ſhort time after both he and the ſaid *Euticius* fel ſick, and *Euticius* ſhortly after dyed. Joh. 5. 29. Matth. 5. 2 Cor. 15.

But

Verſ. 28. *But yee ſhould ſay, why perſecute we him, ſeeing the root of the matter is found in me.* The vulg. *Why ſay yee, let us perſecute him ſeeing the root of the word is found in him.* As if it were their ſpeech, ſtirring up one another to proceed in perſecuting him ſtil, as if there were matter enough to be found in him or his ſpeeches, if they were wel looked into, ſo to do; but the Hebr. will not bare that reading, but as in N. Tran. and his meaning is, that by what he had ſaid, they might perceive ſuch a root of the feare of God to be in him, that if they would conſider it, in ſtead of proceeding to perſecute him with their virulent tongues any more, they would check themſelves for that which they had ſaid, ſaying, Why doe we ſpeak thus againſt him? And he calleth the feare of God, and the faith, of which he made this famous Declaration, *the root of the word*, as דבר alſo ſignifieth, becauſe growing of that word, which he declared, the *word*, that Ioh. 1. 1. *was God*, Chriſt Jeſus, who had thus inlightned him; For what man that ſpeakes for God, durſt ſpeak againſt him; that hath Chriſt the Son of God in him by faith: And ſo the reproaches caſt upon him, redound to Chriſt himſelf, with whom the true Beleiver is one.

Verſ. 29. *Be yee afraid of the ſword, for wrath bringeth the puniſhment of the ſword, that yee may know that there is a judgment.* The vulg. *For the ſword is the revenger of iniquities, and know yee, that there is a judgment.* Hebr. it is. *The wrath of iniquity is the ſword:* That is, iniquity cauſeth wrath to come from God, in way of revenge therefore; which is all one with the Vulg. Tran. And therefore it is herein to be preferred, and ſo likewiſe in the laſt clauſe: It is then, as if he had ſaid, if nothing elſe will move you to ceaſe perſecuting me, let this move you; the wrath of God is ready, as a ſharp ſword to be unſheathed againſt you, for this your wickedneſſe; flee therefore from it, by ceaſing thus to perſecute me any more, and let not this my warning, which I give you to flee from the wrath to come, ſeem as a vain talking unto you, but know aſſuredly, that there ſhall be a judgment at the day of the reſurrection, which no man that perſiſteth in his wickedneſſe, ſhall be able to indure.

CHAP. XX.

Verſ. 2. *THerefore do my thoughts cauſe me to anſwer thee, and for this I make haſt.*

Verſ. 3. *I have heard the check of my reproach, and the ſpirit of underſtanding cauſeth me to anſwer.*

Zophar, who ſpeaketh here, being moved at the day of Judgment ſpoken of, ſeemeth to have been much troubled at it, as not being able to ſay, but that *Job* ſpake rightly: For which he ſaith, that his thoughts, into which he entred, upon conſideration thereof, cauſed him to make haſt to anſwer, being the more put on for the reproach of his reproofs before going, *Chap.* 12, 13. And he would not be thought but to underſtand well, both what *Job* had ſaid, and how to anſwer him, and make him aſhamed, notwithſtanding all the eloquent ſpeeches that came from him, which he thought ſo excellent. And what is it, that he ſaith by way of anſwer, but a repetition of the ſame things often objected againſt *Job* before, and of the judgements of God in this life againſt the wicked, of whom he took *Job* to be now detected for one, and that moſt notorious, as his puniſhments were the greateſt that ever yet had been laid upon any man. But herein *Zophar* ſeemeth to wave the laſt ſpeech of *Job*, touching the laſt day of Judgment, as if he regarded not that ſo much, but were wholly intent to preſent judgments; as if it might hence be gathered aſſuredly, that he who is thus ſoarly puniſhed, is not righteous, but wicked, whatſoever ſhew of faith and piety he maketh.

Knoweſt thou not this of old, ever ſince man was placed upon earth, That the triumphing

triumphing of the wicked is ſhort, and the joy of an hypocrite for a moment. If one man could have lived ever ſince the Creation till this time, yet it being paſt, it is now nothing; therefore no man living ſo long, but in a far ſhorter time being cut off for his ſinnes, the time of his joy and proud lifting up himſelfe for his preſent proſperity is meer vanity, and this ſpecially pertaineth to the wicked hypocrite, who taxeth other mens ſins, and for this ſeemeth to be godly and zealous, of which he rejoyceth, as if he were now lifted up above the condition of others, even to heaven, as it were; as followeth, *verſ. 6. Though his excellency reach up to the heavens*, &c. *He ſhall be but as dung*, ſtinking and filthy, and that in a moment, a *point of time*, as the Vulg. hath it, which is the ſhorteſt that may be, even whilſt a man toucheth the paper with his pen, and immediately taketh it off again, not ſtaying ſo long as the drawing of a line, or the writing of one letter. Verſ. 6. Verſ. 7.

His children ſhall ſeeke to pleaſe the poore, and his hands ſhall reſtore their goods. Vulg. *His children ſhall be worn with poverty, and his hands ſhall render to him his ſorrow.* The reaſon of this diverſity in the firſt clauſe is, becauſe the word ירגו may be derived from רצה to pleaſe, or from רצץ to *teare in pieces*: But becauſe there is more ſenſe in this then in the other, this is to be preferred, his children ſhall teare the poor, or rather *being poor ſhall teare*; or through vexation weare out, and be macerated, and pine away, and he ſeeing this ſhall be filled with ſorrow and griefe, not onely being brought down himſelf to extream poverty and miſery; but his ſorrow being hereby increaſed, that he is forced to ſee ſo ſad a ſpectacle in his children alſo. And his hands are ſaid to cauſe this, becauſe it is a puniſhment that commeth upon him for the evill works of his, the rapine and wrong that he hath done to others: And the word אונו properly ſignifieth his ſorrow or mourning, although in *N. Tr.* it be drawn to their *goods*, the very meaning is then, the wicked Extortioner ſhall be repayed in his kind, as he hath by his oppreſſions made other men and their children poor, ſo it ſhall come to him and his children, according to that of our Lord, *What meaſure you mete unto others, ſhall be meaſured to you againe.* Verſ. 10. *Note.* Matth. 27.

His bones are full of the ſin of his youth, which ſhall lye downe with him in the duſt. Here by bones *Gregory* underſtandeth ſuch things as are by the wicked done, wherein there is ſome ſtrength of vertue, becauſe the bones are firme and ſtrong; but the marrow filling theſe bones, being ſins, wherein he began betimes, even in his youth, and continueth ſtill in his older age, the good that he doth or ſaith is nothing acceptable to God, but as hee lived in ſin, ſo he dyeth, and ſo ſhall he be found at the laſt day, and be condemned therefore for ever. A thing worth the noting to ſtir us all up to break off from the ſinnes that have grown up together with us, and not to truſt to any good things that we do or ſpeak of, without turning and throughly reforming from our evill wayes. Verſ. 11. *Note.* Ier. 7. 5.

Though wickedneſs be ſweet in his mouth, though he hideth it under his tongue. Wickedneſſe is ſweet in the Hypocrites mouth, and is hidden under his tongue, when the evill which he hath in his heart is hidden under good and godly ſpeeches, and flattering ſmooth words, whereby he ſeeketh to circumvent, and to deceive his neighbour, or to ſeem godly. Verſ. 12.

Though he ſpare it, and forſake it not, but keepeth it ſtill within his mouth. That is, he will by no meanes part with this his hypocriſie by turning ſincere and upright-hearted, but continueth to take pleaſure in the evill in his heart, thus palliated over by feigned words. Verſ. 13.

Yet his meate in his bowels is turned, it is the gall of Aſpes within him. Hee hath ſwallowed downe riches, he ſhall vomit them up again, &c. That is, the evill thoughts and devices in his heart, which he ſeeketh to hide nnder the covert of good words, whereupon he fed in his mind, as upon delicious meat, ſhall prove poyſon in him, and he ſhall caſt it all up, that is, all the worldly goods which he hath thus gotten, and God ſhall in his juſt judgment make him Verſ. 14, Verſ. 15.

him to do this, when all that he hath thus gotten ſhall againe be taken from him. Oh that all ſuch as get their goods by oppreſſion, injuſtice, and deceit, would conſider this. For the preſent ſuch gain may be ſweet unto them, but it ſhall be turned, when for a while with delight it hath lyen, as it were, in their belly, into dead poyſon, cauſing them to vomit it up again, and their vitall blood and ſpirits withall, and ſo to dye miſerably. The faithfull alſo, as *Gregory* noteth, are ſaid to have honey and milk under their tongue, that is, ſweetneſſe, but this is, when having a love to their Brethren in their hearts, they yet ſhew it not, but ſmite them with reproofs for their ſins, being ready notwithſtanding, when the time is, to ſpeak comfortably againe to them, that they may not deſpair; as *Peter*, having pricked the Jewes in their hearts by his Sermon, when he perceived this, ſpake comfort unto them, telling them what they ſhould do to be ſaved.

Note.

Song. 4.

Act. 2.

Verſ. 16. *He ſhall ſucke the poyſon of aſpes, the vipers tongue ſhall ſlay him.* The poyſon of Aſpes ſets forth inward temptations, for which it is ſaid to be within him, *verſ.* 14. which at the firſt are pleaſant unto him as meat; but when Satan by his alluring temptations hath prevailed to draw to ſin, he turneth to a Viper unto him, bringing inevitable deſtruction: He rageth in his belly, where he hath held him, like meat, til that he violently breaketh out; and he, in whom he was, is deſtroyed: As it is ſaid, that the young Vipers, do by their dam, gnawing their way out through her belly, whereby ſhe periſheth: So the evil conceptions in the mindes of the wicked, at length ſlay them.

Gregor. *Gregory* alſo applyeth this meat in his belly, turned to the poyſon of Aſpes, to the word of God, in the minde and memory of wicked hypocrites; who beare it in their inward parts, but to their greater condemnation, it lying here as a witneſſe againſt them, and they ſhall be made to caſt it up, by him that ſaith, *What haſt thou to do, to take my word into thy mouth; and hateſt to be reformed.* And again, *Thou hateſt inſtruction, and caſteth my words behind thee.* There is no praiſe then in this, that ſuch a man hath a good memory to beare away the Sermon, which he hath heard; ſeeing he beareth away his bane, which is meat to the godly, but rank poyſon to him.

Pſal. 50. 16.

Note.

Verſ. 17. *He ſhall not ſee the Rivers, the flouds, the Brookes of honey and butter.* By theſe three, *Gregory* underſtandeth the three graces of Faith, Hope, and Charity, which come from the ſpirit of God; that is, compared to a River of water, flowing out of the belly of him, that hath Chriſts water given unto him: The wicked hypocrite ſhall never ſee theſe Rivers, Floudes, or Brooks, as they are, *viz. Brooks of honey and milk.* But what is Honey? It is a thing coming from above, milk out of the fleſh by the dugges here below; by honey then we may underſtand, Chriſts divinity; by milk, the comfort of his Incarnation; of neither of both which, ſhall ſuch a man have any comfort, but the truly faithful have abundance: As he that findeth a River or Brook may have his fil of water, to his exceeding great refreſhing, in an hot and dry Wilderneſſe, ſuch as this world is: They may have eyes indeed to ſee, but becauſe they perceive not; they do only think they ſee them and take comfort herein, but they do not truly ſee or taſte of them, to injoy any induring comfort hereby: Thus for the allegorical ſenſe, for the literal nothing elſe is meant hereby, but that the oppreſſor may gather Goods in abundance, but ſhall have no joy of them; for this is not to ſee theſe Rivers of wealth: Thus ſhall he be punished, that is covetous and teareth from others, either he ſhall be only a ſlave to them, to keep them, having no uſe thereof, or when he hath heaped them up together, the Enemy ſhall come and take them away from him, he never ſeeing them more.

Gregor.

Joh. 4. 10.

Note.

Verſ. 18. *That which he laboured for ſhall he reſtore, he ſhall not ſwallow it down, according to his ſubſtance ſhall the reſtitution be, and he ſhall not rejoyce therein*

in. This further confirmeth the literal ſenſe, of ſeventeen before given: For when a man hath gathered Goods, and they be taken from him, and he injoyeth them not long, what is this, but as is there ſaid, a compulſory reſtitution made of them, yea even of them all; for which it is ſaid, *According to his ſubſtance*, and that which he laboured for; that is, beating his brain, and working by his power to attain it. The vulg. *He ſhall ſmart for all that he hath done, yet he ſhall not be conſumed, according to the multitude of his inventions, ſo he ſhall ſuffer.* But here the ſenſe is altogether reſpected, and not the words in the Originals; that the worſt which ſhall come to ſuch, might be expreſſed not only in this World, but in the World to come: And he is compelled to reſtore, that is puniſhed, as hath been ſaid, or made to ſmart, and he ſwalloweth not down his rapines, in whoſe throat they ever ſtick, even ſtick alwaies, he being not yet ſo conſumed hereby, but living to beare the puniſhment of this his wickedneſſe for ever and ever; as they do, that lye burning in the tormenting flames of Hel fire, but yet are not conſumed as other fewell, to have an end put to theſe hideous ſufferings. Laſtly, In ſaying he ſhall not rejoyce, he meaneth, that he ſhall have everlaſting ſorrow, as hath been already ſaid.

Surely he ſhall not feel quietneſs in his belly, nor ſave of that which he deſired. The vulg. *His belly is not filled, and when he hath what he deſired, he ſhall not be able to poſſeſs it.* Whereupon, what is the belly, ſaith *Gregory*, but covetouſneſſe, which by having the greateſt abundance, is not ſatisfied, but as the fire, the more wood is laid upon it, although it ſeemeth to be at a ſtay for a time, yet kindling in, is this alſo, the flame is made greater and extendeth further: But whilſt he thus coveting more, death cutteth him off, and then all his poſſeſſions go from him: And this is the ſame in effect, with not having quietneſſe in his belly, becauſe the belly that is ſtil craving and unquiet til more meat cometh into it, is not filled; and what doth the covetous man deſire, but to hold and to keep his Poſſeſſions, and to be increaſing them alwaies? and this is added as a further puniſhment, when a covetous wretch hath his deſire granted him, he being made to abound in wealth, hath it ſoon taken from him again, by death coming in the inſtant and cutting him off, as theſe Iſraelites in the Wilderneſſe: Who asking fleſh had it given them, but when it was between their teeth, they dyed: Or as the Fool in the Goſpel, who when as his grounds had but even now brought forth abundance, and he was meditating upon living plentifully thereupon, was the ſame night taken away. Verſ. 20. *Gregor.* Luke 12.

There ſhall none of his meat be left, therefore ſhall no man look for his Goods. The vulg. *Nothing ſhall remain of his Goods.* By his meat and goods the ſame is meant, but they are called his meat: *Zophar* going on ſtil in the allegory of the belly, of theſe nothing is left him, becauſe he is by death ſtript of all, and muſt goe as naked before the juſt Judge, as the pooreſt man that is, for all his wealth finding no favour. Verſ. 21.

In fulneſs of ſufficiency, he ſhall be in ſtraites, every hand of the wicked ſhall come upon him. The vulg. *All greife ſhall ruſh in upon him.* For he is by his covetous getting of worldly Goods from others, in continual danger to have them taken away again by the hands or power of ſome mighter then he, or by Theeves and Robbers, or he being cut off, his Goods may come into the hands of ſuch as he hath oppreſſed, every one coming to catch and take away a part again, and this is in effect, the ruſhing in of all greife upon him, for the 23. V. it is the ſame in effect that was ſaid before, V. 24. *He ſhall flee from the iron weapon, and the bow of ſteel ſhall ſtrike him through.* What is the iron weapon here ſpoken of, ſaith *Gregory*, but the want of temporal things, which is ſtrong as iron, breaking through even ſtone wales, and what the bow, by the Vulg. rendred, *The brazen bow*, But judgment ſuddenly coming upon him, for this his ſin of ſtealing; although by his neceſſity forced to it, for the Arrow ſtriking through Verſ. 22. Ver. 24. *Gregor.*

and ſlaying, which cometh from the bow, is not ſeen till it ſtricketh, and therefore it is thus compared, and the word נחושה ſignifieth either braſs, iron or ſteel: The poor man therefore, that is by his poverty tempted to ſteal, to avoid a bodily want, incurreth the danger of the deſtruction of his Soul, which although he neither ſeeth coming, nor feareth, yet it ſhall ſuddenly come upon him, and he ſhall not eſcape it, coming like an arrow out of a bow, and to intimate this ſudden coming of Judgment upon him, the word ſignifying ſteely, or braſen, is derived from חוש that ſignifieth ſuddenly. For the literall ſenſe, it is although the wicked eſcape one jndgment, ſo that now he thinketh himſelf, out of danger, and ſo hardneth his heart to go on in his ſinns, and another ſhall come upon him before he is aware of it, and ſlay him.

Note.

Verſ. 25. *It is drawn and cometh out of his body, yea the gliſtering ſword cometh out of his gall, terrours are upon him.* The vulg. *It is drawn out and cometh out of his ſheath, lightening in his bitterneſs.* Whereupon *Gregory*, it is ſayd to be drawn out, becauſe he is drawn to ſin by Satans Temptations, but becauſe he that ſinneth doth evill voluntarily; It is ſayd alſo to come out, the wickedneſs that he doth, and the evill which he ſuffereth therefore come from himſelf, as out of a ſheath, out of which a Sword cometh, whereupon the Pſalmiſt ſayth, *The evill which the wicked hath done ſhall ſlay him.* And it is added, *Lightening in his bitterneſs*, in alluding to his ſhining in worldly glory, as the rich man, *Luke* 16. For which Gods wrath ſhall come ſuddenly as lightning upon him, making him to be in great bitterneſs and ſorrow: And this may be taken as ſpoken againſt the rich oppreſſing and increaſing their wealth by their might; that before of the poor ſtealing for his neceſſity. The word גו here uſed, ſignifieth, *Body*, as N. Tranſlat. hath it, but ברק lightning or glittering, and מרר bitterneſs, from which מרורת ſignifying *the gall* cometh.

Gregory.

Pſal. 34. 21.

Verſ. 26. *All darkneſs ſhall be hid in his ſecret places, a fire not blown ſhall conſume him*, &c.

By darkneſs here underſtand the works of darkneſs, of which though many break forth in every wicked man, yet the hipocrite hideth them a long time, ſeeming to the world an Angell of light: But he ſhall not therefore go unpuniſhed, for a fire not blown ſhall burn him; that is, hell fire ſayd not to be blown or kindled, becauſe it differeth herein from other fires made by men, that they muſt be renewed from time to time, or elſe they will go out, but this is a fire created by God, and being once kindled by *his breath*, that is, his word, it burneth everlaſtingly: *And it ſhall go ill with him that is left in his tabernacle*; What is his tabernacle but his fleſh? He that is then in the fleſh, that is, in a naturall Eſtate, and ſo continueth unconverted, when he dyeth it ſhall go ill with him, becauſe his place ſhall be in the everlaſting burning fire, that burneth without blowing: For of thoſe that are in the fleſh it is ſayd, that they *minde the things of the fleſh, and to be fleſhly minded is death*, but the converted and believing are in *Chriſt*, *and no condemnation is to them.*

Note.

Iſa 30.

Rom. 8. 5. 6.

Ver. 27 Gen. 3. Ioh. 3. Phil. 3. 20. *The heaven ſhall reveal his iniquity, and the earth ſhall riſe up againſt him: By the earth ſinners are meant, becauſe when* Adam *had ſinned it was ſayd to him, Earth thou art and to earth ſhalt thou return, and he that is of the earth is earthy. On the contrary ſide then by heaven the righteous are to be underſtood, who are often ſpoken of as heavenly, and are ſayd to have their converſation in heaven.* In ſaying then, that *Heaven ſhall reval his iniquity*, &c. It is meant, that as he hath wronged all ſorts of men, ſo they ſhall all cry out againſt him at the day of judgment, and his oppreſſing of the righteous ſhall cry more terrible againſt him, then the oppreſſing of the wicked, although that ſhall cry againſt him alſo: But Heaven and Earth, may alſo properly be underſtood, for although they be dumb creatures, yet they have a voice to accuſe and to teſtify againſt the wicked, for which it is ſayd, *He ſhall call the heaven and the*

the earth to judge his people: and heare O heavens and harken O earth: intimating that they have eare to hear God speaking, and if so, they have a voice also to cry out against his enemies, such as all the wicked are, and the earth is sayd to have opened her mouth to receive *Abells* bloud at *Cains* hands. The wicked then cannot look to heaven above, or to the earth beneath, without horrour to think, even these, if other witnesses fail, shall come in to give testimony against them before the great Judge at the last day. Psal. 50. Isa. 1. 1. Gen. 4. *Note.*

The increase of his house shall depart, and his goods shall flow away in the day of his wrath: vulg. *of his house the end shall be opened, it shall be drawn away in the day of the fury of God*; Expounded by *Gregory*, the intention of his heart, which was hidden before, no more appearing but only what he spake and did before others shal be discovered; that is, his thoughts, which were evil or good accusing or excusing him at the day of judgment. But because גלל *Jagal*, doth not signify to discover or lay open, but to roule or remove away, and רבול the bough of a tree, which is the increase thereof, I rather understand his abundance of wealth, of all which he shall be stript in the day that God executeth his wrath upon him. Ver. 28. Rom. 2

CHAP. XXI.

HEre Job answering to *Zophar*, consenteth that all is true which he had sayd against the wicked, but many times they prosper wonderfully in this world, so that by prosperity or adversity here, it cannot be judged in what estate a man is to God-ward, but this shall appear when the day cometh, that all men shall be judged by God, till which time many wicked men are spared, living in all wealth and pleasure, but others better then they tasting much bitternesse, are by a corporeall death at length seized upon, as they be, so that in their end yet there appeareth no difference. V. 2. *Heare diligently my speech, and let this be your consolations.* The vulg. *heare I pray you my speech, and repent*, but the word נחום signifieth consolation, and the meaning is, by being silent and hearing me ye shall comfort me, who now by your galling speeches do greatly trouble and disquiet me. Ver. 2

Is my complaint to man? and if it were so, why should not my spirit be troubled? The vulg. *That I ought not worthily to be affected with greife*, of which the sense is easy to be given, thus had I to do only with you, although yee lade me with many calumnies, yet I would not thinke all this of force to make me sad, for ye cannot justly charge me with, the sinnes that yee object unto me, but I feare that I have spoken something that I have cause to be troubled at, in regard of God, before whom I may sinn unwittingly: And this rendring is the same in effect with the N. Translat. and Hebr. if it be not to God but to man, there is no cause why I should be troubled, but seeing it is with God and not with man, that I have communed, and complainingly argued, there is cause. Ver. 4.

Mark me and be astonished, and lay your hand upon your mouth. When I *remember* I *am afraid*, &c. Some inquiring what it is, that *Job* would have them to mark and be astonisht at, resolve, that it is at the words of the last judgment spoken by him, Chapt. 19. Some that it is at the things which he was now about to speake, but it was at both of them, wherein hee sheweth the great prosperity of the wicked, and at his stupendeous sufferings; into the causes whereof because men cannot dive, they may sit still in silence and and admire them, it being too great a secret for man to finde out, why the devout servants of God are oftentimes in extreame misery, and licentious proud wicked men injoy all worldly felicity, and herein he seekes to stirr them to do no more then he himself did, for he was greatly affected with fear, and astonishment at it. He beginneth and goeth on much like unto *David*, *Ps.* 73. unto which the Reader may have recourse to see the exposition: Having Ver. 5. Ver. 6. *Cajetan. Philip.*

ving thus prepared to heare and to be aſtoniſhed at that which he was about to ſay, now ſpeaketh it out, V. 7. 8. 9. 10. 11. 12. 13. *David in Pſ.* 73. is more bref in deſcribing their proſperity, but larger in declaring the evill effects hereof in them, about which *Job* ſpeaketh only, Verſ. 14. 15.

Ver. 13. *Gregory.* whereas V. 13. he ſaith, *In a moment they go down to the grave:* This ſaith *Gregory*, is not ſpoken of as their puniſhment, their ſudden departiug out of this life, for ſo may ſome Godly man depart alſo; but that without induring hard ſufferings. Firſt they go out of this world, this being a part of their worldly felicity, whereas the righteous many times indure much miſery and pain firſt, ſo that if one could judge of them hereby, they would be counted more miſerable, both in life and death. But yet a ſudden death to a wicked man is a great Judgment, becauſe he lamented not his ſinnes before, but always took delight in them, and now being ſuddenly ſnatcht away, he hath no time to humble himſelf and to ſorrow for them, and therefore he muſt needs go to the place of everlaſting weeping and gnaſhing of teeth.

Ver. 14. *Gregory.* *Therefore they ſay to God, depart from us, we care not for the knowledge of thy wayes.* What are the wayes of God, ſayth *Gregory*, but Humility and Peace, and therefore our Lord Jeſus humbled himſelf, and patiently ſuffered all indignities, and taught us to do likewiſe, that by humbling our ſelves, and patiently ſuffering with him, and for him, we might come to peace, that peace of which the Apoſtle ſayth, *Being juſtified by faith we have peace with God*: And finally that peace of God, which the Pſalmiſt ſpeaketh, *Mark the juſt man, the end of that man is peace*: But the wicked through their proſperity are ſo proud, that they deſpiſe to walk in theſe wayes, and ſo for temporall things which laſt but a moment, they deſpiſe and looſe eternall.

Rom. 5. Pſal. 37.

Ver. 15. *What is the Almighty that we ſhould ſerve him? And what profit ſhould we have if we pray unto him?* Becauſe they ſee not God with their bodily eyes, they think that there is no God, as the Pſalmiſt ſaith, *The Fool hath ſayd in his heart that there is no God.* They are therfore led only by ſuch things, as they ſee, and ſleight him whom they ſee not, yet ſome there are who though they ſee him with the eye of the mind, are not lead by him, becauſe they ſee no profit coming in here, by praying unto him, or ſerving him. Their bodily eyes therefore bear more ſway with them, to draw them more after things which they herewith ſee, then the eyes of the minde to the things which they ſee not.

Pſal. 14.

Ver. 16. *Loe their good is not in their hand, the counſell of the wicked is far from me.* Vulg. *Let the counſell of the wicked be far from me.* That is, they have not their worldly good under their power, but theſe goods have dominion over them: as it is not with the righteous, of whom many have been, and are rich, but they are not hereby kept under as ſervants to their wealth, but make it to ſerve them, when they take hereof to ſerve God, as *David*, who ſayd, *I will not ſacrifice to God of that which coſt me nothing.* And of the Gentiles, brought into the faith by the preaching of the Goſpel, *The riches of the Gentiles ſhall come in hither*: For then hath a man theſe worldly goods under, both when his heart is not oppreſſed by them through worldly cares, but if they be increaſed, he keepeth that ſtill above them, not counting his happineſs to ly herein: and alſo when he giveth freely hereof to God again, who gave them all unto him, by a right diſpencing of part, to the maintenance of his ſervice, and a part to his poore members, and herein is not ſparing but liberall. And ſuch are far from the counſell of the wicked, who think that they do moſt according to wiſe counſell, when they do herewith all good to themſelves in this life, by living hereupon, as the rich glutton, as was before ſayd.

2 Sam. 24. Iſa 60. 6. Pſal. 45.

Note. Gal. 6. 6. 2 Cor. 8.

Ver. 17. *How often is the candle of the wicked put out? how oft cometh their deſtruction upon them?* The vulg. *An inunda tion or overflowing ſhall come upon them,*

For

For theſe words, *How oft cometh their deſtruction upon them?* Heb. *And their Affliction, Contrition, Want, Ruine, and Vaſtity, ſhall come.* For the word אידם ſignifieth all theſe, for which it may well be rendred, inundation of all ſorts of miſeries: It is as if hee had ſayd, although ſome of theſe wicked ones live in all worldly felicity to the end of this mortall life, yet all of them do not, but they have their light often put out. For ſome looſe their children, whom they love moſt dearly, and this is their light; ſome their honour, and ſome their riches, which are as a light unto them, for the great joy that they take herein, as a man in darkneſſe, to whom a light is brought. Neither is this all which they ſuffer, for God even overfloweth them here and hereafter, as it were, with a floud of ſorrowes; And of theſe hee ſayth, God diſtributeth ſorrowes to them, whereby hee intimateth that in the loſſe of all before ſpoken of, and whatſoever elſe they ſuffer in this world, lyeth not all their ſorrow, but part onely, a greater part by farr being ſtill to come in another world. Sorrowes are ſayd to be diſtributed to the wicked, becauſe their ſufferings in this life are no Superſedeas to their ſufferings in Hell, but now they receive onely a ſmal portion, or part of their puniſhments, there they ſhall be payd to the full; for which the Pſalmiſt ſaith, *God ſhall raine upon them ſnares, fire, and brimſtone, ſtorm and tempeſt, this ſhall be the portion of their cup*: It is not ſayd, all their cup, but a portion thereof, implying more ſufferings yet to come, as to the old world, deſtroyed by the floud, and to *Sodom* and *Gomorrah*, by fire and brimſtone. Pſal. 11. 6.

They are as ſtuble before the fire, and as the chaffe which the Winde carrieth away. The wicked oppreſſour, that increaſeth in worldly wealth, ſeemeth to ſtand firmly and unmoveable, but before the great Judge, hee is but as a dry ſtubble, eaſily conſumed, and as light chaffe carried away by the winde into the fire, that never goeth out, leaſt any man hearing of the Judgements before threatned, ſhould ſay, how can this be to them that are ſo firmly and ſtrongly built. ver. 18.

God layeth up his iniquity for his Children, and rewardeth him, and hee ſhall know it. The vulg. *When he ſhall reward*; Exod. 20. *Viſiteth the ſinnes of the Fathers upon the children*: *But* Ezek. 18. *The ſon ſhall not dye for the ſin of his Father.* Theſe places are eaſily reconciled thus, Children, that when children are threatned with judgments for their Parents ſinnes, it is meant, if they imitate them in ſinning, as is alſo expreſſed, *Ezek.* 18. Whereunto it may be further added, according to *Gregory*, his iniquity is derived from him to his children by propagation, till that by baptiſme it is done away, but if growing up to yeares of diſcretion, he after this, treadeth in his Fathers ſteps, he ſhall ſuffer, both for his own ſinns and for his Fathers alſo. *He ſhall reward or render it, hee ſhall know it*; ſo it is Hebr. the meaning is, if he liveth long as ſome ſinners do, to a hundred years, and ſeeth the children comming of him, to the third and fourth generation, whilſt he liveth, this threatning ſhall take effect, to the making of him to pine away with ſorrow in ſeeing it. And it is to be noted, that hee ſayth after Gods rendring, he ſhall know it, his eyes were ſhut before the comming of this judgment, but by the coming hereof they are opened, and he knoweth now, what a dangerous thing it was to live, and go on in ſinn, which then he would not know, whereas the righteous ſee and know it now, and repent, but Fooles ſuch as all the Wicked are, are wiſe too late, theſe know it now and avoyd it, they know it not till then, and muſt, notwithſtanding indure it. ver. 19. *Note.*

What pleaſure hath hee in his houſe after him, when the number of his moneths is cut off in the midſt? After the recompence of his iniquity made to his Children, which he, if he lived long, ſhould ſee, now becauſe many wicked men are cut off ſooner, he threatneth them with deſtruction in their own perſons, v. 20. So that be it as is here ſayd, that he careth not for his houſe ver. 21.

houſe after him, that is, his Poſterity when hee is dead and gone, what becometh of them, as ſome wicked men do not, yet his own life is ſweet unto him, and he would faine live as long as may be, therefore by threatning cutting off his life, ſo as that he ſhall not live paſt the midſt of his moneths he ſeeketh to move him to repentance hereby, but ſpeaks of him as deſperatly ſet upon following his own wicked wayes, whatſoever cometh of it, either to his Children or to himſelfe. It dampeth him haply a little for a time, when he ſeeth evill coming upon him or them, but it is ſoon forgotten, and nothing can ſo far prevail with him, as to make him amend his life. Whereas that may ſeem to make againſt this, that *Dives* being in hell had a care of his houſe, for he craved that one might be ſent to his five brethren to warn them, that they might not come into that place of torment. I anſwer, The care of the wicked to prevent evill from their children and houſe haply may be in ſome of them, when they ſee and know what cometh of ſinning, but before that, whilſt they live in this world, they care not.

Ver. 22. *Shall any teach God knowledge, ſeeing he judgeth thoſe that are high?* Having hitherto ſpoken of the blindneſſe of the minds of wicked reprobates, which maketh them to go on obſtinately in ſinn, come what will come of it to them or their houſes, now leaſt any man ſhould object and ſay, is it juſt with the Lord to leave any of his creatures thus in blindneſſe, when hee giveth ſight to others, ſo that they eſcape theſe dangers, and why doth he not open their eyes alſo, that they ſeeing may prevent them? to this he ſaith, *Shall any teach God knowledge*, &c. As if he had ſayd, it becometh not any man to take ſo much upon him, as to reaſon thus, for it is as if he thought that God knew not what to do for the beſt. For he judgeth the excellenteſt or high ones, that is, the very Angells, making ſome to ſtand in everlaſting glory, but ſuffering others to fall, and ſhutting them up in chains of darkneſs; for if he doth thus by thoſe pure ſpirits, how dareth any man to challenge him for his dealing towards men made out of the earth, and that muſt return to the duſt?

Ver. 23. *One dyeth in his full ſtrength, being wholly at eaſe*, &c. In this and v. 24. 25. Hereafter reaſoning from Gods judging of high ones, he proceedeth to reaſon from that which is done amongſt lower ones, that is, men, of whom ſome dy full and abounding with wealth, wherewith they have long fed and fatted up themſelves, ſome again deſiring to get wealth alſo as wel as they, but cannot, in regard of which they live and dy in much bitterneſs of ſpirit, being vexed at their poverty: And whence cometh this diverſity of their living and dying, is it not from God? and who then ſhall be ſo bold as to ſay to him, Why doſt thou thus? For he beſt knoweth how to deal with every man. But mark what followeth, they live and dy indeed diverſly, but

Verſ. 26. being dead they are all a like in the grave, for both ſorts, *Lye down alike in the duſt, and the wormes cover them*: So that although there be a diſparity betwixt worldly men in their life, which they live, and out of which they depart by a Corporeall Death, yet being dead, it is not better with one then with another of them; which ſheweth, that the difference is yet to come in another world, when if they that have lived in miſery here, or any of them who are Righteous and holy, ſhall be in joy, and the Wicked living at ſo great eaſe in Torment, as it was with *Lazarus* and *Dives*. V. 27.

Verſ. 27. *Behold, I know your thoughts, and the deviſes which yee wrongfully imagine againſt me; ſaying, Where is the houſe of the Prince and the dwelling places of the Wicked.*

Verſ. 28. *Aske any of them that go by, and they will tell you.* All which is as if he had ſayd, now that I ſpeak of ſome dying rich and full, and of others in poverty and want, but yet after death being alike in the Grave, I know that ye imagine ſomewhat againſt me, as if I were one of thoſe wicked worldlings, that would have kept my Goods if I could, and am now in bitterneſs of ſpirit, becauſe I have loſt them, and as being ready to

ſay,

ſay, where is my houſe now, and the dwellings of my children, whom yee count wicked becauſe they dyed ſo as they did, but indeed yee judge amiſs. For aske any of thoſe that paſs by the way, that is, who count themſelves but paſſengers in this world. and therefore ſet not their hearts upon the Goods hereof, and of any of them ye ſhall learn, that this is a thing that imbittereth my Spirit, or the ſpirits of any that paſs on as Pilgrims and ſtrangers towards heaven, which only they count their country, and upon the good things whereof only their minds are ſet. For thus do all for whom Heaven is prepared, and therefore come proſperity or adverſity, they ſtand firm and unmoveable: That the truly Godly are as paſſengers, *Gregory* ſheweth from the ſaying of *David*, ſpeaking of the wicked in proſperity, *I paſſed by and his place was no where to be found:* Paſſing he ſaw this, that worldly proſperity is nothing, becauſe it fadeth away, and ſo is as nothing, whereas if he had not paſſed from beholding things temporall to look up to things eternall, hee could not have ſo ſayd. Hebr. *Have ye not asked them that paſſe by the way, and have ye not known their tokens?* *Calvin* ſaith, that the Expoſition before going is too much ſtrained, and will have the meaning to be, any ſtranger that goeth by, if he were to ſpend his Judgment of the things, which I have ſayd, would ſay, they are true, *Viz.* That by bodily ſufferings there is no judging of men, becauſe the wicked may injoy great proſperity here, and yet be ſeverely judged in the end, when the time cometh, to which they are reſerved, as followeth, V. 29. *Graca Catena* ſayth, that this is ſpoken by way of ſimilitude, as travellers by marks know the way wherein they are to go and ſo miſs not, but go right; in like manner when one ſeeth an Oppreſſour in great proſperity a long time, he may eaſily know to what he ſhall come in the end, even as *Job* ſayd before, but the like judgment cannot be given of a juſt man in adverſity, unleſs it be by the prejudice of thoſe that judge, as theſe friends of *Job* moſt wickedly judged of him. Some others by paſſengers underſtand the Hebrews who are Hebr. called עברים ſignifying ſuch as paſſe, they by experience could tell that men greatly oppreſſed may yet be favoured of God, and at length be delivered, as they were out of *Egypt*, *Pharaoh* and his Egyptians being deſtroyed. This indeed agreeth very well, but the Hebrews paſſed not out of *Egypt*, till long after *Jobs* time, unleſſe the Experience that *Jacob* had of this be alluded, who after many ſufferings in *Padan Aram* returned to *Canaan* in the end greatly bleſſed. This ſeemeth to be further fetcht, but I take that before going to be literall meaning, and the allegory of *Gregory* is not to be rejected, being of good uſe, and a further improving this paſſage to ſpirit-inſtruction. *That the wicked is reſerved to the day of judgment*, &c. *Who ſhall declare his way to his face? who ſhall repay him what he hath done?* This is by *Gregory* referred to Antichriſt, that was to come, but it is not only true touching him, but verified in all great Tyrants; They are reſerved for the day of Judgment; but in the mean ſeaſon ſuch is their power and cruelty, that he is a rare man, that to their face durſt tell them of their ſins, yea he muſt be indued with extraordinary courage and zeale, as *Elijah*, that dareth to do it. But reproved they ought to be by Gods Miniſters at their own perill, as the Lord ſayd to *Jeremiah*. But this is verified in Antichriſt above all, that no man dareth to reprove him, yea his Paraſites teach, that although the Pope leadeth innumerable Soules to hell, yet no man may ſay unto him, Lord Pope, why doſt thou ſo? As there was a law amongſt the Egyptians, that none ſhould dare to ſay, that *Serapis* was a man, upon pain of death; for which at the entrance of his Temple there ſtood an Image, laying his finger upon his mouth, to ſhew that all men muſt keep ſilence in this reſpect, as *Auguſtine relateth.*

Yet he ſhall be brought to the grave, &c. That is, he ſhall dye that is thus ſtern and terrible and ly in his tomb rotting and unable now to do any thing, yea being contemptible to all men.

Gregory. Pſal. 37.

Calvin.

Catena Graca.

Ver. 30. Ver. 31. *Gregory.*

Ier. 1. 17.

Auguſt. L. 18. de civit. c. 5.

Verſ. 32.

The

The clods of the valley shall be sweet unto him, and every man shall draw after him, as there are innumerable before him. The vulg. *Dulcis fuit glareis coeyti.* Expounded by some of the River, whereby the Poets fained, that the Soules of the wicked were carried down to Hel by the River *Stix* in *Charons* boat, where being arived his coming is sweet to the damned, that were there before: But the words are according to the Hebrew as hath been said, and seem plainly to meane thus much. The wicked being dead and buried; the clods of the grave, under which he lieth, are so sweet unto him, and so well pleased would he be, if he might for ever lye hidden there, and never rise up again to come to the judgment before spoken of. And as it is with one wicked man departed, so it is with all others; whether they dyed before or shall dye after: Thus also *Catena Graca*, although some expound it of the pompous burial of rich wicked men, who are accompanied with many going before and after them, to bring him to the Grave with more state.

Caten. Gr.

Gregor.

Gregory makes an allegory of the clods, that are sweet unto him, thus, They be the sinnes wherein he hath delighted, and to which by his evil example he hath drawn many more, as many, who were before him have also done: But forsomuch as this spoken of him after death, not before; it is not here shewed what he did in the time of his life, but in what a case he shall be afterwards.

CAAP. XXII.

Vers. 2. CAn a man be profitable to God, as he that is wise may be profitable unto himself? From hence *Solomon* seemeth to have taken that, which he saith, *Prov.* 3. 12. Where see the exposition, on V. 3. *Psal.* 16. Because also no man is so foolish, that he can think he is able to stand in

Vers. 4. judgment with God; betwixt whom and man there is no comparison, he saith, V. 4. *Will he reprove thee for feare of thee? Or will he enter into judgment with thee?* All which is spoken in regard of the words before used by *Job* to justifie himself, as not worthy such soare punishments; as if he had said, If it be so, thou must conceive thy self to have merrited somewhat at his hand by thy righteousnesse, and that there is some higher person then he, to whom he may feare, least thou shouldst complain, and so he should be brought to a judicial tryal; but if to imagine thus be absurd, all which thou hast said of thy innocency is vain, and there be in thee

Vers. 5. great wickednesse, for which the Lord is so severe towards thee, as followeth, *Vers.* 5. *Is not thy wickednes great, and thine iniquityes infinite?* Here *Eliphaz* falleth more foule upon *Job*, then he or any of his fellowes did yet, charging him directly with many grosse sinnes, from all which he could not but in his own conscience know him to be free, whereas before he spake only of the wicked in general, and this doth *Vers.* 6. 7. 8. 9. whereas *Vers.* 8. he saith, *The mighty man had the earth, and the honourable dwell in it.* He meaneth *Job*, that by his power had so oppressed, wherefore the Vulg. to make this plain, hath it, *In the strength of thy arme*

Vers. 10. *thou didst possess the earth, and being most mighty obtaynest it.*

Therefore snares are round about thee, and sudden feare troubleth thee. That is, thou art for all those wickednesses so intangled with miseries, as that thou canst not get out of them, no more then one taken in a snare; and the sudden newes of one loss after another, hath stricken feare into

Vers. 11. thee: *Or darknes that thou canst not see, or abundance of waters cover thee.* The vulg. *And thou thoughtest that thou shouldst not see darknes, or be oppressed with the force of waters overflowing.* Hebr. *Or darknes thou shalt not see.*

Whereby

Whereby to omit other expoſitions, is meant miſeries, yet further to come, but not ſeen or perceived, til they come: That is, the torments to be ſuffered in utter darkneſſe by all the wicked; which alſo becauſe they ſhall come as the flood in *Noahs* time, which drowned the old World, when they were moſt ſecure; are metaphorically called an inundation of waters covering him: All which is true touching hard hearted and wicked oppreſſors, but wonderfully miſapplyed to ſo juſt a man as *Iob* was. But for ſo much as he had ſuch heynous crimes laid to his charge, let us beare it patiently, if knowing our ſelves to be innocent, we be likewiſe charged by the wicked inſtruments of Satan, who is the accuſer of the Brethren. *Note.*

Is not God in the height of Heaven ſayeſt thou? And how doth God know, &c. Here beſides all the wickedneſſes before ſpoken of, he addeth another moſt odious one to *Jobs* charge, and that is ſuch ignorance, as is ſcarce to be found in any, but moſt bruitiſh men, who beleive nothing, but what they ſee by their bodily eyes, and ſo that God ſeeth not the ſinnes which they commit, to bring them to judgment therefore: For who ſo is not thus bruitiſh, cannot but ſee God in his judgments from time to time, ſhewing that he ſeeth the wickedneſſes that be committed upon Earth: A ſpeech much like unto this, touching the wicked blinded with ſin; ſee *Zeph.* 1. 12. *Pſ.* 10. 11. Verſ. 12. 13. 14.

Haſt thou marked the old way, which wicked men have troden? Which were cut down out of time, whoſe foundation was overthrown with a flood. Here by the old way, wherein the wicked walked; underſtand the way of violence and oppreſſion, which was the way of the old World, but the flood then came and drowned them all: But how is it ſaid, that they were cut off before their time; for if there be a time ſet to every man, how long he ſhall live, and God who ſetteth this time, cannot be deceived: How is any man ſaid to be cut off before his time? To this *Gregory* anſwereth well; Wicked men being in proſperity, promiſe to themſelves long to live herein, but by Gods judgment coming upon them, they are cut off before that time; moreover God foreknowing the wickedneſſe of every one to come, appoynteth the time of each ones life: To ſome a longer, and to ſome a ſhorter; and he that ſooner fulfilleth the meaſure of his wickedneſſe, is cut off ſooner then the other, that he may do no more hurt, and for this he is ſaid to be cut off before his time: And becauſe he ſetled himſelf, as it were, in his thoughts in this World, it is ſaid, his foundation is overflown with a flood. Verſ. 17. 18. *Which ſaid unto God, Depart from us, what can the Almighty do for them? Yet he filled their houſes with good things,* &c. Here *Eliphaz* turneth the ſpeech, uſed by *Job*, Chap. 21. 15. 16. Againſt him, of the ſenſe whereof ſee there. Verſ. 15. Verſ. 16. *Gregory.* Ver. 17.

The righteous ſee it and are glad, and the innocent laugh them to ſcorn. But in what ſenſe is this ſpoken, for he that makes a mock of the errours of the wicked, and mourneth not for them, ſaith *Gregory*, is not righteous; as neither is he, that ſeeing judgment executed upon them rejoyceth, for the Phariſee, that ſeeing the Publicans errours and other wicked mens, inſulted over them, was condemned as proud; and he that rejoyceth at their deſtruction, ſeeing he alſo is a ſinner, is ſecure: We muſt therefore diſtinguiſh the times, when this may not, or may be done, during this mortal life we may not; but having by the grace of God obtayned everlaſting life, we may rejoyce and deride them, being condemned for their ſecurity and vain hopes, that they ſhould never have come to ſo miſerable an end, and their eſteeming of themſelves, the only happy men in the World for their proſperity: Here whilſt we live together with the wicked in this World, we muſt not rejoyce, but greive for their evil doings and ſufferings, as *David*, who lamented *Sauls* death, and ſaid, that his eyes guſhed out Rivers of water, becauſe men kept not Gods Commandements, and *Lots* righteous Soule was vexed at the uncleanneſſe of the Sodomites,: If it be ſaid Verſ. 19. *Gregor.*

ſaid *Elijah* mocked at *Baals* Prieſts for their idolitry. I anſwer, he did not ſo out of joy, but to make them aſhamed of ſo groſſe wickedneſſe, to call upon a dumb Idol.

Verſ. 20. *Whereas our ſubſtance is not cut down, but the remnant of them the fire conſumeth.* Vulg. *Is not their erection cut down.* But Hebr. it is not *their*, but *our*, and for *whereas*, is אם properly ſignifying [if] and it may be rendred, as an interrogative, as לא אם commonly is, *Is not our ſubſtance cut down*: *Calvin*, *Surely our ſubſtance is hidden.* And the word נחד ſignifieth either to hide or to cut off, but for theſe words, *Our ſubſtance* is קימנו *our riſing*. And the meaning then is; it is true, our riſing, who be the righteous, to that life and glory, wherein we ſhall laugh, the wicked being condemned to Hell to ſcorn, is yet hidden, as the Apoſtle alſo ſaith, *Our life is hidden with Chriſt in God, but when Chriſt ſhall appeare, we ſhall appeare with him in glory.* But to be ſure, when this ſhall be, the remnant of them; that is, ſo many as ſhall remain alive, til the day of judgment, ſhall be ſent away into the everlaſting fire of Hel.

Col. 3.

Gregor. *Gregory* following the Vulg. expounds all of the wicked; who though they lift up themſelves, and riſe to never ſo great an height of honour and wealth in this World, yet they ſhall be cut down by death, coming ſuddenly upon them; whereby the bodily life and all their worldly glory comes to an end, and their bodies, here called their remnant, ſhall then being joyned to their Soules, be caſt into the fire, to lye their conſuming and dying, but never quite conſumed. Some others refer it to the men of the old World, and of *Sodom*, the one having their pride pulled down, who were called men of renowne, by the flood, and the other by fire from Heaven conſumed. But the words being ours not theirs, neither of theſe can ſtand.

Gen. 6.

Verſ. 21. Verſ. 22. *Acquaint now thy ſelf with him, and be at peace with him, and thereby good ſhall come unto thee. Receive the Law from his mouth, and lay up his words in thine heart.* Here and V. 23. Are good inſtructions laid down to be followed by all men in miſery, and by all others alſo: *Gregory* taking *Eliphaz* and his fellowes in all their ſayings, for tipes of Hereticks, ſaith, that he indeavoured cunningly to bring *Job* to agree to their opinion, confeſſing, that in his diſſenting from them, he could have no peace with God, nor deliverance from his miſeries, but in conſenting he ſhould undoubtedly: And to perſwade men the more to their opinions, and to harken to their ſayings, they ſay, that they be the words of God, which they ſpeak, pretending alſo Scriptures for them. Laſtly, To ſhew how they take advantage of mens ſufferings, he ſaith, *If thou returneſt to the Almighty thou ſhalt be built up*, &c. As if they ſhould plainly ſay, all which thou ſuffereſt, is for thy going from us in thy waies, but return, and whereas thou art deſtroyed in thy houſe, thou ſhalt be built up again, if thou putteſt this iniquity from the Tabernacle of thy heart, to be of a divers minde from us: And theſe indeed are the devices of wicked Hereticks in all times and ages, which it is neceſſary for all the faithful to take notice of; and not hand over head, to take their ſayings to be Goſpel, but to try them, that they may finde them to be ſuch, as ſay they are Jewes, but are not; but of the Synagogue of Satan, and not be drawn away by them: Only take we theſe inſtructions in general, as directions to the afflicted, and in doing accordingly, we ſhall be ſure to recover Gods favour.

Gregor.

Verſ. 23.

Note.

Revel. 3. 9.

Verſ. 24. 25. *Then ſhalt thou lay up gold as the duſt, and the gold of Ophir as the ſtones of the Brook. Yea the Almighty ſhall be thy defence, and thou ſhalt have plenty of ſilver.* Here by gold *Gregory* underſtandeth, clarity of doctrine, and by flint ſtones, ſtrength to walk aright, rendring the words firſt according to the *Vulg.* Lat. thus, *He ſhall give for each flint, and for flint golden Rivers.* The reaſon of the difference is, becauſe the word בצר twice uſed here, ſignifieth a *Stone* or *Gold*, and what is the duſt but earth, yet the rendring

Gregor.

rendring of עפר *Duſt*, is better then to render it earth. It may then be thus rendred moſt agreeable to the Hebrew, *And there is put, or turned duſt into gold, and in a ſtone rivers of Ophir, or in a rock.* And becauſe *Ophir* is a place where fine gold lieth in the veines of the earth, it may be ſaid, *Golden Rivers.* The meaning is, for duſt or earth; wherein there is no ſolidity, ſhall be ſtrength like unto that of a Rock, and where ſuch ſtrength of grace is to live well, there ſhall be a ſhining light, ſhining as the fineſt gold, for that a good life and doing good workes ſhine, our Lord teacheth, where he ſaith, *Let your light ſo ſhine before men, that they may ſee your good workes.* And to ſuch as doth thus, the Lord ſhall be a defence. *He ſhall have plenty of ſilver*, that is, abound in the knowledge of his word, which is by the Pſalmiſt compared to ſilver, and is the beginning of the ful knowledge of God, wherein ſtandeth perfect bleſſedneſſe. *R. Moſes* and *R. Mordecai*, for theſe words, *Put upon duſt gold*, have it; *Thou ſhalt ſet upon a Tower gold.* That is, thou ſhalt be both ſtrongly defended, and greatly inriched, and if it be taken according to the letter, this paſſage is prophetical touching *Job*, in whom it was thus fulfilled, after his ſufferings and poverty, being raiſed to ſo great wealth, and then he had joy in the Almighty taking his part, as *Verſ.* 26. and it appeared, that his prayers were acceptable above other mens: becauſe he muſt pray for theſe men, or elſe they ſhould have been deſtroyed, as *Verſ.* 27 *Verſ.* 28. *Thou ſhalt alſo decree a thing, and it ſhall be eſtabliſhed unto thee, and the light ſhall ſhine upon thy waies.* According to this the Pſalmiſt ſaith of righteous, *Whatſoever he doth ſhall proſper*, and this is to have the light ſhine upon his waies, and is commonly done to the juſt, that others ſeeing the good ſucceſſe which they have, might be allured to do likewiſe, yet ſometimes they are again croſſed to try their patience, and to ſhew that this not all the benefit by them to be expected, but their chiefeſt and moſt induring good is to come after death.

Math. 5. 16. Pſ. 12. *R. Moſes* Verſ. 26. 27. Pſal. 1.

When men are caſt down, thou ſhalt ſay there is a lifting up; he ſhall ſave the humble perſon. Vulg. *He that ſhall be humbled ſhall be in glory, and he that boweth down his eyes ſhall be ſaved.* Hebr. *Becauſe they are humbled, thou ſhalt ſay; exaltation, and ſaving of him, that boweth his eyes down.* And the meaning is plain, that *Job* attaining to ſuch a bleſſed change, ſhall be able out of his own experience to comfort others in miſery, who likewiſe humble themſelves. Verſ. 29.

He ſhall deliver the Iſland of the innocent, and it is delivered by the pureneſs of thine hand. Vulg. *The innocent ſhall be ſaved, but he ſhall be ſaved by the cleanneſs of his own hands.* But what cleanneſſe is there in man to be ſaved for that? *Sol.* There is none, but what is by God given unto him, and yet becauſe he that hath this given unto him, worketh together herewith by his own free will, it is ſaid, *He ſhall be ſaved by the cleanneſs of his hands.* This is plainly intimated by *Paul*, who ſaith, *By the grace of God I am that I am, yet not I, but the grace of God with me.* Here grace ſtriketh the firſt ſtroke by it, *I am*, ſaith he, *that I am*, and then here is a ſecond or ſubſequent grace, with which man in his willingneſs is joyned, *The grace of God*, in or with *me*; God then makes us clean, and by his grace when we are clean, we do good with our hands, the good will that is in us, putting us on hereunto, and yet the reward is finally beſtowed upon us, as if we were worthy of it for our works; becauſe it is ſaid, *He will reward every one according to his works*, ſo *Gregory*; but in the *Vulg.* the word אי is altogether omitted, ſignifying Iſland, the meaning being, he ſhall not only ſave himſelf, but by him all his neighbours ſhall be ſaved, as *Iſrael* by *Moſes*. Verſ. 30. *Gregor.* Rom. 3. 6.

CHAP. XXIII.

Verſ. 2. *EVen to day is my complaint bitter, and my ſtroake heavier then my groaning.* This he ſpeaketh, in regard of *Eliphaz*, his aggravating of his ſorrowes by his unjuſt calumnies, although in the end he flattered with him, that he might overcome him, and draw him to hold the errour which he did, That bodily and temporal ſuffering are alwaies a ſigne of a notorious wicked man; for when as *Job* expected by the comming and ſpeaking of his friends un to him to be comforted, they by their virulent tongues peirced his heart with more ſorrowes: Verſ. 3. *Oh that I knew where I might finde him, that I might come even to his ſeat.* Here *Job* having a clear conſcience towards God, whatſoever *Eliphaz* with his foule mouth had objected againſt him, deſireth to come before Gods judgment Seat, that he would appeare and ſpeak in his cauſe, for ſo he knew, that he ſhould be juſtified from all the evils by *Eliphaz* imputed unto him, as in part is expreſſed, *Verſ.* 4. 5 6.7. Whereas it is ſaid, *Verſ.* 4. *I would fil my mouth with arguments*, The vulg. hath it better, *with interpretations.* for ſo תו בחות ſignifieth, and he meaneth, that he would lay all the blame that he could upon himſelfe, judging and condemning himſelf, being aſſured, that ſo he ſhould not be condemned, but juſtified, as the Apoſtle alſo teacheth. For they that call their ſinnes to minde, to lament them with teares, caſting themſelves down as vile in their own eyes, are waſhed and made white in the ſight of God, and ſo may with confidence ſtand before him: But ſuch as do not thus, may well feare and tremble, as not knowing what things ſhall be laid to their charge, to their condemnation.

Verſ. 3. Verſ. 4. 1 Cor. 11. 33. *Note.*

Verſ. 6. 7. *Will he plead with me in his great power? No, but he would put ſtrength into me. There may the righteous diſpute with him, ſo ſhall I be delivered from my Judge for ever.* Vulg. *I would not have him to contend with me, with much ſtrength, neither let him preſs me with the weight of his greatneſs, but let him propound equity againſt me, and my judgment ſhall come to victory.* Upon which a good expoſition is made by *Gregory*, thus: When I deſire to come before his Throne to be judged, my meaning is not, that he ſhould ſhew himſelf in his majeſty, for this were enough to confound me inſtantly, or the moſt righteous man that is; but let him ſet equity betwixt me and him, that is, Chriſt the Mediator betwixt God and man, and then I doubt not, but he will judge on my ſide. But N. Tran. is word for word, according to the Hebrew, and the meaning is, as if *Job* had ſaid; yea tel me of the great power of God hereby, to defer me from deſiring to be by him judged, but in appealing to him I know well what I do, he will not, how mighty ſoever he is, oppreſſe me with his power, but being the juſt Judge of all the World, ſeeing me by you to be moſt unjuſtly accuſed, he will ſtrengthen me that I ſhall be able to ſtand, and ſo take my part, as that I ſhall be acquitted, as one that hath ſerved him in ſincerity; and then yee that judge me for an hypocrite ſhall be put to ſilence, and I ſhall be delivered from ſuch unjuſt Judges for ever, none daring after this to lay ſuch ſinnes to my charge any more: Whence note, what boldneſs and confidence the upright-hearted have in God, from which all the malice of the Devil and his inſtruments cannot remove them, neither ſhall they be herein deceived, as *Job* was not; to incourage to do as *Abraham* was bidden, that is, to walke before God and to be upright.

Gregor. *Note.* Gen. 17. 1.

Verſ. 8 Verſ. 9. Verſ. 10. *Behold I goe forward and he is not there, and backward but I cannot perceive him. On my left hand where he doth work, but I cannot behold him, he hideth himſelf on the right hand, that I cannot ſee him. But he knoweth the way that I take, when he hath tryed me, I ſhall come forth as gold.* Having expreſſed his deſire before, to come, even to the Seat or Throne of God, to be tryed, he here complayneth, that which way ſoever he turned himſelf

ſelf to finde him, he could not yet do it, but ſtil he hid himſelfe from him; that is, he could finde no comfort from him, whereby he might be eaſed of his troubles outwardly in body, or inwardly in minde: And thus it is with the deare Servants of God in time of temptation, as *David* alſo complained, and Chriſt upon the Croſs. To this effect *Ferus*, and that rightly, if we look only at the thing here ſet forth in general; only add we more out of *Gregory* in general alſo, that he meant that God was inviſible in any part of the World; becauſe he is not in a part, but filleth all the parts thereof, yet unſeen by mortal eyes: And albeit we ſee not him, he ſeeth us, as being about all our paths and waies; as *David* more largely ſetteth forth the ſame, which ſhould make us continually to feare to do evil, as we feare an enemy, that lieth ſecretly in wait to take advantage againſt us to deſtroy us, we feare him in all places, both where he is not, and where he is; much more therefore God, of whom we cannot ſay in any place, he is not here, although we ſee him not, and he is certainly an enemy to ſuch as do evil: And more particularly he ſaith, to ſeek him before, by the Vulg. rendred, *In the eaſt*, or behinde, *In the weſt*, is to ſeek him out by ſtudy and contemplation, what he is from everlaſting to everlaſting: I can finde no beginning or ending that he hath, or to the ful know him, as he is; but here from the beginning of the World to the end we know him but in part, on the left hand I am ſure, that I ſhall not ſee him, that is, living in ſin, nor on the right living virtuouſly, and attributing ſome merit to my ſelf therefore, for which cauſe they that would finde God and comfort in him, muſt walk in the way of his commandements without declining to the left hand or to the right. Some by the foure parts of the World here ſpoken of underſtand, that his meaning is, that if he ſhould travel alwaies to finde out the cauſe of his judgments, and of all meanes, that the World can afford, yet he could not finde it out. Some, that he ſpeakes thus, leaſt any ſhould conceive, that he thought God fixed to any place, becauſe he had ſpoken before of his ſeat, and coming to it: But what meaneth he in ſpeaking of the left hand to ſay, *Where he worketh.* Some by the left underſtand the North, as by the right hand, the South: Saying his working in the North is ſpoken of, becauſe that in the North part of the Heaven are more ſigns and of more remarkable influence, then in the South; but if we underſtand by the left ſin, and wickedneſs, as was before ſaid, the meaning is, that upon notorious ſinners God worketh by way of judgment, ſo as that all men muſt needs take notice hereof, as upon the Egyptians and Canaanites, *&c.* for the words of *Verſ.* 10. *He knoweth the way that I take.* That is, although I cannot ſee him, yet he ſeeth me, and my uprightneſs; and not withſtanding theſe my great ſufferings whereby he trieth me, if he cometh once to give ſentence I ſhall come off as moſt precious before him, how vilely ſoever yee think of me.

Note.

Ferus.

Gregory.

Pſ. 139.

Note.

1 Cor. 13.

Dioniſ. Cajetan. Tho. Aqui.

My foot hath held his ſtepts, his way have I kept and not declined. That is, I have lived in obedience to him and followed him, going ſtept by ſtept in the way, which he hath commanded me to walk in, and have not declined herefrom, to the right hand or to the left, and therefore I am far from being ſuch an one, as thou *Eliphaz* layeſt to my charge: And to explain this further, he addeth. *I have not gone back from the commandement of his lips, I have eſteemed the wordes of his mouth, more then my neceſſary food.* Hebr. *I have hidden the wordes of his mouth, more then my ſtatute.* The word alſo ſignifieth any thing appointed, or which a man is accuſtomed to, or hath right unto it, his Portion: And becauſe treaſures that be moſt deare unto us, we lay up and hide with all carefulneſs; it is rendred in N. Tran. *I eſteemed.* And becauſe a mans portion for his maintenance in this life, is his food, it is rendred by food that is neceſſary: But the Vulg. *I have hid in my heart.* To expreſs the ſame, but no regard being had to the ſignification of the words; to hold then to the Hebrew, the meaning is, I have

Verſ. 11.

Verſ. 12.

I have hidden in my heart the words, as more deare unto me, then any portion of worldly Goods, ſet out by the divine providence unto me; be it Wealth, Honour, Food, Rayment, or any other worldly thing. Where-
Note. in *Job* teacheth us both how to carry our ſelves towards the word of God, that it may profit us, we muſt not heare it only, but lay it up in our hearts, by thinking ſeriouſly upon it, to reform our lives thereafter, and in what account to have it, even more then any worldly Goods, which are moſt neceſſary for this life, or any thing that tendeth to glory or delight here; all which muſt ſeem vile unto us, in regard of this word: Yea as *Paul*
Phil 3. ſaith, *As droſs or dung.*

Verſ. 13. *But he is in one minde and who can turn him, and what his Soule deſireth that he will do.* The vulg. *But he is alone.* Hebr. *In one.* That is, immutable in his decrees, what judgments he decreeth to bring upon men none can prevent, as is explained in the latter part of the *Verſ.* *Gregory* following
Gregory. the Vulg. ſaith, Seeing there be Angels, the Heavens and the earth, and other things innumerable, how can he be ſaid to be one alone? And anſwereth: That he alone is principally and of himſelf, others of him; and again he is immutable, and others mutable and waxing old, is ſaid, *Pſ.* 102. But he can alwaies ſay of himſelf, as he ſometime ſaid to *Moſes*, *I am*: Thus he, and that rightly; yet for his decrees of judgment, againſt a People or Nation, they are alſo immutable, but upon repentance and prayer, they may
Jer. 18. 8. be reverſed, as is expreſly taught by *Jeremiah.*

Verſ. 14. *For he performeth the thing that is appointed for me, and many ſuch things are with him.* That is, in theſe my ſufferings I look at Gods decree, according to which they have befallen me; yea there may be more ſufferings yet decreed to come upon me, in his ſecret counſel, of which I know not,
Verſ. 15. in regard of which he ſaith, *When I conſider, I am afrait of him:* *For God*
Verſ. 16. *maketh my heart ſoft*, &c. That is, by his judgments he peirced it, as it is not with an hard heart that is impenetrable, ſo that this way afflictions are turned to good to the faithful, their hearts are hereby mollified, and made to feare and tremble; whereby they come to have God nearer to them,
Iſa. 66. 2. according to that ſaying of the Prophet, *To whom am I neare, even to him*
Verſ. 17. *that is of a contrite heart, and trembleth at my word.* Verſ. 17. *Becauſe, I was not cut off before the darkneſs, neither hath darkneſs been covered from my face.* Vulg. *I have not periſhed for the eminent darkneſs, neither hath dark-*
Gregor. *neſs covered my face.* Expounded by *Gregory* thus, I have not, neither do I ſuffer for my works of darkneſſe, and although I have ſinned, yet the darkneſs of ſin hath not hidden the light from me, as from them that are
2 Cor. 4. 4. blinded by the God of this World, that is, wicked reprobates; ſo that I ſhould go on with a full ſwinge in ſinning, but have had that ſight and ſenſe of good and evil, as to abhor from this, and to enſue that, although through the infirmity of my fleſh, I be not perfect. Heb. it is, *I have not been cut off before the darkneſs, and darkneſs hath been covered from my face.* But the word *And*, is commonly rendred *Neither*, but needlelly; for the meaning may well be this: My heart is ſoftened, and I was troubled, as was ſaid, *Verſ.* 16. becauſe I dyed not before I came into this dark region of ſo great miſeries, which I deſired rather; and becauſe the darkneſs of ſo greivous ſufferings hath covered me, bringing me almoſt into the diſpairing condition of thoſe that are in utter darkneſs for ever. For he wiſh-
Tigur. *Interp.* ed before, that he had dyed long before, *Chap.* 3. And ſpake of terrours both without and within, making his eſtate moſt uncomfortable, *Chap.* 6. 4. Some others expound it thus, Theſe evils came not upon me unawares, neither was I covered with this darkneſs, having no thoughts of it before:
Chap. 3. 25. *For the evil that I feared came upon me*: Some expounding the latter clauſe, neither did death cover my face from theſe ſufferings, before they came; conſent with me in the former: Some again, I am not of ſo object a mind, as to be thus troubled, meerly for my bodily ſufferings, but

for

for the terrour of the Almighty, of whose further proceedings against me, and casting me into pitchy darknesse, I am afraid, as if he had sayd, that darknesse to come is not hidden from my face, but I see and fear that: For although he had faith to be saved herefrom, yet in temptation he feared utter rejection, as of an enemy from Gods presence for ever. All which I have propounded, that the judicious Reader may consider and follow the best.

CHAP. XXIV.

WHy, *seeing times are not hidden from the Almighty, do they that know him not see his dayes?* vulg. *The times are hidden from the Almighty*; but Hebr. *it is interrogatively, Are they not hidden?* So that in the vulg. interpr. there is a manifest presumption in that, e lea veth out the word מדוע why although it be done, least *Job* should be thought to have spoken atheistically, an interrogation having the force of an affirmation, if it be affirmative, or of a negation if negative, and therefore if it be read, Are not the times hidden from God? it had been, as if he had sayd, They are. But there is no need of this shift, the sense of the words, as they go in Hebrew being manifestly this: Why, or what reason can be given by these, that boast so much of the knowledge of God (that he knowing to distinguish times, and to deale with men accordingly, suffering the wicked in their greatest wickednes oftentimes here, but appointing a time to judge them thereafter) they should be so ignorant as not to know this, but run headily on in condemning the righteous that suffer here, as if this were a certain sign of Gods Wrath against them, and the prosperity of others a sign of his favour: The N. Tr. then interlacing the word *seeing* for the making of the sentence more full, is rather to be followed, and *Cajetan* also hath it so. In these words then *Eliphaz* and his fellowes are derided, as professing themselves to be such as know, and yet were ignorant of this distinction of time, which all know, that have the true knowledge of God and of his wayes: And all others are hereby convinced not to know God aright, who do as if they knew not this, but if they prosper in this world, blesse themselves, as Gods favorites, and looke upon the faithfull that are under great crosses, as hated by him, and hereby discovered to be hypocrites: For the true knowledge of God is to know and consider, that he hath two times, the one wherein all things fall out alike unto all; and the other when the goats shall be seperated from the sheepe; that is, the wicked from the righteous, and then these shall weepe no more, but have everlasting joy, and those that laugh now shall waile and weepe. Vers. 1. *Note.*

Some remove the Land marks, they violently take away the flocks and feed thereof. Now *Job* beginneth to reckon up the horrible sinnes of the wicked, which are so plain, that they need no explication, according to the Letter. But as notorious wicked men and oppressours, do some of them one of these things and some another, so heretickes do them being spiritually understood. They remove the Land Marks by teaching, that of the Church there are other markes then hee hath set downe in his holy word, *viz.* hearing Christs voice, and obeying and teaching that only to others, and what hee revealed to his Apostles for them to teach. Thus then Euthusiasts remove the land markes, who pretend Revelations and new lights, and they that follow the traditions of the Elders, without examining them by the word, that is, the Canons of the Apostles, the Decrees of Counsells, and Decretalls of Popes: And as the Removers of Land markes literally understood, are accursed, so and much more are these. Wherefore Anabaptists, and all of the reformed religion, that seperate from the Churches reformed, being but some Phantasticall particular persons, that out of an affectation Vers. 2. *Gregor.* Ioh. 10.

of

of singularity, take into these wayes, are manifestly Hereticks and accursed: And so are Papists that obtrude other markes of antiquity, visibility, and universality, in all which yet their Church of *Rome* saileth, as I have shewed in my Catechisme and Antidote against Popery. For the next particular sin, they take away the Flocks: This is done by seducing Christians out of the right way, by persecution raised up against those that they cannot seduce, and offering violence to them in their Goods or persons, or both, thus making a prey of them, whereupon they feed and fill themselves.

Vers. 3. *They drive away the Asse of the Fatherlesse, and take the widdowes Oxe to pledge*: By the Fatherlesse here understand also the true Christian, who is sayd to be fatherlesse, because, as it were, without a Father, in this world, because he is not yet come to his Fathers house Heaven, whilst he liveth here; and in like manner we may understand the Widdow to whom the Law, her first Husband as it were, is dead, that shee might be marryed to another, even Christ, to whom shee is here espoused indeed by beleiving, and prepared against the day of marriage, that is, the last day, but is like a widdow alone in this world till then, and so lyeth open to the violence of these persecutors; to set forth more sorts of the Goods of such taken away by whom, unto the flocks he here addeth their asses, and Oxen, of the violent taking away of all, which *Job* had wofull experience.

Rom. 7.

Vers. 4. *They turn the needy out of the way, the poor of the earth hide themselves together.* vulg. *They subvert the way of the weak, and oppresse the poor together.* The first clause in N. Tr. is according to the Hebrew. The other, *The poor of the Earth are hidden together*: That is, such Christians as are meek by nature and lowly, they work upon through their deceit, who thinke them to know more then they do, and therefore are the more apt to be led by their examples and perswasions, but they be but earthly, that are seduced by them, and are lead as it were blindfolded, for which he sayd, That they are hidden together under a black vaile, as it were, being blindly lead, as the Apostle sayth of the Gentiles, before their Conversion.

Ephes. 2.

Vers. 5. *Behold as wild Asses in the Wildernesse, they go forth to their work, rising betimes for a prey, the desert yeildeth food to them and their Children.* Here he plainly pointeth at the *Arabian* Robbers, living, *In Arabia deserta*, and maintaining themselves and their Children by Robberyes, which they commit, partly upon passengers, and partly upon Neighbouring places, which are more fruitfull, from whence they coming in companies take cattell, and live thereupon. And this also doth *Gregory* expound mystically of arch Hereticks, who that they may procure the more reverence to themselves for their austerity of life, live not amongst others, but go alone into solitary places, to which others being drawn by the admiration of them, they take their opportunity to work upon them, and to draw them to their own superstitious wayes. A very right description truly of the Popish Eremites, who go this way to worke, and perswade others to do the like; and these are, as it were their Children, for whom, and themselves even in such barren places they get food enough of such silly people as come unto them from time to time, V. 6.

Vers. 6 *They reap every one his corn in the feild, and gather the vintage of the wicked:* the vulg. *They reape the feild which is not their own, and cut down the vintage of them whom they have oppressed*: But in the first clause the word *Not*, is not in Hebr. but is inserted in vulg. to make the sense to hold the better. For what evill imputation is it for a man to reap his own Corn: therefore it is rendred, *Agrum non suum*, his own, because by violence made his own, and such as these Robbers made account of as their own, although the corn feild of another: Whereas also the vulgar hath it, *They reape the feild*, this is all one with the corne in the feild, for the next clause, of them whom they have oppressed, herein although the vulg. goeth

eth alſo from the Hebr. Yet in the ſenſe there is no difference, if by the wicked we underſtand the oppreſſed by them, whom they count their wicked Enemies, and therefore worthy to be thus dealt withall; or if by the wicked we underſtand, ſuch as they were, their impartiality in getting booties is hereby ſet forth, like hungry dogs they ranged about, and were ſo greedy of making a prey of other mens goods, that they ſpared not the vinetage of another, but ſerved all mens Yards alike that came in their way. Some becauſe the word ורקשו here uſed cometh of לקש *The later Raine*, underſtand it, as if it had been ſayd, they keep all men ſo in awe, that none dare to gather the vinetage of their wicked Companions, but let their Grapes hang till they be full ripe by the later rain, and they note, that this word is oppoſed to that which went before of cutting down Corn feilds, for that cometh of קצר *to ſtreighten*, and implyeth an haſty cutting of them down, even before the Corn was full ripe, for fear of being prevented by the owners cutting, and carrying it away before them. Some will have the word רשע *Wicked* a Nominative, rendring it thus, and the wicked gather the vintage, that is, not Corne alone will ſuffice theſe Robbers, but they ſteal away the Grapes alſo, and whereas the Verb being a Plurall ſeemeth to make againſt this reading, the Noun being a ſingular, they ſay by the Noun רשע may be underſtood the multitude of the wicked, that do thus, they being all as one, and therefore are accordingly ſpoken of; For my part I think it is beſt to read it, *The vintage of the wicked*; and that is ſo called becauſe they gathered it, that were wicked Robbers, and being thus taken away it was theirs, as the Corn feilds before ſpoken of were theirs, that is, entred into and taken as their own, but woe to them, that thus take and make other mens Goods their own, for they ſhall be judged for it another day, which God hath ſet, although they be merry herewith for the preſent. *R. Abraham.* *Note.*

They cauſe the naked to lodge without cloathing, that they have no covering in the cold. That is, they exerciſe not their rapine only againſt men that have feilds and vineyards, but even againſt them that have nothing but clothes on their backs, and to cover them with, when they ſleep in the night, the higheſt degree of ſavage cruelty that can be, eſpecially that being alſo added which followeth, v. 8. Ver. 7.

They are wet with the ſhowers of the mountaines, and imbrace the rock for want of a ſhelter. That is, being thus denuded, they are driven alſo from houſe and home, being forced to live in the mountaines and deſert places in extream miſery, ver. 9. 10. Greater cruelty in them is yet ſpoken of, their rage againſt Orphans, and againſt the naked before ſpoken of, who having nothing but a few Ears of Corn, upon which to feed, by rubbing them in their hands, having them alſo pluckt away from their mouthes, being thus famiſhed. Verſ. 8.

Which make Wine within their walls, and tread winepreſſes and ſuffer thirſt. The vulg. *Inter acernos eorum meridiatiſum*, Commonly expounded of theſe robbers made rich by Rapine, and dining merrily herewith in the midſt of abundance, the poor that tread their winepreſſes having yet ſo little for their labour, that they have not enough of the ſayd wine which they make to quench their thirſt: but N. Tranſlat. goeth ſo, as if all this were ſpoken of their poor Servants only, whom they have taken away from the Widdowes, their Mothers making them to work in making their wine, but keeping them moſt Poorly. For the Words here uſed שוהרים ſignifieth Walls, that is of a City, and צהר to ſhine, whence וצהר cometh ſignifying Oyle, light, or noon day, for which *Jerom* rendreth it, *Meridiati ſunt*, by a word taken from noon day, which is commonly put for dining plentifully and then reſting; but I rather prefer making oyle for theſe Robbers of the Olives taken away by them, and then treading their Wine preſſes with great labour, but keep ſhort in reſpect of neceſſary food, becauſe it Verſ. 11.

followeth immeadiatly after the deſcription of men, brought to miſery by them, *Verſ.* 9. 10. as pertayning to the ſame.

Verſ. 12. *Men groaned from out of the City, and the Soule of the wounded cryeth out, yet God layeth not folly to their charge.* Vulg. *God ſuffereth him not to go unrevenged.* Hebr. *God putteth not an inſulſe, or unſavoury thing.* For תִּפְלָה ſignifieth *In ſulſum, aut inſipidum,* and שׂוּם from whence יָשִׂים cometh, ſignifieth either to put, or diſpoſe; and ſo the meaning is, Theſe horrible wickedneſſes are committed, God permitting it to be done ſo, and yet it ſhall appeare in the end, that nothing is unſavoury or corrupt, as meat without ſalt, in all his doings; the puniſhment and revenge to be taken upon ſuch, being deferred til the day of judgment: At which ſenſe the *Vulg.* looking with regard to the proper ſignification of the words, rendred it, as was ſaid before, but even ſo, it ſhould be: *Will not ſuffer him to go unrevenged:* Becauſe the word is a future, for our N. Tran. it is altogether from the ſenſe, and it would be read thus; *God diſpoſeth not, or will not diſpoſe of any thing unjuſtly*; Although for the preſent it be thus: and all this is ſpoken to ſhew, that the ground whereupon *Eliphaz* and his fellowes meant, was falſe, *Viz.* That God laieth not ſo great ſufferings, as he did upon *Job*, upon any juſt man, for if by his permiſſion wicked men come ſo much to abound with worldly wealth, on the contrary ſide, righteous men may be here impoveriſhed, and ſuffer greivouſly: The one having his judgment deferred, and the other the reward of his righteouſneſs til the laſt day: For the thing here ſpoken of, the violence of wicked robbers is ſhewed to be ſo great, that they not only do the outrages before ſpoken of, in feilds and Vineyards, and to ſuch as dwell ſolitarily, but alſo ſometimes invade and kil, and wound in the greateſt frequency of people, cauſing lamentation and ſorrow amongſt them.

Verſ. 13. *They are of thoſe that rebel againſt the light.* Here by light ſome underſtand the light of nature and reaſon, contrary to which they do in ſinning, as was before ſaid; ſith that it is againſt conſcience, placed in every natural man thus to do: Some underſtand God who is light, and in him is no darkneſs, whereby he ſhould be hindred from ſeeing any thing done by men, and ſome light properly taken for the light of the day, which they decline and go in the dark, to do theſe works of darkneſs: But this laſt is too much feared, forſomuch as it is one thing to decline the light, and another to rebel againſt it: But it may be taken either of the other two waies; for they that wrong the pooreſt and weakeſt of Gods Servants, rebel againſt God, and ſhall be proceeded againſt accordingly by God, yea, take the pooreſt and moſt impotent in general, ſuch as poor fatherleſs children and widdows be; and what wrong or oppreſſion is done to them, God taketh as done to himſelf: And for that light called Conſcience, againſt this, wicked doers rebel, becauſe it telleth them that they ought not ſo to do; and when they preſume yet to go againſt the dictate hereof, it judgeth and condemneth and troubleth them many times ſo, that they can have no quiet, although they want no worldly thing: But when I looke upon *Verſ.* 14. *The murtherer riſeth with the light and killeth.* And *V.* 15. is, having ſpoken of that, which they do in the night, he concludeth, that *They know not the light.* I conceive that by their rebelling againſt the light, is principally meant, their doing of ſuch horrible wickedneſſes, even in the day time, when one would think, that the light ariſing, ſhould awe them and make them afraid, they yet in diſpite hereof, as rebels againſt their Soveraign, whom all other men feare, feare it not, and againſt the command thereof, break out into the moſt crying ſinnes of all others, murther: But becauſe they cannot come to commit the foule ſin of adultry, but in the dark; nor break through into ſome houſes, but when all in the houſe are aſleep, he ſaith, they obſerve the darkneſs of the night for theſe.

Exod. 22. 22.

Rom. 2.

Ver. 14.

For the morning is to them as the ſhaddow of death, if one knoweth them they are in the terrours of the ſhaddow of death. Heb. *For together, or all one to them, is the morning the ſhaddow of death.* That is, The morning and the ſhaddow of death are all one to theſe Night-Owles that go about, and their wickedneſſes in the night: And for the next words, they be כי ובר becauſe he is known, the light morning coming on, is as the *Terrours of the ſhaddow of death*, a true deſcription of a Theef that breaketh into an houſe and ſtealeth in the night, but the light of the morning coming, whereby he is found out, he is ſtricken with feare through the guiltineſs of his conſcience, becauſe he muſt dye for it, as all breakers into houſes muſt, ſo that he is even already as a dead man. Verſ. 17.

He is ſwift as the waters, their portion is curſed in the earth, and he beholdeth not the way of the vineyards. Heb. *He is light upon the face of the water.* And thus it is rendred in *Vulg. Lat.* The meaning is, they are as a light thing upon the ſtreames of water running ſwiftly and carrying it away with ſpeed, for ſo doth the foule adulterer and theef, ſo ſoon as the light appeareth, that none can overtake or lay hold upon them: Some, that it is ſpoken in reſpect of their ſwift paſſing on, from one wickedneſs to another, or their never being ſetled after ſuch wickedneſs committed, but alwaies ready to be overturned, as a ſhip that is unballanced, and ſo to be drowned in the Sea, which ſeemeth to be the beſt; and this may be taken as ſpoken of Pirates that rob at Sea, and the next paſſage of robbers by Land, whoſe portion is ſaid to be curſed upon earth, for they that get Goods unjuſtly, get the curſe of God together withall: *He beholdeth not the way of the Vineyards.* That is ſay ſome, to run away by them, which were common waies to Cityes, but by ſome other obſcure by-way, that he may not be found: Some becauſe Vineyards were planted in moſt temporate and comfortable places; he ſhall not have any comfort at length of his ſtolen Goods: Some, he ſhall not poſſeſs Vineyards, but in his own or his childrens time, if he hath gotten great wealth, come to great poverty: *Gregory* will have the walking in the way of the Vineyards, for ſo the *Vulg.* rendreth it, to be in the way of the Church; which is often compared to a Vineyard, in the right faith and doing good, as therein is continually faith taught, this way the wicked, whom the God of this World hath blinded, ſee not, becauſe they ſee it not to walk herein to be ſaved, and therefore periſh everlaſtingly: And as he applieth it, Hereticks ſee not, becauſe they are blinded with errour, and ſo are in the number of thoſe that are curſed alſo: This allegory is good, but for the literal ſenſe, becauſe hee in the words before going ſaid; *His portion is curſed upon earth*, This I conceive, is added to ſhew, that he hath no portion of the Vineyards, that is, whereſoever he dwelleth and hath his poſſeſſion upon earth, it ſhall not be like a Vineyard yeilding ſweet fruites, of which he ſhall have any true comfort, and which is fenced about by Gods providence and carefully kept, as Vineyards are; but curſed ground, as the earth was to *Cain*, that fel into the like ſin; and therefore when he filled the ground, it yeilded no increaſe, but Briars and Thornes, whoſe end is to be burned, and ground left to be troden under foot, and deſtroyed by wilde Beaſts, as it is threatned to *Judah*, bringing forth for ſweet grapes, ſoure and wilde grapes. Verſ. 18. *Gregor.* 2 Cor. 4. 4. Gen. 4. Heb. 6. Iſa. 5.

Drought and heat conſume the ſnow waters, ſo doth the grave thoſe that have ſinned. Hebr. *Heat, yea drought conſume ſnow waters, Hell his ſin.* The vulg. *His ſin paſſeth from ſnow waters to overmuch heat, and even to Hell.* Whereupon many of the Fathers have taught, that the wicked are tormented in Hel with extream cold, as well as with extream heat; applying alſo to this, that ſaying of our Lord, *There ſhall be weeping and gnaſhing of teeth, which is an effect of cold:* But I ſee nothing in this text, for which to take occaſion to enter into this diſpute; for the compariſon is made betwixt Verſ. 19.

heat and drought and Hell, and ſnow and ſin; ſin therefore is as ſnow, and Hell, wherein the ſinner ſhall be puniſhed, as drought and heat, whereby the ſnow water, that is cooling and refreſhing in the time of Summer, to thoſe that live in places where it is even then to be had, is conſumed by heat coming, and no drop thereof any more appeareth: So ſhall it be with wicked robbers and murtherers, here they may have ſomewhat to cool them, when in travelling about ſuch abominable wickedneſſes they have heat themſelves, but there is not a drop of water to cool them, being tormented in thoſe flames; as appeareth by *Dives* craving it, but having it unto him denyed: Here by their wicked courſes they have gotten wherewithall to live for a moment in pleaſure, for to drink wine or water, as their neceſſity required at their pleaſure, but there muſt indure extream drought and heat, and have no remedy againſt it any more, their ſin being now quite conſumed; that is, The things of this life, in getting which they ſo fowly ſinned, and wherewith they refreſhed themſelves: For ſo is the golden Calfe, which the children of *Iſraell* worſhipped, is called their ſin; and for the like reaſon, the comfortable things of this life gotten by rapine, may be called his ſin, that thus getteth them. *Junius* will have this compariſon to hold thus, When death cometh, the name and memory of the wicked vaniſh, as ſnow waters, which are the lighteſt waters, before the heat of the Sun in a dry time. *Calvin*, they perſiſt in theſe their ſinnes, wherein they have been nuzzelled up, even to their graves. *Gregory* reading it, *Let him paſſe from ſnow water to heat, or let his ſin paſſe, and even to Hell.* Saith, That by ſnow water, which is extreamly cold, is meant a wicked life, wherein appeared no heat of vertue; for to be extreamly cold is to live in ſin, without all ſenſe of piety, or feare of God; in which ſenſe it is ſaid of the Angel of the Church of *Laodicea*. *I would, that thou wert either hot or cold.* And by heat, an evil heat, as in thoſe that are hotly ſet upon errour, before they were frozen as it were, and had no motions in them towards goodneſs, but being intoxicated with errour, they are carried on madly in the worſhip and ſervice of God; ſhewing the greateſt heat of zeal that can be: But all things are done according to their erronious conceptions, and in this way they go in unreclaimably, even til they come in Hel: For he applieth all things as allegorically ſpoken, in alluding to Hereticks, under the perſons of theſe wicked ones: And although I ſee not, how this can well be gathered hence, yet it is true, that he ſaith, There are ſuch, that firſt are moſt wicked, then taken with errour, wax moſt fervent in that way, and from this they never turn, til they come in Hel; that ſome ſuch at the leaſt may be moved to conſider of it, and repent.

Luk. 16.

Junius.

Calvin.
Gregor.

Revel. 9.

Note.

Verſ. 20. *The womb ſhall forget him, the worm ſhall feed ſweetly on him, and he ſhall be no more remembred, and wickedneſſe ſhall be broken as a tree.* That is, For his name upon earth, when he is thus dead and gone into torment, that ſhall be nothing, but as a Tree that is fallen down by tempeſt, and rent up by the roots, is burnt in the fire, and then no more thought upon, ſo ſhall it be with the wicked: And to the ſame effect, *Jude* ſpeakes of wicked Hereticks, as of *Trees twice dead and plucked up by the rootes.* And he ſpeaks of the womb forgetting him, taking his whole life together, from the firſt to the laſt, and what he hath done, whereby he thought to purchaſe to himſelf an honourable remembrance amongſt poſterity, ſhall all be buried in oblivion: And for this body, that he hath fatted up, it ſhall be but meat for the wormes.

Jud. Epiſt.

Verſ. 21. *He evil intreateth the barren, that beareth not, and hath not done good to the Widdow.* Vulg. *He hath fed the barren*, whereupon ſome expound it of wicked mens feeding Whores, and maintaining them for their pleaſure. *Gregory* of feeding the fleſh, which is barren in reſpect of goodneſs, but neither of them ſpeak here to the purpoſe: For the word here uſed, ſignifieth, not to feed, but to do evil, and although there be another word

Cajetan.
Gregory.

רעה

רעה like unto it, ſignifying to feed, yet it is a word ſignifying alſo to *teare and to break*, wherefore it is ſuch a feeding, as whereby that which ſhe hath is fed and lickt up, and ſhe is made yet more miſerable, who was afflicted before in that ſhe had no Children: The meaning then is, according to *Vatablus*, the Wicked before ſpoken of, have alſo this Wickedneſs in them which is againſt nature, that he who hath a wife that is barren, whom he had need to comfort, uſeth her the more unkindly therefore, and not like *Elkana, that loved Hannah, or Jacob more loving Rachel*, or following the proper ſignifycation of the word, their cruelty in oppreſſing is ſo great, that it extendeth even to women moſt afflicted, that have no Children to comfort them, or Husband living to provide for them. *Vatabl.*

He draweth alſo the mighty with his power, he riſeth up and no man is ſure of life. vulg. *Detraxit fortes in fortitudine ſua*, Expounded of his Tyranny, exerciſed not only over ſilly weak women, but as his authority and power is, he uſeth it againſt the greateſt, whom he hath brought under him: For this is the manner of Tyrants, to have a care that none live in their dominion that be mighty, unleſſe they will live in all ſervile ſubjection to them. If any dare do otherwiſe, when ſuch riſe by coming to have power, or wrath ariſeth in them, his life ſhall immediatly be in great danger, as *Naboths* was who durſt deny to *Ahab*, what he deſired; And this is to be conſidered by men of might, as a moſt wicked thing, making them conſorts with theſe notorious wicked men before ſpoken of, both in ſinn and puniſhment, that ſhall come: In the tranſlations there is no difference in reſpect of the ſenſe, and the word, משך ſignifyeth to *draw*, or to *draw forth*. Ver. 22. *Vatablus.* *Note.*

Though it be given him to be in ſafety, whereupon he reſteth, yet his eyes be upon their wayes: vulg. *God hath given him place for repentance, and he abuſeth it to pride, but his eyes be in his wayes.* Hebr. It is given to him to be ſafe, and he leanes upon it, ſo that the vulgar too much differeth herein, neither doth it attain the ſenſe in any meaſure, which is, he that is the tyrant before ſpoken of, having drawn other mighty men to his part, ſecureth them by his promiſes, and unto this they lean, but ſtill he is miſtruſtfull, and hath an eye to their wayes, that if he can take any of them tripping, he may hereupon pick a quarrell, and cut them off, when he hath made them moſt confident; ſo *Innius*, whoſe rendring the Hebr. may well bear the word *Though*, only being prefixed, *Though he giveth him ſecurity whereupon he leaneth*, For Tyrants and Uſerpers have guilty conſciences, and hereby they are made always ſuſpitious. Ver. 23.

They are exalted for a little while, but are gone, and brought low, &c. *They are cut off as the tops of the eares of Corn.* Verſ. 24.

For the former part of this verſe it needs none Expoſition: For the later it may be underſtood of the like violence, whereby Tyrants ſhall be cut off, by which they have cut off other mighty and great men; for many write of *Tarquinius*, that he ſent one to his Sonn, who ſhould have raigned after him, that might draw him into his Garden to talk with him about the Eſtabliſhing of his Kingdome, and he, when he was come thither ſtruck off with his ſtaff, the heads of many Poppyes, hereby giving him to underſtand, that he muſt deal ſo with his Nobles, and then ſhould ſit ſure. Thus alſo *Traſibulus* the King of the *Mileſians* is ſayd to have done, to make the like Demonſtration, by ſtriking off with his ſtaffe certain Eares of Corne.

CHAP.

CHAP. XXV.

Ver. 2 Verſ. 3. *Dominion and fear are with him, and he maketh peace in his high places: Is there any number of his Armies, and upon whom doth not his light ariſe?* Theſe words of *Bildad* ſeem to have reference to that which *Iob* had ſayd, Ch. 23. deſiring that he might come to the ſeat of God, to argue about his caſe, provided that God would not oppreſſe him with his Majeſty, and greatneſſe, To this *Bildad* here ſayth; this was an audacious provoking of God into the liſts indeed, for a man to ſpeak thus, for why, with him *are Dominion and fear*; or as the Vulg. hath it, *Terrour* more aptly, as if he had ſayd, he is the Ruler of the whole world, and of ſuch dreadfull majeſty, that it is enough to ſtrike any man dead, that ſhall approach neare unto it, and this Majeſty he will not lay aſide for any mans pleaſure; but what meaneth he by ſaying, he maketh peace *in his high places*: Vulgar, *In ſublimibus ſuis*; it may be referred either to places or perſons, and therefore by ſome the Heavens are underſtood, which move always orderly one by another, there being no jarring amongſt them; by ſome, Tempeſts coming from above, which are ſoon appeaſed again by his power: Some underſtand the Angells of Heaven, amongſt whom there is Unity and Concord, and never any varience, ſo that there ſhould be any need of keeping a Court, as it were, to heare and determine caſes, as *Iob* deſired, that it might be about his caſe. For they all unanimouſly ſubmit to the Will of God, neither is there any of them that makes complaint before him. Therefore *Iob* did ill to offer to make a diſturbance there, where there was all peace; and this ſeemeth to be the beſt: *Is there any number of his Armies*, as if he had ſayd, yet of Angells he hath Armies innumerable, ſo that it is the more to be admired, that he needeth ſuch conſtant, and continual peace amongſt them, for it is not ſo with men, the mightieſt among whom yet is of little ſtrength, and his forces are as nothing in compariſon; but amongſt theſe peace can hardly be kept: And this is ſpoken to ſhew the dreadfull power of God, as the next words to ſhew his wiſdome and omniſcience and beneficence: *And upon whom doth not his light ariſe?* For hereby is meant, that he both ſeeth and knoweth all things in Heaven and in Earth, and is beneficiall to all, making his Sun, which is his light, to ſhine upon all parts of this world, whereby all things are made to grow that ſpring out of the earth and have life in them, to the uſe and benefit of Men both Good and Evill: He then that is ſo Mighty, ſo Wiſe, and ſo Good, how can any man tax him for any hard meaſure offered unto him, or provoke him to come into judgment, as if he had any thing to ſay againſt his moſt ſevere proceedings, for the mighty, good, and wiſe God can do nothing but juſtly and righteouſly. And if it be ſo it is vain for any man, ſuffering miſery, to ſeek to juſtify himſelf, there being cauſe enough in him, or in any man that is borne of a woman to ſuffer in all extreamity, as he ſheweth, Verſ. 4. See the ſame, Chapt. 4. 17.

Ver. 4. Ver. 5. *Behold even the Moone and it ſhineth not, and the ſtars are not pure in his ſight.* See a paſſage touching the Angells, like unto this, Chapt. 4. 18. The meaning is, that the very ſhining of the Moon and the Stars, is nothing in compariſon of his ſhining in purity and holineſs; and therefore the purity of the moſt righteous man is nothing for him to bear himſelf upon, as *Iob* ſeemed to him to do, which ſenſe is made up thus full, V. 6. wherein man is called a Worm, as *Pſ.* 22. In compariſon of the Heavenly Lights.

Ver. 6.

CHAP.

CHAP. XXVI.

HOw haſt thou helped him, that hath no power? How haſt thou the arme that hath no ſtrength? Becauſe *Bildad* had ſo magnified the power and wiſdome of God, hereby to deter *Job* from entring into the liſts with him, to contend with him by argument, *Job* now derideth him for his ſo doing; becauſe God needed none of his help, to keep *Job* from grapling this way with him: For ſimply to aſſert and defend, and predicate the Power, Wiſdome, and Goodneſs of God, is not evil but good, and the duty of every man; but for one to do it out of pride, or contentiouſneſs, or in way of oſtentation of his wiſdome or eloquence, is worthy of blame, yea of deriſion; or hereby to infer, that a juſt man is wicked and worthily under ſo great ſufferings as *Job* was. Some ſay, that *Job* derided him thus for ſtanding up in the defence of God, as if he feared that if *Job* ſhould come to argue with him, he might get the better of it, and therefore he ſought to ſtrike ſuch terrour into him, as that he ſhould not dare thus to challenge God any more, but this is as ridiculous, as *Bildads* ſpeech, which *Job* ſo much derided. For *Bildad* was not ſo ignorant, but that he knew God and his Wiſdome better then ſo, as to fear any mans prevailing againſt him. Verſ. 2. *Chryſoſt.* *Pineda.*

To whom haſt thou uttered words? and whoſe Spirit came from thee? vulg. *Whom wouldſt thou teach, not him, that made Spiramentum*: as if it were meant that *Bildad* in ſaying ſo, went about to teach God, as if he knew not, that every man hath that ſpirit of Underſtanding, which is in him from God. But the words are Hebr. as in N. Tranaſla. the meaning not differing from the vulg. For to bring forth words to teach, what is it but to teach, and in ſaying, *Whoſe ſpirit came from thee?* he meaneth nothing elſe, but who giveth thee underſtanding to conceive and ſpeak thus but God, and what an abſurd thing then is it for thee to ſpeak thus of him, as if he could not ſpeak enough for himſelf, whithout whom thou couldſt have ſayd nothing: The word here uſed for ſpirit is נשמה and there be two other words, that ſignifie the ſame, רוח and נפש betwixt which *R. Ezra* diſtinguiſheth thus, The firſt ſetteth forth Reaſon being ſeated in the heart, and it is the beginning of life. The third the Concupiſcible, and is ſeated in the liver. Verſ. 4. *R. Ezra.*

Dead things are formed from under the waters, and the Inhabitants thereof: Vulg. *The Giants mourn under the waters, and they that dwell with them*, The word מרפאים ſignifieth Sanation, but another word coming from the ſame root, Giants, or dead, and the word rendred, *are formed, or mourn*, is יחוללו to bring forth, or to ſorrow as one wounded. For the meaning, *Job* here beginneth to ſpeak parabolically and darkly, that is, ſo as is not eaſy to be underſtood, as appeareth by the words, Chapt. 27. 1. and Chap. 29. 1. where it is ſayd, *Job continued his parable*, and to ſpeak in parables is to ſpeak ſo as not to be underſtood without interpretation, as is taught by our Lord, ſaying; *I ſpeak to them in parables, that hearing they may hear and not underſtand.* So this ſaying of *Job* is miſticall, being well rendred either *dead or Giants*, according to *Gregory*, who ſayth, that by them are meant proud Tyrants of this world, who are as the Gyants full of cruelty; and dead they may be ſayd to be, becauſe dead in ſins and treſpaſſes, theſe mourn under the waters, when for their Tyranny they are oppreſſed and pulled down by thoſe over whom they raigned, for unto waters be People compared, *Rev.* 17. 15. & they that dwel with them are ſuch as under their authority Tyrannize over the people alſo, for they ſhal all be oppreſſed with troubles ariſing from the People, as by a floud of waters overflowing and bearing down Verſ. 5. Matth. 13. *Gregor.* Gen. 6. *Note.*

down great Trees: And this is good for the allegorical ſenſe, for the literal, by Gyants under the water, may be underſtood Whales, which are of a monſtrous greatneſs, and bring forth under the waters, as the word ſignifieth: For what are Gyants but men of monſtrous and great bodies, and ſuch, and more vaſt are theſe in the waters, ſome having been ſeen, as *Pliny* ſaith, ſo great that they have equalled in breadth and length, four acres of Ground: And of theſe *Iob* ſpeaketh, to ſhew the almighty power of God, that made them; taking occaſion to ſpeak hereof, from the ſpeech of *Bildad*. And he beginneth here with Fiſhes, as wherein the power of God multiplying them and preſerving them, appeareth more then in earthly things: for none upon Earth are ſo great as Whales, neither do any earthly creatures multiply as Fiſhes do: And which is moſt obſervable in the Hyſtory of the Creation; God is ſaid to have made great Whales in particular, and to have bleſſed the fiſhes, bidding them increaſe and multiply: As he did not to the creatures, brought forth by the earth; ſo that they both multiply faſter, and when the time was, that earthly creatures were deſtroyed, none of them periſhed: For thoſe that *dwell with them* they are other fiſhes in general, which are in the Seas where they be, and in particular little fiſhes, that are noted alwaies to ſwim with them, as guides of their way, that they may not unawares, coming into ſhuddy places, be mired there. *Ariſtotle* calleth them Muſcles, *Pliny* Muſticets.

Gen. 1. 21. 22.

Verſ. 6. *Hel is naked before him, and deſtruction hath no covering.* Here he ſpeaketh of Gods wiſdome and omniſcience, taking occaſion from *Bildads* ſpeech, ſaying, *Upon what doth not his light ariſe?* It is true ſaith *Iob*, for Hel the darkeſt place of all others, is not hidden from him, as alſo *Prov.* 15. 11. and *Pſ.* 139. And it is not covered ſaith *Ferus*, but open for him to whom he will caſt thereinto.

Verſ. 7. *He ſtretcheth out the North over the empty place, and hangeth the earth upon nothing.* Here *Iob* proceedeth to other wonderful works of God, declaring his almighty power, beginneth with the North, as he had before ſpoken of the South, *Chap.* 9. 9. But what is meant by the empty place, over which the North part of the Heaven is ſpread? *Anſw.* The aire under it, which ſeemeth for the rarity and thinneſs thereof to be an empty place, and for this it is ſo called: And the North, ſaith *Iunius*, is put for the whole Heaven, *Pars pro toto*, and this is a great wonder, the Heavens and Earth to be founded upon nothing. *Gregory* becauſe it is parobolical, which is here ſaid, expoundeth it thus, By the North underſtand the Devil, who freizeth up mens affections towards good, as the cold coming out of the North the waters, for which he is ſaid, to place his Throne in the ſides of the North: He is ſtretched out over emptineſs, when he poſſeſſeth that heart, which is void and empty of all grace; as the unclean ſpirit returneth to the houſe ſwept and empty: But whereas by the earth hanging upon nothing, he underſtandeth the Church, which as good ground, is made fruitful by the preaching of the word: I ſee no reaſon hereof, unleſs it be added, ſupported by nothing, but by his Almighty power againſt the Devil and all his curſed inſtruments.

Gregor.

Iſa. 14. 12.

Math. 13.

Verſ. 8. *He bindeth up the waters in his thick cloudes, and the cloudes are not rent under them.* This is another act of divine power, and *Solomon* ſaith the ſame in effect, although varying the word, *He bindeth up the waters in a Garment.* For the myſtery, by the waters, ſaith *Gregory*, underſtand divine knowledge, for ſo *Solomon* ſaith, *The fountain of wiſdome is as deep water out of the mouth of a man*: And by the cloudes, wherein this water is bound, the Apoſtles, of whom *Iſaiah* ſpake by the ſpirit, ſaying, *Who are theſe that flee like clouds?* For as from the clouds rain diſtilleth moderately, and watereth and maketh the earth fruitful, but all the waters therein are not powred out together; for if they were, they would inſtead of making the earth fruitful, oppreſs it and deſtroy the fruits thereof: So the

Prov. 30. 4.

Prov. 18.

Iſa. 60.

the Preachers of the Goſpel, diſtil knowledge by moderate ſhowers, as it were, having abundance bound up in them, ſo as they ſee it moſt likely to avail for the good of their hearers, miniſtring milk to Babes, but holding in that which is as ſtrong meat, til men be grown to more ſtrength: Preachers that want knowledge are as cloudes without any waters bound up, having no more then what they ſoon diſtil to the little profit of their hearers: Againſt whom *Iude* inveigheth in his Epiſtle, ſaying, *Cloudes they are without water, carried about of the windes.* Whereby he taxeth their unprofitableneſs: For the Preacher muſt abound in knowledge, in all points of divinity, both for doctrine and interpretation of the Scriptures; and therefore read, and meditate, and preach, and give himſelf wholy to theſe things, as *Paul* required *Timothy* to do; that he might both ſave himſelf, and thoſe that heard him. *Note.* Heb. 5. 12.

He holdeth back the face of his Throne, and ſpreadeth his cloude upon it. What is the Throne here ſpoken of, but Heaven? According to that of our Lord: *He that ſweareth by Heaven, ſweareth by the throne of God, and by him that ſitteth thereon.* And *Heaven*, ſaith the Lord, *is my throne, and the Earth my footſtool.* How he holdeth the face of Heaven, the next words ſhew, he covereth it with cloudes many times, that we cannot ſee it. Myſtically by the face of his Thron, we may underſtand the knowledge of his glory: For this is held from us ſo in this World, that we cannot perfectly know him as he is, but in the life to come we ſhall; but now through a cloud of ignorance our underſtanding is ſo darkned that we cannot: To which effect alſo the *Pſalmiſt* ſaith, *He came fleeing upon the Cherubims*, &c. *And under his feet was darkneſſe.* In Heaven where Cherubims and Seraphims are, there is fulneſs of knowledge, whereof the Cherubims are a type, but upon earth beneath, where we are, there is darkneſs invincible, in many things, which ſhall not be done away til we depart from hence thither; which ſhould make us willing to be diſſolved, that our comfort and happineſs this way may be perfected. Verſ. 9. Math. 5. 34. 1 Joh. 3. 3. Pſ. 18.

He hath compaſſed the waters with bounds, til the day and night come to an end. This is plainly ſpoken of the Sea, by the power of God, kept within bounds continually to the Worlds end, and not ſuffered to go any further to drown the Earth: But whereas an opinion hath taken place amongſt many learned men of great antiquity, that the waters of the Sea are higher then the Earth; and therefore, that this is not done without a miracle, the truth is, That they are lower, and therefore it is ſaid, *Com. 2. The waters under the Earth:* And Philoſophers generally hold the ſame, thoſe parts into which God gathered the waters, being hollowed and made lower to containe them; only there is a kinde of order of ebbing and flowing ſet to the Seas, according to which by courſe they flow further into the earth, yet no further then God hath ſet their bounds, as is alſo declared, *Job* 38. 11. And if at any time it gaineth ground in one place, it looſeth as much in another. Verſ. 10.

The pillars of Heaven tremble, and are aſtoniſhed at his reproof. Some by pillars of Heaven, underſtand the glorious Angels, who are as glorious Pillars, ſtanding there for ornament: As the Temple built by *Solomon* of braſs, were not ſet up to beare any part of the Temple, but for an ornament to it, of ſtability and firmneſs: For the good Angels are likewiſe eſtabliſhed here for ever, and are much more for glory to it then the Sun, Moon, and Stars. Yet they, if God ſhould reprove them, being nothing to God their Creator, muſt needs tremble out of a conſcience of their own imperfections, compared with his perfection. Some underſtand the Firmament of Heaven it ſelf: According to which the Lord ſaith, *The powers of Heaven ſhall be ſhaken.* And the Prophet; *I will ſhake the Heavens and the earth, and the deſire of all Nations ſhall come.* Of which ſee my expoſition upon the place. Some underſtand the Mountaines, which are ſo high, that they Verſ. 11. Math. 24. Hag. 2. 6, 7.

ſeem to be pillars of Heaven, ſupporting it; theſe are ſhaken by earthquakes, and ſometimes with great aſtoniſhment, removed out of their places; of either of which if we take it to be ſpoken, or of all, the ſpeech tendeth, to the ſetting forth of Gods dreadful power, that all men might
Gregor. feare and tremble before him. *Gregory* is ſo for the Angels meant here by pillars; that he is alſo and cheifly for men of eminency in the Church, which is often ſet forth by the name of the Kingdome of Heaven: Becauſe *Peter*, *James*, and *John*, are ſo called: And of ſeven pillars, whereupon Wiſedome buildeth her houſe; *Solomon* ſpeaketh, and of one of the ſeven Churches in *Aſia*, to which it is there alluded in the number of ſeven, that is, The Angel of the Church of *Philadelphia* is promiſed to be made a pillar in the houſe of God, not to be removed any more; yet if any of theſe be reproved by God, they are made to tremble; yea they all tremble at his word, and ſo doth every one to whom God is neare, and with whom he dwelleth: For *Paul* himſelf ſaith, That he had ſufferings without, and terrours within, in reſpect of his ſinnes, from which he could not get to be free. *Rom.* 7. 2 *Cor.* 12.

Gal. 2. Prov. 9. Revel. 3. Iſa. 66. 2.

Verſ. 12. *He divideth the Sea by his power, and by his underſtanding he ſmiteth through the proud.* He divideth the Sea, the *Sept.* hath, *He quieteth the Sea*: And the word רגע ſignifieth either: But it is moſt commonly expounded of dividing the waters from the dry land, at the firſt placing ſome above and ſome beneath, and the word מים ſignifieth waters, there-
Gen. 1. fore it may be read, He divideth the waters, and then it plainly hath reference, to the dividing of the waters at the firſt: But becauſe the word ſignifieth the Sea alſo, and *Job* hath been all this time ſpeaking of the wonderful things, which God daily doth by his power, and can do; the other ſignification would rather be followed, *To make quiet*. For the Sea is moſt raging, and it muſt be an Almighty power, whereby it can be quieted, when ſtormes ariſe therein, and therefore this may well be ſpoken of, as arguiug Gods infinite power: But then what is meant by the proud one; whom he is ſaid to ſmite through? Some ſay, the Devil, ſome, the Whale, which by tempeſts is ſometimes driven againſt a Rock, and dieth; or driven to ſhore, from whence he cannot go again, and ſo is taken and dieth: Some, *Pharaoh*, who with his Egyptians, was drowned in the red Sea: And they will have the dividing of the Sea, to be underſtood, of the dividing of that Sea, but if *Job* lived long before that, as he did at the leaſt; when he uttered theſe words, it cannot ſtand, and yet the word, רהב if it be ſo underſtood, agreeth very well: Becauſe when the deſtruction of the Egyptians is ſpoken of, and of the Babilonians together, it is ſaid, *That he ſmote Rahab and Babylon*. Laſtly, Some underſtand by the proud one, the Sea it ſelf; which is ſtricken through as it were, by Gods rebuke, when
Chap. 38. 11. he ſaith to the proud Waves thereof, be ſtil, they all being hereby ſo ſtricken, that they dare go no further: I prefer that of the Whale, becauſe the Sea is no where called רהב but the Whale is, and the rendring by quieting, or making whiſt and ſtil, as having the Sea in as great awe, as a Gyant hath a Pigmee.

Verſ. 13. *By his ſpirit he hath garniſhed the Heavens, his hands have formed the crooked Serpent.* For the Lords garniſhing the Heavens, with the Sun, Moon, and Stars; I ſhall not need to ſpeak, but why is the forming or creating of the crooked Serpent ſpoken of together? It is moſt probably thought,
Chap. 9. 9. that by the Serpent, here a ſign or conſtellation in Heaven, called the Dragon, is meant: and it is ſo called for the crooked appearance thereof, in the forme of this Serpent: For he ſpake before of the North part of Heaven, ſet upon an empty place, and before, that of *Arcturus* and *Orion*, and the Pleiades, other conſtellations amongſt Aſtronomers ſo called in the South. Now therefore coming to ſpeak of the Heavens again, He ſetteth their garniſhing forth in general, to ſhew the wiſdome of God, who made theſe

curious

curious works therein, and in particular, in that conſtellation: But ſome ſay, that he joyneth the works of God in Heaven above, and in the waters, which are loweſt, where Dragons or Whales are, as meaning, That if a man looketh over all the World, to Heaven above, or theſe parts that be loweſt, Gods power and wiſedome ſhineth every where in the creatures, which he hath made in one place or another. The Reader may chooſe whether of theſe he pleaſeth: For the allegory, *Gregory* following the Vulger Lat. *Obſtet ricante manu ejus eductus eſt coluber fortuoſus, He playing the Mid-Wife*, as it were, *with his hand, the crooked Serpent was brought, or drawn out.* Saith, That as before in ſpeaking of the proud one peirced through, he meaneth the Devil, and by the waters, peoples; who were gathered together and brought into one by the preaching of the Goſpel: and thus put into a condition of reſt and peace, who could have none before, whilſt they were under the Prince of the Aire; and then when they came to this pacifick eſtate, the envious Serpent was peirced and ſlain, as it were, his power now ceaſing, for which he is ſaid by the death of Chriſt, to have been deſtroyed: So now the Heavens were garniſhed; that is, The Church with Preachers, as light ſhining as the Stars of Heaven in all parts; and the Devil, that old crooked Serpent, lurking before in the hearts of unbeleivers, is drawn out or caſt out, as an abortive birth, by the hand of a mid-wife: By the power of Chriſt Goſpel working faith, to which purpoſe he ſaith, *When the ſtrong man armed keepeth the houſe, all is quiet; but a ſtronger then he cometh, he caſteth him out and divideth the ſpoiles.* For the reading of the Hebrew, may well beare it חוללה יו *Coletah jado*, His hand hath tormented, for the word ſignifieth *Cruciari* to torment, or *Parturire*, to bring forth with pain; ſo that Gods making of the Serpent, is not here meant, but his making him with ſorrow to come forth, and let them go free, whom he formerly poſſeſſed: And this is his putting of the childes hand upon the hole of the Aſpe, to bring him forth that he may harbour no more in any heart appointed to life. A notable place ſetting forth the glory of the Church of Chriſt, after that he had overcome and deſtroyed the Devil by his death; ſhe is garniſhed in her miniſters, as the Heavens with Stars, ſhining by preaching holineſs and miracles in all parts; and the people of whom the Church conſiſteth, being before as holes for the crooked Serpent the devil to winde into; are ſet free from this foule feind to ſerve God in holineſs and righteouſneſs, that we may adorn our chriſtian Profeſſion, by ſo doing all our daies; they that do not, having no part in this happineſs.

Gregory. Eph. 2. Heb. 2. 15. Iſa. 11. *Note.*

Lo theſe are parts of his wayes, but how little a portion is heard of him, but the thunder of his power who can underſtand? Job having hitherto ſpoken moſt magnifically of God, as man is able, to ſupply the defects in *Bildads* ſpeech, now concludeth with this Epiphonema to his greater praiſe, that all theſe things are but particles, or ſmall parcels of his powerful works; there are more works yet by him done, and to be done, ſhewing his power and glory; that if theſe be compared to them, they are but as a drop of water, or a few drops to a great ſhower of rain, for the word שמץ the leaſt part that is; being therefore rendred by the Vulg. *Parvam ſtillam*, a little drop: But what meaneth the next words? *The thunder of his might who can underſtand?* *Gregory*, who referreth that which Job ſpake hitherto, to the things done by Chriſt, coming and ſuffering in the fleſh; ſaith, That it is as if he had ſaid, Theſe be great matters, which have been heard by us to be done, but the thunder which is the voice, that he being Almighty God ſhall utter at his ſecond coming, who can tel, how terrifical it will be? For the thunder is called the voice of God, *Pſ.* 29. And becauſe it is of all things, whereby God uttereth himſelf, the moſt terrifying and ſuddenly ſtriking, he compareth the terrour of his ſecond coming hereunto, or taking a compariſon from hence, which we know how terrible it is,

Ver. 14. *Gregor.*

and ſaying, *The Thunder of his mighty*, coming then who can underſtand, or know what it will be, he meaneth, that meaneth, that no heart can conceive, how terrible that will be, it will be terrifying; paſſing all the underſtanding of man. For if his voice when he came in humility ſtrook thoſe through fear to the ground, who came to apprehend him, what will that voice of his when he cometh in Majeſty do, that we may all tremble now in thinking upon our ſins, that we may then have comfort from him to ſupport us in the midſt of theſe Terrours, as his Apoſtles, to whom he ſayth, *Then lift ye up your Heads with joy, for the time of your Redemption draweth nigh.*

Note.

CHAP. XXVII.

Verſ. 2. Verſ. 3. Verſ. 4. *Gregory.*

AS *God liveth, who hath taken away my judgment, and the Almighty who hath vexed my Soule. All the while that my breath is in me, and the ſpirit of God in my noſtrills; My Lips ſhall not ſpeak wickedneſſe, nor my tongue deceit.* Here ſaith *Gregory*, it is plain, that *Jobs* ſpeeches are to be underſtood as parabolicall; that is, as ſpoken by way of ſimilitude, and therefore admit of ſuch a kind of interpretation, and not only according to the Letter, becauſe it is ſayd, v. 1. *Job continued his Parable.* Wherefore it is to be held, that as he ſpake thus of himſelf, ſo he ſpake of the Church of God

Note.

And it is to be noted, that whereas Atheiſts and wicked men, when they ſuffer, look not up to God; but account it to come thus to them by fortune, yea when they ſee others ſuffer, that may ſeem to be better, and the worſe to proſper; they think either that there is no God, or that God regardeth not humane affairs, whereby they are hardned to go on in their ſins; but the Faithfull contrariwiſe look up to God in all theſe things, and if for ſin they ſuffer, or not having done ſo wickedly; they conſider that in the one caſe God hath done juſtly by them, to be ſtirred up to repentance: And in the other, that although the judgments, whereby they ſuffer, ſo that they are puniſhed, as if they had traded in ſinn; and lived without the fear of God, yet that the Devill, by whom, or by whoſe inſtigation they ſuffer ſuch things, hath no power of himſelf to deal thus by them, but being by God permitted: And therefore he ſayth not the Devil, but the living God took away his judgment and vexed him; theſe laſt words being added to explain the former, as if he had ſayd, although he was judged not as a juſt, but a moſt wicked man, ſuffering extreamly, yet even theſe his ſufferings were moderated by Gods providence, and came not without his will upon him, wherefore he reſolved, that all his ſufferings and the extreamity of them, notwithſtanding he would not whilſt he lived ſpeake as the wicked, that God takes no care of things hapning here below, nor as they his Enemies would have him, that theſe judgments came juſtly upon him for his wicked practiſes: And this is the Reſolution of the Church, and of every faithfull member thereof, againſt the indeavours of Hereticks, to hold them conſtantly to the truth in all things, and not to yeild to any one of their errours, wherewith they ſeek with all their power to infect them, for thus when Errours ſpring up, they that are approved are known, as the Apoſtle ſpeaketh, and the unſound are diſcovered. And touching this laſt he ſpeaketh more particularly, V. 5.

Verſ. 5.

God forbid that I ſhould juſtify you, till I dy I will not remove mine integrity: For to conſent to a ly is to juſtify it, and them that ſpeak it, and to juſtify ſuch is to juſtify the wicked which is an abomination, as wel as to ſpeak or do wickedly according to that *Woe to them that juſtify the Wicked, and condemn the Righteous.* And the ground wherupon he went in thus ſpeaking, was, that he had a clear conſcience, not making a ſhew through Hypocriſy, but being upright-hearted,

Iſa. 23.

and

and ſo reſolved by Gods Grace to continue to the end of his life, whatſoever he ſuffered or ſhould ſuffer, for which he addeth, v. 6.

My Righteouſneſs I hold faſt and will not let it go, my heart ſhall not reproach me as long as I live. For his Heart reproacheth or reproveth him that doth evill, whatſoever good ſhew he maketh before men, only, *If our Hearts condemn us not*, as John ſayth, *we have confidence towards God, and whatſoever we aske he will give unto us*: And then our Heart condemneth us not, when in integrity of Heart we do good, and not doing good outwardly have deceit in our hearts inwardly; which ſtill are unclean, and wicked through the evill thoughts that be therein. Therefore *Jeremiah* ſaith, *Let us throughly ſearch our hearts, and return, and ſeek the Lord: Let us lift up our Hearts and hands*: To ſearch our Hearts is to ſearch the internall things of the Heart, to cleanſe out all evill from thence, and to lift up our hands and Hearts is to do out of a pure heart only that which is good, he lifteth up his Heart and not his Hands that prayeth, but liveth in ſin, and he lifteth up both Heart and Hands that prayeth, and liveth well, thinking good Thoughts, and doing good Actions of Righteouſneſſe, and mercy.

Verſ. 6.

1 Joh. 3.

Lament. 3.

Let mine Enemy be as the wicked, and he that riſeth up againſt me as the unrighteous. Here *Gregory* diſtinguiſheth betwixt the Wicked and the unrighteous, ſaying, every wicked man is unrighteous, but not every unrighteous man wicked. For Wickedneſs or impiety lyeth in this, that a man is an Enemy to the true faith, and to the Faithfull, but unrighteouſneſs or iniquity in this, that he who holdeth the true faith, is yet unequall and unjuſt in his doings, as the word ſignifieth; of which ſort of men it is ſayd, that they confeſſe Chriſt with their mouths, but in their Deeds they deny him. And in ſaying, *Mine Enemies are as the Wicked*, for ſo the vulg. rendreth it, and not let them be; the word *As* is not a note of ſimilitude, but as if he had ſayd, they are both very wicked and unjuſt, as *Iohn* ſaith of Chriſt, *We ſaw his Glory as the Glory of the only begotten ſon of God*: where (*As*) is no note of ſimilitude, but hereby the ſame is ſet forth. For the word *Let them be*, it is ſo Hebr. And therefore it is not to be varied, he prayeth God that he would declare them to be ſuch, and that they might not be ſpared any longer, thus unjuſtly to inſult over him, wherein God heard him, as is ſhewed, Chap. 38.

Verſ. 7.
Gregor.

Tit. 1.

Ioh. 1.

For what is the Hope of a Hypocrite, though he hath gained, when God taketh away his ſoul. That is, if an Hypocrite by diſſembling getteth much, when God cometh to require his Soul away, what good hath he of this? for ſo the word תאר ſignifieth to ask or to require, and it is notably exampled in that belly-God, who got ſo much, that now he meditated upon nothing but eating and drinking and making merry.

Verſ. 8.

Luk. 12.

Will God heare his cry when trouble cometh upon him? Will he delight himſelf in the Almighty, will he alwaies call upon God? He proſecuteth the argument in hand, the hope of the Hypocrite at that day; when his Soule ſhall be taken away, ſhall be nothing; for although he crieth to God, he will not heare him: And the reaſon is plain, he that turneth away his eares from hearing the Law, he ſhall cry to the Lord, that gave the Law, and he will not heare him: As is threatned alſo, *Prov.* 1. and fulfilled *Math.* 25. Where the fooliſh virgins come and cry, *Lord open to us*, but are bidden, *Depart yee workers of iniquity, I know yee not*. Then follow two properties of the Hypocrite.

Ver. 9.
Verſ. 10.

1. He *delighteth not in the Almighty.*

2. He *calleth not alwaies upon God.* For the firſt, The hypocrite howſoever he maketh a ſhew of great piety towards God, yet it is not for any true delight that he taketh in him, but his delight is in Worldly things; God and his word, being made but a ſtale to gain theſe; or that he may the more unſuſpectedly take his ſenſuall pleaſure: For the minde of man cannot be without its delight; if it delighteth in earthly things, the de-

Note.

light

Phil. 3. lights in Heavenly languiſheth, as contrariwiſe if it delighteth in heavenly, thoſe are look'd at, but as droſs and dung, there cannot be an equal delight
1 Ioh. 2. 15. in both: For which *Iohn* ſaith, *Love not the World, nor the things of the World; for he that loveth the World, hath not the love of the Father in him.* For the ſecond, The hypocrite, although he praieth in time of danger or trouble, yea before men alſo, that he may have their praiſe, yet he prayeth not alwaies, as we are bidden to do, and as every faithful perſon doth:
1 Theſ. 5. 17. According to that of the Apoſtle, *Pray continually, and in all things give thanks.* That is, Both in diſtreſs, in the publick place of Gods worſhip; in thy Cloſet, in thy bed, and walking abroad: As *Iſack* is ſaid to have gone out into the feilds, to meditate and to pray: And as it is ſaid to *Timothy*,
1 Tim. 2. 8. *Let men lift up pure hands in every place without wrath or doubting.*

Verſ. 11. *I will teach you by the hand of God, that which is with the Almighty will I not conceal.* Here *Iob* repreſenting the Church; ſaying, *I will hide nothing from you*, but teach you all; for ſo the true Church of God doth,
Gregor. as we may ſee in *Paul*; ſaying, *I have hidden nothing from you, but have*
Act. 20. *declared unto you the whol counſel of God.* And therefore this muſt needs according to the judgment of *Gregory*, convince the preſent Church of *Rome*, to be no true Church; becauſe they conceal the commandement againſt Images, expounding it out of their Catechiſmes, and what elſe they luſt out of the word of God, by forbidding the people to read it, and take only ſo much of it, as their Prieſt think good to teach them; whereas he ſaith, *I will teach you by the hand of God.* This is ſpoken to ſhew, That what the Church of God teacheth, is done by his guidance and direction, becauſe ſhe is herein led by the ſpirit: As our Lord ſaid, *He ſhall lead*
1 Theſ. 2. 13. *you into all truth.* And therefore the word preached, and written by the Apoſtles, is called, *The word, Not of man but of God.*

Verſ. 12. *All yee your ſelves have ſeen it, why then are yee altogether vain?* He ſaith, That he will teach them, and yet he granteth that they knew it, although they improved not their knowledge, but ſpake vainly, and vilely notwithſtandiug; whereby he attributeth nothing to them yet, but aggravateth their ſin, as indeed every mans ſin is aggravated by this, that
Luk. 12. knowing the wiſdome of God he doth it not, but contrary things.

Verſ. 13. *This is the portion of a wicked man with God, and the heritage of oppreſſors*, &c. *Iob* having made a preparative to his parobolical ſpeech, now uttereth it, whereby if nothing elſe had been meant, but the judgments of God to come upon hypocrites and wicked oppreſſors; how had it been parobolical? By oppreſſors therefore, or the violent, as it is rendred in
Gregor. *Vulg.* Hereticks, ſaith *Gregory*, are to be uudeſtood, Who are called violent, becauſe the violent turn the Scriptures, to maintain their errours.

Verſ. 14. *If his children be multiplyed, it is for the ſword: and his offspring*, &c. in Vulg. *Nephewes ſhall not be ſatisfied with bread.* Who be his children, but ſuch as are drawn by him into errour? For they are thus as it were, begotten by him, and they are ſaid not to be ſatisfied with bread, whereby to live; becauſe the true word of God is bread, wherewith they are not fed, but with errour, which is as poyſon to the Soule; and ſo be their childrens children, that is, Such as are afterwards drawn likewiſe by their followers: But they fall by the ſword; that is, The ſharp ſentence of the
Deut. 32. juſt Judge at the laſt day, whereby they ſhall be cut off, as by a ſword, for which it is ſaid, *The ſword of God ſhall be drunken with the blood of the ſlain.*

Verſ. 15. *Thoſe that remain of him ſhall be buried in death, and his widows ſhall not weep.* That is, He alſo, that is the author of hereſie, ſhall be cut off, Gods judgment coming upon him, and then if there be any ſtil of his ſect remaining, they dying, ſhall be buried in perpetual oblivion, there being none left now to uphold ſuch damnable errours; and for the weaker ſort,

which

which in their life time followed them, they ſhall not be ſorry for their cutting off; for by this means they are reduced to the unity of the true faith, they being dead and gone that held them from it, to whom they were married or wedded, as it were, as long as they lived, for which they are ſet forth by the name of their Widdows, or elſe they weep not, becauſe through a falſe hope they beleeve, that it goeth well with them, and ſo they perſiſt ſtill in errour.

Though he heapeth up Silver as the duſt, and prepareth Rayments as the clay. Yet the juſt ſhall put it on, and the innocent ſhall divide the ſilver. By ſilver here underſtand the words and ſayings of God; many of which Hereticks gather together, to defend their errours, but they are of no more force for their ends then the duſt, which the winde eaſily bloweth away: And by Garments Armour, wherewith to go forth to fight, but they are herewith no better clad, then if daubed over with clay: For of falſe Prophets ſuch as Hereticks are, abuſing the words of God, we read, as of daubing with clay, or untempered morter, which ſhall not hold. They then, that is, Hereticks prepare them; but the juſt, that is, They that ſtand for the true faith put them on, not as they, as brittle clay ready to be waſhed off again with rain, is put on upon a Wall, but as ſolid and ſubſtantiall Armour indeed, which is done, when any one of them taketh the ſame word, brought by Hereticks, and hereby confuteth and confoundeth them: For this is *David* like to kill *Goliah* or to cut off his Head with his own ſword; And the ſame being alſo called the innocent divide theſe ſpoils of ſilver taken from them, when they rightly expound to the People the words brought by them for their confirmation and edification in the true faith, as it is ſayd of *Timothy*, that he ſhould ſhew himſelf a work-man that needeth not to be aſhamed, dividing the word of Truth aright, and of the word ſet forth by the name of ſpoile, ſee *Pſal.* 119. Where *David* ſayth; that rejoyced in the word as in great ſpoiles, as the *Hebrews* robbed the *Egypts*, and with ſpoiles of ſilver and Gold taken from them, Built and inriched the Sanctuary.

Verſ. 16.
Verſ. 17.
Ezek. 14.

He buildeth his houſe as a moth, and as a booth which the Keeper maketh: Hereby is ſhewed that Oppreſſors may get them great Eſtates, but not continuing any more then a Garment eaten with Moths, or the Houſe which the moath makes it in a Garment that is ſoon fading, or a ſleight booth or bower made of boughs for ſhadow by the Keepers of vineyards, that is ſoon pulled down again: Thus alſo Hereticks and they that are led by them hope to have an enduring houſe in Heaven, but this their hope being founded upon corruption, when death cometh, fadeth, in ſtead of coming to an houſe there, they being caſt into the bottomleſs pit.

Verſ. 18.

The rich man ſhall lye down, and ſhall not be gathered, he openeth his eyes and he is not. From the Goods of wicked Oppreſſours he here paſſeth to their perſons; ſuch an one ſhall dy, but not be gathered; that is, to the ſouls of the Faithfull, as contrariwiſe it is ſayd of *Abraham*, *Iſaack*, *and Iacob*: and ſuch like, that they were gathered to their Fathers, and at the time of the Reſurrection after the long ſleep of death, he awaking again ſhall find that he is none of the Congregation of the Saints, but to his everlaſting confuſion ſeperated from them, as the Goats from the ſheep, to hear that dreadfull judgment denounced againſt him and ſuch as he was, *Go ye curſed into hell fire*, &c. And herein alſo Hereticks ſhall be like unto them, and the rich, as *Gregory* noteth, who have been deceived by them, and miniſtred unto them liberally of their Goods, and by their countenance and power ſupported them, thinking that in ſo doing and withdrawing themſelves, and means from Chriſts own Miniſters, they acquitted themſelves moſt worthily. A thing worth the conſidering by ſuch as are carryed away by the Gatherers of new Churches in theſe our times; ſo full of Schiſme and Faction.

Verſ. 19.
Hebr. 12. 23.
Matth. 25.
Gregor-

Terrours

Verſ. 20. *Terrours take hold on him as waters, and tempeſt ſtealeth him away in the night.* The vulg. *Inopia*, for terrours, as בלהות ſignifieth, after the taking away of the wicked by death before ſpoken of, now it is ſhewed, in what miſery he ſhall be after death; *Viz.* He ſhall be overwhelmed with miſeries in exceeding great abundance, as he that is caſt into a deep pit ful of water: But the ſimilitude is not taken from waters, becauſe there ſhall be no ſuch plenty of waters there: For *Dives* begged for one drop to cool him, when he was there and could not obtain it; as he had denyed the leaſt releife to *Lazarus*, the very crumbs that fel from his Table, but becauſe there ſhall be as great abundance of fire, into which he ſhall be caſt to torment him there, as there be of waters in a great and deep pit: For which it is ſaid of *Tophet*, that the breath of the Lord as a River of brimſtone kindleth it; *Tempeſts ſteal him away in the night.* Hereby tempeſt, that tempeſt is to be underſtood, of which the *Pſalmiſt* ſpeaketh; ſaying, *A devouring fire ſhall go before him, and a mighty tempeſt round about him.* And hereby he is ſaid to be ſtolen away in the night, becauſe as men in the night ſleep ſecurely, and then the Theef cometh and ſtealeth away their Goods, ſo their Soules are taken away unexpectedly to theſe torments, when they feare them leaſt: As is ſhewed in the parable of the rich Glutton, and by the like compariſon from a Theef breaking through and ſtealing in the night; made both by Chriſt and his Apoſtle *Peter*: So that *Job*, who wrote the firſt of all others, was inlightned to teach the ſame, touching the Lords proceedings againſt the wicked, in death and the day of judgment, that is written in the New Teſtament.

Iſa. 30.

Pſ. 50.

Luk. 12.

Math. 24.

2 Pet. 3.

Verſ. 21. *The eaſt winde carrieth him away and he departeth, and as a ſtorm hurleth him out of his place.* Having in the former verſe ſaid, that he ſhould be ſtolen away by a tempeſt, now in amplifying this he addeth, *An eaſt winde*, Vulg. *A burning winde.* As *Exod.* 10. 13. An eaſt winde is ſaid to have brought the Locuſts upon *Egypt*, to conſume the good things thereof, as if it had been ſeinged by a fire; and the Eaſt winde is commonly noted to have a blaſting quallity in Corn, as in thoſe ſeven eares of corn, which *Pharaoh* ſaw in his dream, blaſted with the eaſt winde; the meaning is then, That the tempeſt before ſpoken of, ſtealing away in the night, ſhall be a moſt peircing tempeſt, as the eaſt winde, there being nothing by meanes hereof now left him; that is, Of ſubſtance, wherewith he before abounded, but as all chaffe now, he ſhall go into the fire, when as the good corn ſhall be carried into the barn; and as a ſtrong tempeſt hurleth a Tree out of his place, rending it up by the roots, ſo that it groweth no more, but ſtarveth and becometh fewel for the fire, ſo ſhall the wicked be carried from worldly felicity to helliſh miſery, therein to remain for ever.

Gen. 41. 6.

Ver. 22. Verſ. 23. *Gregory.* *For God ſhall caſt upon him, and ſhall not ſpare, he would fain eſcape out of his hand. Men ſhall clap their hands at him, and hiſs him out of his place.* When God ſcourgeth here, ſaith *Gregory*, He doth it to ſpare the perſon ſcourged, if by his judgments he be reformed; but when he ſtriketh by death, and by his finall judgment caſting into Hel, then he caſteth upon the wicked and ſpareth him not, but laieth on load upon him importable for ever, giving him no eaſe: Of this *Jeremiah* ſaith, *I have ſtricken thee with the ſtroak of an enemy, with a cruell caſtigation, why crieſt thou, thy greif is incurable?* For the next words, the *Vulg.* hath it, *He that fleeth ſhall flee out of his hand.* That is, He that at Gods ſtriking in this life feareth, and ſo fleeth ſin, ſhall not be thus proceeded againſt, but eſcape the judgment to come; but others that are not reformed, to them the judgments ſmiting them here, ſhall be but the beginning of theſe endleſs torments hereafter: For the next words the *Vulg.* hath, *Stringet ſuper eum manus ſuas, He ſhall binde up his hands upon him.* Which is the ſame in effect with that of the Apoſtle, *Lift up your hands that hange down.* And intimateth the

Ier. 30.

Note.

Heb. 12. 12.

ſinners

ſinners, applying himſelf after correction to do better, his hands that before were feeble towards the doing of good, being now ſtrengthened to do good, for this is as it were, a binding of them up from acts of injuſtice, that they may be uſed to acts of juſtice and mercy: Thus ſome profit by the judgments of God, and ſo are ſpared, although ſmitten here: And not only ſo, but ſeeing Gods judgments upon others, this makes them to flee ſin, and thus to binde up their hands, as the *Pſalmiſt* ſaith, That the juſt ſhall rejoyce, when he ſhall ſee the revenge of the wicked, he ſhall waſh his hands in their blood; that is, He ſhall take occaſion by ſeeing to what a terrible end they come, to waſh his hands from guiltineſs by ſinning likewiſe: *And ſhall hiſs at him beholding his place*, that is, Whereas, before he admired the wicked man for his proſperity, not beleiving that which was taught and threatned againſt him, now ſeeing his fall, he ſhall by hiſſing ſhew, in what deriſion and deteſtation he hath his waies; publiſhing now every where the praiſes of God, who is ſo juſt in executing judgments according to his word, to which he therefore now giveth more heed; thus *Gregory* according to that reading: and indeed theſe words, *Fleeing he ſhall flee*, are according to the Hebrew, but the next are not, *He ſhall binde, but clap his hands at him, and hiſs him from his place.* Of which yet the ſenſe may be the ſame, the man that fleeing ſin upon the ſight of the irrevocable ſentence of judgment upon the wicked, eſcapeth out of this danger; now having his eyes opened to ſee into his vanity, that delighted himſelf ſo much in having abundance, for indignation he clapeth his hands and hiſſeth at him, and ſuch like; as being men not ſo excellent before in his eſteem, as now vile and baſe; and this is the improvement of Gods judgments, which all that are appointed to life make: And this is the ſhameful end of reprobates, who are of ſo wicked a condition, as was before ſaid; that all they that take ſuch courſes, may in time feare and be aſhamed, and all that heare of their judgments, may not be taken with their preſent proſperity, to admire and applaud them, but looking at their end, be admoniſhed to flee doing likewiſe, and if they have; now to repent and turn from ſuch waies.

Pſal. 58.

Note.

CHAP. XXVIII.

SVrely there is a veine for Silver, and a place for Gold, where they finde it. Iron is taken out of the earth, and braſſe is moulten out of the ſtone. He ſetteth an end to darkneſſe and ſearcheth, out all perfection. That is, As ſilver and gold appeare not at the firſt, but the veines, where they lye being opened, yet they come not to their bright ſhining, but by the heat of a fervent fire: So men are put into the fire of adverſity, that being tryed, they might ſhine in grace here, and in glory hereafter; but yet ſuch are not, but in the true Church, as ſilver and gold lye not, but in their proper veines: And this moſt probably he ſpeaketh againſt theſe his enemy-like friends, who judged him wicked, becauſe he ſuffered in the fire of adverſity and miſery; for he had before ſaid, That he ſhould come out of his tryal as gold; although he lay long in obſcurity, to this effect *Gregory*: But *Chryſoſtome* ſaith, That in theſe words *Job* ſheweth that the reaſon of Gods dealings towards his faithful Servants, in laying great ſufferings upon them, is occult and hidden from men, til he is pleaſed to lay it open, as is ſilver and gold lying hid in the earth til that by digging men finde them out: And ſo men come to finde out theſe and other mettals lying hid in the ground; but the cauſe why the faithful ſuffer ſo much in this World, is ſo hidden, that men cannot ſee into this, til that God ſheweth it; ſo that hereby he proveth it to be temerity and raſh-

Verſ. 1.
Verſ. 2.
Verſ. 3.

Iob 23. 10. *Gregor. Chryſoſt.*

neſs in them to judge of him, that ſome foule ſinnes wherein he lived, were the cauſe, why he was under ſo great judgments: And herein he ſeemeth to have reference to that, which he had ſaid of himſelf, *Chap.* 27. 5. 6. That he would not ceaſe to juſtifie himſelf in reſpect of his integrity, although he ſuffered even unto the death; becauſe the reaſon of his ſo great ſufferings was unknown and could not be found out by men, although they could by their skil pry into things lying hid in the bowels of the earth; this being a far more myſtical and inſcrutable thing then theſe: And what hath been ſaid of ſilver and gold is true, touching other mettals alſo, Iron and Braſs, for all lye hidden in the ground, til that being found out they are by the fire and art of man made uſeful for him; and then their excellency and uſefulneſs for ſeveral purpoſes appeareth, the baſeſt of them being for ſome things more uſefull, then the moſt precious, as Iron to make weapons to fight withal in time of War, and inſtruments to cut and til the earth at all times, to make it the more fruitful; where-

Verſ. 3. as he further ſaith, *He ſetteth an end to darkneſſe, and ſearcheth out all perfection.* The meaning is, that as theſe mettals lying in darkneſs a long time, yet are at length by Gods providence brought to light, who giveth to men the underſtanding to finde them out, and to try them, and to perfect them by bringing them into ſuch formes, as that they may be moſt uſeful for men: So ſhall his faithful Servants in whom there is abundance of grace and virtue, although they ſeem not to be ſuch, when they lye in the darkneſs of miſery in this World; yet they ſhall be brought forth out of all their troubles, and made to appeare precious, and of great uſe in his Church, being the riches and glory thereof, as gold and ſilver, through their faith and underſtanding in the word, and the ſtrength and defence thereof by their teaching, ſounding out the truth aloude in all places, as Bels made of braſs and ſteel, and peircing the enemies as with weapons of Iron, Swords, Spares, and Darts, making them to fall down, and to become worſhippers of God and his Son Chriſt: And when this done, all perfection is found out; that is, The waies of God are more perfectly known, and men are not ſuffered any longer to err ſo fouly in their judgments touching the Godly, as before whilſt they lay in miſery they did, but they ſhal ſee as in the light, and acknowledge, that God dealt not ſo by them out of wrath for their ſinnes, but for their tryal and greater

Note. good: And therefore whoſoever hath judged otherwiſe of any unblamable liver for his ſufferings, let him now confeſs his errour and repent, and do no more ſo, but wait to ſee the end both of them, which ſhall be peace; and of the wicked, who for a time are in proſperity, but their end ſhall be miſery and horrible deſtruction, as in the Chapter before going, *The ſtones of darkneſſe and the ſhaddow of death.* This is added, becauſe he had ſpoken before of braſs moulten out of the ſtone, which lay in the greateſt darkneſs, til it was found out; as a further amplification of that before going, touching the occult and hidden proceedings of the Lord in the cuſes before ſpoken of.

Verſ. 4. *Ferus.* *The flood breaketh out from the inhabitant, even the waters forgotten of the foot; they are dryed up, they are gone away from men.* *Ferus*, who expoundeth all that went before as comparative, wherein *Job* compareth wiſedome, and the finding out thereof, with the finding out of other things; to ſpeak whereof he cometh, *Ver.* 12. and ſaith, That by diverſe compariſons he ſheweth, how hard it is to finde out true wiſedome, which is to ſalvation; for men by ſearching finde out Silver and Gold lying deep in the earth, ſo likewiſe Iron and Braſs, for which they peirce into moſt dark and hidden places of the earth, to ſuch earth, which is meant by the words before going: Here he cometh to another compariſon, to ſet forth the diſcovering to men other things lying hid from them in the earth; as namely, ſprings of water, coming from high mountaines not troden upon

with

with the foot of man, yet theſe breaking forth from the bowels of the earth, make Rivers and great floods, of which men have the uſe and benefit; and theſe waters are ſaid to have broken out from the inhabitant, that is, from Mountaines and Rocks, being placed here and there, as inhabitants conſtantly dwelling in their places; and to be *forgotten of the foot*; that is, lying hid in thoſe parts of the earth, that men travel not nor tread upon, or to dig out which, as they do mettals, they labour not, but they flow forth of their own accord, yet theſe are dryed up *by the labour of man*, as *Junius* hath it, *and go away*; that is, Sometimes are drawn out by men, who make deep wels into the ground to come by them, and ſo draw them out as faſt as they ſpring out of the earth. *Junius.*

As for the earth out of it cometh out bread; and under it is turned up as it were fire. Here is another thing, that cometh out of the earth, which is moſt neceſſary for the ſuſtentation of man, and that is Corn, which he by tilling the ground, and husbanding it attaineth to, for the making of bread: For the fire under it, ſome will have it to be brimſtone, and ſome the flint, out of which fire is ſmitten: But *Cajetan* beſt, the precious ſtone found in *Perſia*, called therefore *Pyrites perſicus*, of which *Pliny* writeth, that being held hard in a mans hand, it burneth: So likewiſe *Iſidorus*; for from grain growing out of the earth for mans uſe, he proceedeth to another marvellous thing lying hid therefore, but by mans ingenuity found out; *Viz.* Precious ſtones, for of theſe he ſpeaketh expreſly in the next words; *The place of it are Saphir ſtones*, of which they write, that being ſmitten with the Sun beames they fire, and it is admirable that is written of *Agates*, that are precious ſtones in the bottome of ſome Rivers, which being taken out, burn by the caſting on of water, and by oyle are again extinguiſhed, and Carbuncles give light like fire in the dark night. Verſ. 5. *Cajetan.* *Plin. l. 36. Chap. 19.* *Iſidor. l. 19. 4.* Verſ. 6.

There is a path which no fowle knoweth, and the Vultueres eye hath not ſeen. Having ſpoken, *Verſ.* 6. of the duſt of the earth being gold, now he deſcribeth the parts, where this gold lieth; they are ſo barren, as they bring forth nothing elſe but gold, nothing for Fowles to feed upon, no not diſcernable by the eye of the Vulture, which excelleth in ſeeing a far of, but turneth not his eye thitherwards, as wherein nothing is to be found, for the ſuſtentation even of fowles, and ſo they have no way, as it were in ſuch places: Of this ſort it is ſaid, there be ſome very barren mountainous places in *Spaine*, thus *Albertus*, *Thomas Aquinas*, *Dioniſius*: But men make their waies even here to dig and finde out gold, being in this more perſpicatious, then the very vultures. Ver. 7. *Albert.* *Tho: Aqui.* *Dioniſ.*

The Lions whelps have not troden it. For Lions whelps, Hebr. *The ſons of pride, or of ſtrength*, and ſo the *Septuag.* rendreth it, but what are theſe amongſt the Beaſts, to which he now cometh, but Lions? He goeth on further to ſhew, how occult treaſures in the earth are from other living creatures, but only men; But as for man, *He putteth forth his hand to the rocks, he overturneth them by the roots.* Which is, when he diggeth them down to finde out this treaſure. Verſ. 8. Verſ. 9.

He cutteth out Rivers amongſt the rocks, and his eye ſeeth every precious thing. That is, by his labour and wiſedome to finde out treaſures in the bowels of the Mountaines, he cutteth them through, ſo that he draweth Rivers through them by opening channels, wherein they may run and waſh the inner parts of the earth, ſo as that by this meanes they may ſee if there be any gold lying hid there. Verſ. 10.

He bindeth the floods from overflowing, &c. That is, As he maketh the waters to run through mountaines, ſo he dricth, by thus doing, the channels wherein they uſed to run, that he might ſee if any treaſure lay at the bottome hereof: But to what tend all theſe compariſons, but to ſhew, that wiſedome which is more precious then gold, or precious ſtones, or Verſ. 11.

other mettalls is ſo hidden that without great ſtudy and labour it is much leſſe to be fouud out and attained unto, as is expreſſed, v. 12.

Verſ. 12. Verſ. 13. *But where is wiſdome to be found, and where is the place of underſtanding? Man knoweth not the price thereof, neither is it found in the Land of the living.* And becauſe it is not to be found by humane Wit and Labour as other mettalls and precious things hid in the Earth are, man not priſing it according to the worth, leaveth the ſearching for this, and is wholly intent to the other, and ſo he is a rare one living upon Earth, that findeth it out; for which it is ſayd; *Neither is it found in the Land of the Living.* For he that will get Wiſdome muſt ſeek for her more then for Gold, and therefore moſt men ſeeking mucke for their Land, and droſſe more then her, are never likely to obtain her, and thus doth every one that toyleth for worldly gain, but takes little or no pains for Wiſdome.

Prov. 8. 10. 11. *Note.*

Gregor. *Gregory* by Wiſedome here, as *Proverb.* 9. underſtandeth Chriſt the wiſedome of God. And about this Wiſedome *Iob* moveth two Queſtions.

1. Where is Wiſedome to be found?

2. What may a man give for it? and anſwereth them both only negatively: To the firſt, V. 14.

The Depth ſaith it is not me. And to the ſecond, V. 15. *It is not to be gotten for Gold, or ſilver.* Whereby it appeareth, that Chriſt through whom we may be worthy of life and Salvation, is not to be bought by any thing that we can do, but is freely given to thoſe that ſhall be ſaved, and life by him, whereby the abſurdity of thoſe men appeareth, that aſcribe unto man the doing of ſome works for which he is worthy, and ſo obtaineth Chriſt and Salvation; for ſalvation implyeth one in a miſerable and ſinfull caſe before, and therefore one that can do nothing meritorious of ſalvation; for what is ſalvation, but a being ſaved out of miſery and ſin, from which how can the ſinner do any thing to redeem himſelf? And that theſe paſſages are thus myſtically to be underſtood, he proveth, becauſe it is ſayd, *The Gold and Chriſtall cannot equall it.* For what reaſon elſe can be given, why Gold and Glaſſe ſhould be joyned together as moſt precious, when the one is far inferiour to the other, yea of no value in compariſon of it: Touching Ratification and Salvation not coming of mans merit, but of Gods Grace, he ſaith excellently, Grace found not any merit in man for which it ſhould come, but makes it after it comes: And God coming to a minde unworthy makes it worthy by coming thereunto, and makes merit there which he might renumerate, who found only that which he might puniſh.

Verſ. 17.

Hominis meritum non et veniat gratia invenit ſed poſtque venerit facit.

For theſe words, *Not found in the Land of the living upon Earth*, he following the Vulgar, hath it, *In ſuch as live ſweetly upon the Earth.* That is, in pleaſures which take up their Hearts; For in ſuch Wiſedome is not found, becauſe he that increaſeth knowledge, increaſeth greif, as *Eccleſiaſtes* ſayth, therefore he that liveth in pleaſure, and greiveth not for his ſinnes is a Fool, and wants this Wiſedome: Wherefore of Mourners it is ſaid, *They ſhall be comforted.* But of Laughers, that they ſhall wail and weep: For the Depth ſaying, *It is not in me*, Hereby underſtand wicked diſſemblers, that dig deep to hide their evil Counſells, for although they think themſelves wiſe, yet their wiſdome ſhal prove Fooliſhneſs, *The ſea ſaith, it is not in me*, What doth the Sea ſet forth, but ſuch as are ful of worldly bitter cares and troubles, being never quiet, but raging and tempeſtious. In ſuch true wiſdome is not found, *For the VViſedome which is from above is pure and peaceable, but where ſtrife and contention is, this is carnall, ſenſuall, and Deviliſh.* And this was figured out in the *Egyptians* and the *Hebrews*, they were full of trouble through the ſwarms of flies, theſe had the Sabboth, that is, Reſt and quiet.

Eccl. 1. Matth. 5.

Iam. 3.

Verſ. 15. *It cannot be gotten for gold, neither ſhall ſilver be weighed for the price thereof.* Having ſhewed where Wiſedome is not, now he cometh to ſhew for what

what it cannot be gotten, and by Gold here underſtand the Holy Angells, who cannot be the price of our Redemption, but Chriſt, the Son of God only, for they are pure like fine Gold, without all impurity of ſin, as the beſt of men in this world are not yet, being but Creatures, and finite, they cannot do this great work which is proper to the Creatour only. By ſilver underſtand alſo inſpired men, who wrote the Word and unerringly ſet it forth, which is likened to ſilver tryed ſeven times in the fire, as the Prophets and Apoſtles. Yet neither they nor Angells can be our Wiſedome and Righteouſneſs; and it is denyed to be in them to make us thus wiſe, leaſt for their glorious miniſtring unto us in things pertaining to ſalvation, we ſhould look at them as Authors hereof unto us, which Chriſt only is: A thing to be noted againſt the preſent Papiſts that rely ſo much, and attribute ſo much to the Saints departed, as having merited for them by their works of ſupererogation, for this is an opinion ſtarted up amongſt them ſince the time of this *Gregory*, being by him unknown, and the merits of Chriſt only predicated. Pſal. 12. *Note.*

It cannot be valued with the Gold of Ophir, *with the precious* Onix, *and the* Saphir, The vulg. For *gold of* Ophir, hath the *Colour of* India, and כתם ſignifieth both Gold, and ſometime, *Nota aut macula*, and ſo *Gregory* taking it for Coulours made by painting upon the black bodies of the *Indians*, ſaith, that hereby painted words of Eloquence, whereby the wiſe men of this world paint over their black Errours and Superſtions, and ſo ſeek to commend them, is ſet forth; this is nothing to the plain truth of Chriſt, which his Miniſters ſet not forth in any ſuch manner, but in the plain evidence of the ſpirit: Here then *Iob* paſſeth from the price of our Redemption, and ſhewing what that is not, to compariſons betwixt other things moſt precious, and it ſhewing that none of them all is comparable hereunto; For the *Onix ſtone* and the *Saphir*, he alſo ſaith, that they are not ſo precious as ſome other precious ſtones: why then omitting others, doth he firſt ſpeak of theſe? *Sol.* For their Colours, the *Onix* being red and the *Saphir* of the Colour of the Sky, and hereby man in his Creation, being made of red Earth is ſet forth, and the Holy Angells pure as the Sky and Heavenly, neither, of theſe are comparable to Chriſt our Wiſedome. Then going on in this Compariſon, further he ſaith, *The gold and the Chriſtall cannot equall it.* In which words, he putteth two things together, one far inferiour to the other, but by the Gold holy men are ſet forth, being precious for virtue, and ſhining through faith and patience like gold, and by chriſtal glaſs they being changed in heaven, as it were into chriſtal for their tranſparency, the glory that is within appearing as it is, as well as that without, which it doth not here no more then it is ſeen through a golden cup what is within it, but in a Chriſtall Glaſſe that which is within ſheweth it ſelf in the proper colour thereof; to demonſtrate which it is ſayd, that before the Throne of God was a Sea of Glaſs like Chriſtall, ſo that one Saint ſhall then be ſeen and known to another in his very inward parts, which he cannot now ſo clearly be, there being ſo many Hypocrits that ſeem holy. Verſ. 16. *Gregory.* 1 Cor. 2. 4. Verſ. 17. Revel. 4. 6.

And the exchange of it ſhall not be for jewells of fine gold. Vulg. *Veſſells of fine gold*, Hebr. כְּלִי־פָז *Veſſells, Armes, Inſtruments, or Ornaments of fine gold.* Theſe, ſaith he, were the Holy Fathers, the Prophets, and Apoſtles, who were moſt excellent amongſt men, but yet not comparable to Chriſt, as the light inlightned is not to the light inlightning, nor the Juſtice juſtified to the Juſtice juſtifying: Such a veſſell of Gold was *Moſes* and *Elias*, *Peter* and *Paul*, but when they come to be ſpoken of in compariſon of Chriſt, they are nothing, V. 18.

The Topaz *of* Ethiopia *ſhall not equall it, neither ſhall it be valued with pure gold.* The Topaz is a precious ſtone of diverſe glorious colours, and *Ethiopia*, a Country of black men, hereby then may be underſtood, the faithful of the Gentiles who were black before by ſin, and their Converſion prophe- Verſ. 19.

ſied

ſied of by the name of *Ethiopia*, *The land of* Ethiopia *ſhall ſtretch out her hands to thee.* Amongſt theſe there were ſome ſhining by variety of graces, but none comparable to Chriſt, ſeeing he was born moſt holy, they but adopted to be holy, but born in ſin. For the next words; the vulgar hath it, *Neither ſhall it be compared to the cleaneſt tincture*: the ſame word טהור being uſed that went before, V. 16. only here, the word *Clean* is added, which was before wanting; and hereby the ſame faithfull perſons are to be underſtood, who count not themſelves clean but by dipping in the water of Baptiſme, being of themſelves foul and unclean, and ſo not comparable to Chriſt. I have here omitted, V. 18. touching which yet ſomething would be ſayd, it being in vulg. *High and eminent things ſhal not be remembred in compariſon of her, but Wiſdome is drawn out of ſecret places*, N. Tr. *No mention ſhall be made of Corrall or of Pearl, for her price is above rubies*: And the two firſt words ראמות and גבש ſignify precious ſtones, but none other names hereof do I find, and therefore the vulgar without ſpecifying them hath it high and excellent, as if he had ſayd, if there be any things elſe yet more precious, they are nothing to Wiſedome; For the laſt words the vulg. is to be preferred, the Hebr. being משך חכמה *Wiſdome is drawn out of corners*, whereby muſt needs be meant *hidden places*, whereby the incarnation of Chriſt is ſet forth, God being in him hidden under the appearance and form of a man, a ſervant, but drawn forth and manifeſted by ſigns, and wondrous works which he did.

Verſ. 18.

Whence cometh wiſedome? Where is the place of underſtanding? Seeing it is hidden, &c.

Verſ. 20.
Verſ. 21.

Here Job not having yet found out the place where Wiſdome is, reneweth his inquiry after it; *Whence cometh it?* this is hidden, becauſe he is the only begotten Son of the Father, and his begetting is ſo latent, that the Prophet Iſay ſaith, *Who can declare his generation?* And for the place where he is, it being the minde of man, and this being hidden from all other men, and unknown in whoſe heart and minde he dwelleth, it might well be added; *And where is the place of underſtanding?* But it may trouble the Reader, moſt which followeth, *It is hidden from the eyes of all men living.* For *Moſes* ſaw the Lord, and ſpake with him face to face; and *Jacob* ſaw him, and he appeared to *Abraham*, and was ſeen by *Iſaiah*: And yet *John* ſaith, no man hath ſeen God at any time, and no man ſhall ſee God and live; how ſhall theſe contradictions be reconciled? *Sol.* When *Moſes* is ſaid to have ſeen and talked with God, yet it is manifeſt, that he ſaw him not as he is to be ſeen, becauſe that after this he deſired to ſee his face, and had it not granted unto him: If he had ſeen, and did often ſee and talk with him, according to that ſeeing; why did he deſire after this to have his face ſhewed unto him? He ſaw him then only by ſome repreſentation ful of glory, but he ſaw not as he was ſeen; that is, God in his eſſence, no more did any other of the Prophets: And therefore according to it, he is ſaid to be ſeen by the eyes of men living, but not by ſome Idea or repreſentation. Or by the living we may underſtand, ſuch as live in ſin, for ſo ſoon as God cometh to be ſeen of man, he dieth to ſin: In which ſenſe alſo it may be ſaid, *No man ſhall ſee God and live.* For he that ſeeth God by faith, liveth no more in ſin, but ſaith with the Apoſtle, *If we be dead to ſin, how ſhould we live any longer therein?* Whereas it is added, *And kept cloſe from the fowles of the aire.* There are ſaith *Gregory*, ſome fowles are ſpoken of in holy Scripture, whereby Devils are meant, as where it is ſaid, *The fowles of the aire devoured the ſeed caſt in the way.* And where Chriſt ſaith, *The Foxes have holes, and the fowles of the aire have neſts, but the Son of man hath not whereupon to lay his head.* For here by Foxes are meant, cunning and ſubtle Devils, and proud Devils fleeing aloft, theſe have harbour in mens hearts, but Chriſt not: Again by ſome fowles the faithful are meant, as where it is ſaid, that muſtard ſeed

Iſa. 22.

Chap. 9.

Rom. 6.
Gregor.

Matth. 13.

groweth

groweth to a great Tree, and the Fowls of the Aire come and make their Neaſts therein, that is, in Chriſt, who is hereby ſet forth, for even from theſe is Chriſt hidden in his divine Eſſence, although ceaſing to live in ſin, as was ſayd before, they attaining to be above the condition of other men, and more high elevated, they ſee him ſo, as others do not.

Deſtruction and Death ſay, We have heard the fame thereof, &c. Having ſhewed that naturall men ſee not where wiſedome is, neither do the faithfull ſee it with their Bodily eyes, to which it is inviſible, but by their ſpirituall they do; Now he cometh to Devills and damned ſpirits, meant by *Death and Deſtruction*, theſe he ſaith hear the Fame thereof, becauſe that by the Preaching of the Goſpel Chriſt is publiſhed every where, ſo that the Worſt cannot ſay, but that they have heard of him, but they ſee him not, becauſe their Eyes be blinded, and herein lyeth their Miſery. Ver. 22. Math. 13. 12. 2 Cor. 4. 4.

But God knoweth the place thereof, he underſtandeth the way thereof: That is, although it be hidden from the eyes of men and Devills, yet he knoweth the place thereof, becauſe it is in him, for the Father and Son are one; he in the Son and the Son in him, but how this is unknown to us, that live here, and he knoweth the way, that is, this his wiſedomes taking fleſh, both how it was, and before it came to paſs when it ſhould be: Or otherwiſe God knoweth the place thereof in man, in whoſe heart it is, and in whoſe not, and the way of coming thereof into mens Hearts; but touching thoſe, in whoſe Hearts this wiſedome hath place, it is not ſo to be held, that God only knoweth this as that they in whom it is, are ignorant of it, for they have a white ſtone, and hereon a new name written, which no man knoweth but he that hath it; And what is this new name but the name of himſelf taken notice of, to have Chriſt the wiſedome of God in him to his Salvation? Verſ. 23. Revel. 2.

For he looketh to the Ends of the Earth, and ſeeth under the whole Heaven: That God knoweth in what heart Wiſedome is, he hereby ſheweth, that he beholdeth all things, and men in all parts of the World. *All things are naked and manifeſt in his ſight.* And if all things be known unto him, then in what heart wiſdome is, ſo *Nicetas*: but *Cajetan*, he knoweth all things, ſo as that he giveth wiſedome to ſuch as have it, and therefore knoweth where it is: From hence he proceedeth to particulars, *Verſ.* 25. Whereby his knowing and ordering all things by wiſedome, is proved. Verſ. 24. Heb. 4. 13. *Nicetas.* *Cajetan.*

To make the weight for the winds, and he waieth the waters by meaſure; When he made a decree for the rain, &c. For that weigheth and keepeth down the windes at his pleaſure, and appointeth them where and when to blow, and ſtinteth the waters of the Sea, ſetling them bounds, how far they ſhall go, and no further; and likewiſe the rain and thunder without doubt knoweth the ſecrets of all theſe: And therefore all things under the Heavens, and in ordering all things ſo as he hath done, he ſhewed. *That he did ſee and declare wiſedome, prepared it and ſearched it out, as followeth*, V. 27. That is, That he not only ſaw and knew it, as was ſaid before, but in his doing thus declared it to man, ſo that he might in his works ſee it: As the Apoſtle ſaith, *Rom.* 1. and be affected with feare, love, and reverence, towards God; and beleive in, and ſerve him all his daies: And to the ſame end he addeth two words more, his preparing and ſearching it out for man by this meanes, who could not of himſelf come to know it or how to attain unto it. Verſ. 25. Verſ. 26. Verſ. 27.

And to man he ſaid, The feare of the Lord is wiſedome, and to depart from evil is underſtanding. Here by his ſaying to man, *Vatablus* underſtands, that he ſaid, by his ordering all things ſo, as hath been declared, that men by fearing him, and learning this from his works, and beleiving and worſhipping him, and obeying him, as he ſeeth all things do, might be Ver. 28. *Vatablus.*

be made truly wiſe; and by fleeing diſobedience and ſin, intelligent: But why is this ſaid to be wiſdome, which is an act of the will; ſith wiſedome lieth in the intellectual part of man? To this *Ambroſe* ſaith, becauſe the end of knowing is willingly to live and do accordingly; therefore he that doth not ſo, whatſoever underſtanding he hath, is a fool, becauſe he attaineth not the end hereof, which then only is wiſedome, when from underſtanding it cometh into act through a good will ready to do accordingly in all things: As he that hath learned any art or ſcience, but will not exerciſe it, makes all his knowledge therein fruſtrate and nothing worth. To conclude then, this declaration what wiſedome is, tendeth to call men off from their indefatigable labouring and earneſt indeavouring after Gold and other mettals hidden in the ground, which when by digging they have peirced moſt deep, yet they are no whit the nearer to the ineſtimable treaſure of wiſedome, to get the feare of God, and an heart to depart from all evil, which who ſo doth, hath Chriſt the wiſedome of the Father in him: But he that hath not, although he may ſeem to be wiſe by this wiſedome, yet indeed he is not, for he hath only a Lamp, but no oyle therein.

Ambroſe. Ser. 16. in Pſ. 119.

Note.

CHAP. XXIX.

Verſ. 2. *OH that I were as in months paſt, and as in the dayes when God preſerved me; when his candle ſhined upon my head, and by his light I walked through darkneſſe.* In this *Chapter Job* maketh a commemoration of the great favour which God ſhewed unto him in times paſt, not out of oſtentation or vain-glory, for being now in miſery he could not record theſe things, but to the aggravation of his greif: Therefore he was by theſe men, who laid foule ſinnes to his charge, forced to ſpeak, as here he doth; that their mouths might be ſtopped, ſith that if he had been ſo wicked as they charged him to be, God would never have bleſſed him ſo greatly as he did, making men by this meanes ſo highly to honour him, as is here declared: And becauſe theſe bleſſings are common to the righteous and to the wicked, and whatſoever man he be, that hath wealth and authority in this World, may be honoured by other men through adulation and flattery, to curry favour with him, for their own advantage: He further proveth, that the honour which he had, was upon good ground, *Viz.* his Juſtice, Charity, and Wiſedome; wherewith God had indued him, as appeareth; *Verſ.* 12. 13. 14. *&c.* to *Verſ.* 17. For although wicked men being very wealthy, and preferred to places of rule and authority, may be had in great honour therefore, yet when the loving, charitable, and juſt, are ſo honoured and eſteemed of; it is a certain ſign of ſingular favour, wherein they are with God: Howſoever it is not alwaies their lot, to be thus reſpected here, but the beſt are ſometimes in greateſt miſery in this World, and therefore accounted worſt, yea although their outward eſtate be proſperous, and the worſt are accounted beſt by the wicked; ſuch as the far greater part of men is. Neither is it to be thought, to have been ſpoken out of vain-glory, in what honour and proſperity he had been; as neither by any other true faithful Servant of God, although they that commonly do ſo, are juſtly judged to do it in a vanting way and in pride: For as the Apoſtle ſaith in the like caſe; all ſuch may truly ſay, Yee have conſtrained us to this ſeeming boaſting: As *Samuell* alſo did in the like caſe. Thus much in general upon this *Chapter*: More particularly *Job* doth firſt here deſcribe his felicity in reſpect of worldly things paſt. Firſt, In what God preſerved him; *Verſ.* 2. Secondly, In that his light ſhone upon him; that is, He kept him from loſſes, and made

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made his eſtate proſperous, *Verſ.* 3. Thirdly, *The ſecret of God was in my tabernacle.* V. 4. And this he ſaith, was in his youth: Whence it may be noted, that *Job* was ſanctified betimes, and even from his youth walked with God, as *Enoch* did: For what elſe can be meant by the ſecret of God being in his Tabernacle, but that even there, where he was hidden from all mortal eyes, he had ſoliloquies with God by meditation and prayer, and moſt probably God in token of his acceptation, ſome times ſpake unto him tocomfort and incourage him in the good way, wherein he was; as he did to *Abraham and Jacob*, and ſome other holy men, frequently of old. *Job* then was a rare and extraordinary man for ſanctity, in that he feared God even in his youth, in which age others commonly are given to eating and drinking; robbing their Parents of their money, hunting whore-houſes, and dicing, and other heinous ſinnes, for which it is meet, that juvenile breaking out ſhould be bound and brideled by accurate reaſons; as *Plutarch* ſpeaketh: But the example of Job, ſhould be the invitation of other young men; to every of whom it is ſaid, *Remember thy Creator in the daies of thy youth.* The word חרם ſignifieth either, *My childe-hood, youth, or winter.* Becauſe that age commonly is frozen as it were in vice, no virtue then ſpringing or ſhewing it ſelf: For *Jobs* wiſhing himſelf to be, as then he was: *Chriſoſt.* ſaith, That he wiſhed and prayed for this; that they, who now deſpiſed him, as moſt wicked, might ſee their errour and repent, and his praying for this, was not without effect, as by the ſequell was proved, when he far exceeded that, which he had formerly been; yea he had more then his wiſh granted him, for he had twice ſo much, and in that proſperity he lived a very long time; whereas he ſpake but of months and daies, that is, ſome ſhort time: So God giveth more to his faithful Servants oft times in this World, then they ask or deſire; for they ask but for bread, and he ſometimes giveth them abundance: And good reaſon he had to wiſh thus, becauſe theſe men meaſure mans righteouſneſs by his proſperity or adverſity, would not otherwiſe beleive, but that this rare Saint of God, was a moſt wicked man: But what is meant by his walking in Gods light, in his darkneſs? *Olympiodorus* ſaith, The keeping away of all adverſity and loſſes from him: But *Cajetan* better, Whereas he himſelf at that time ſpecially, that he ſpeaketh of, *Viz.* In his youth was in the darkneſs of underſtanding, and ſo unable to walk or ſpeak, or do wiſely, through Gods inlightning him he was able. Fourthly *When the Almighty was with me, and my children round about me.* Here he calleth him Almighty, whom he had called God before when he was young, whereby ſome think, is intimated, that when he grew to mans eſtate, and had Wife and Children, Gods almighty power yet appeared more in wonderfully iucreaſing his ſubſtance, and working in the hearts of his Children and Servants ſo, that they were about him, as circles about a point, or center; all looking at, and obſerving him, to do as he directed them, for both may well be underſtood by the word Children. A notable deſcription of a family rightly ordered, wherein the Almightly is with his bleſſing, that Children and Servants may all labour to be ſuch, and Parents and Maſters indeavour by all good meanes to make them ſuch.

When I waſhed my ſteps with butter, and the Rock powred me out Rivers of oyle. Here fifthly, he ſetteth forth Gods beneficence towards him in the abundance of Butter and Oyle, and he ſpeaketh of his feet, as waſhed herewith, according to the manner of the wealthy, dwelling in hot countries, who uſed to have their feet waſhed, and annoynted often with oyle, and of oyle out of Rocks, in great plenty, becauſe Olive Trees grew upon Rocks and Mountaines, and ſo no part of his ground was unfruitfull, and if the Rocks which were barrenneſt, yeilded commonly little Olives to him, they yeilded it plenteouſly. See the like in the bleſſing, *Deut.* 33. 24.

Verſ. 4.

Plutarch de inſtituend: juven.

Note.

Eccle. 12.

Chryſoſt.

Note.

Olympiod. Cajetan.

Verſ. 5.

Note.

Verſ. 6.

O The bleſſings that be upon godly and well ordered families. And hitherto of *Iobs* proſperity, now for the honour which he had amongſt men for this and other bleſſings by God beſtowed upon him.

Verſ. 7. 8. *When I went out to the gate in the City*, &c. *The young men ſaw me, and hid themſelves, and the old roſe up and ſtood.* The gate was commonly a place of Judicature, where Judges and Kings uſed to go and ſit to judge cauſes, that were brought before them, and by the way if there were any young ones playing, or ill occupied, or idle, they, for fear of ſo wiſe and ſevere a Judge againſt Evill durſt not be ſeen, and the ancient ſtood up to give him Honour, as it ſhould be done to men moſt excellent, for Reverence ſake.

Verſ. 9. Verſ. 10. 2. *Princes were ſilent, and layd their hands upon their mouths*, and ſo did Captains alſo for reverence to him, whereby we may ſee in what Eſtimation he was had for his wiſdome; his ſpeeches in compariſon of other mens being counted ſo worthy, that they were aſhamed to ſpeak, when he was in preſence, as who thought, that they ſhould but diſgarce themſelves if they ſpake. And ſo indeed ſhould all that be of weaker parts do in the preſence of thoſe, that are far ſuperiour in wiſedome and Elocution unto them.

Verſ. 11. 3. *The Eare that heard bleſſed me, and the Eye that ſaw me gave witneſs to me.* As the Queen ſayd of *Solomon*, that ſhe heard much of *Solomon* in her own Country; but coming and ſeeing him, ſhe pronounced his ſervants bleſſed that ſtood continually in his preſence; ſo *Job* here deſcribeth himſelf as ſomewhat like *Solomon*, Wiſedome and utterance, ſuch as heard of him, ſaying, that he was greatly bleſſed of God in this, but much more they that were preſent to behold his carriage, and wiſe demeanure in all things.

Verſ. 12. *Becauſe I delivered the poor that cryed, and the fatherleſs.* Here after ſpeaking of Gods and mans bleſſing him, he cometh to ſpeak of the cauſe, whereby he approveth his righteous and charitable dealing with all men againſt the foul calumnies of theſe his vexing freinds: he delivered the poor whoſe cauſe was good, but againſt whom men of might ſetting themſelves, thought by their purſes to carry it, and to winn the day: And this was no ſmall praiſe unto him, or to any Judge that uſeth ſo to do: For this *Theodoricus* a King is praiſed by *Caſſiodore*, that he coming to the Throne, ſayd; Amongſt the religious cares of the Common-wealth, which God helping, we meditate upon, one is the eaſing of the low, which we take to heart, that we may erect the obſtacle of our piety againſt the power of the proud, that audaciouſneſs may do nothing with us, whoſe purpoſe is to tread under foot proud things. And by thus doing, *Job* ſaith, that he cheared the Widdows heart, and the bleſſing of him that was ready to periſh came upon him. This is the ſecond thing whereby he is commended, *viz.* his great clemency, when ſome that in the rigor of the Law for Treaſon againſt him, ſhould have been put to death; he was ſo mercifull, that he pardoned them: So *Chriſoſt.* ſaith of *Theadoſius* a godly Emperour, that he having ſpared ſome that were thus guilty, and being praiſed for it, ſayd; I would to God I could revoke thoſe back again to life, that have dyed for their Treaſons againſt me: Then *Job* upon the premiſes concludeth, that he put on Righteouſneſſe as a Garment, and as a Diadem, whereby we may gather, that Kings then ſate in their Robes and Crowns in their own perſons, to judge their people; and that *Moſes* ſate to judge in his own perſon, who is ſayd to be King in *Jeſhurun*, his Hyſtory declareth; and it is ſayd likewiſe of *Auguſtus Caſar*, and of many other Emperours: Now *Job*, becauſe he did as was before ſayd, ſayth, that he ſate clad with better garments then Kingly Robes and Diadems, *viz.* With Juſtice and Judgment, becauſe as upon a mans Body nothing can be ſeen but the Garments which he weareth, ſo nothing could be ſeen in him but Righteouſneſs in all his proceedings betwixt man and man,

Caſſiodor.

Ver. 13.

Chriſoſt.

Verſ. 14.

man, and judgment and mercy towards Offenders, that were capable of mercy.

I was eyes to the blind, and feet to the Lame: A Father to the poor, the cauſe that I knew not I ſearched out: Here a third good property of a Judge, to be Eyes to the blind; that is, to ſee for them that they may ſuffer no wrong, who are ſimple and of little underſtanding, and know not how to ſpeak for themſelves, and ſuch like alſo are to be underſtood by the lame; they are ſuch as are not able to go by their own ſtrength to this Warfare of contending in Law, as wanting wealth wherewithall to go againſt their mighty Adverſaries, to withſtand them in their violent proceedings againſt them. Herein then *Job* acquited himſelf moſt worthily, in that he by this wiſdome and care, that all ſhould have juſtice done unto them, took their cauſes upon himſelf, ſeeing and going for them by providing; that they might in nothing be wronged: And thus he was not only a freind, but a Father to the poor; For what Father can do more for his Children, then that Prince, who provideth thus for the pooreſt and meaneſt of his Subjects; And in any caſe that was difficult, or when ſin, that was ſecretly committed, was hard to be found out; he ſifted and ſearched out the matter moſt diligently and wiſely, as *Solomon* is ſayd to have done in the caſe of the two Harlots that ſtrove before him. Verſ. 15. Verſ. 16.

I brake the jaws of the Wicked, and pluckt the ſpoile out of his Teeth: Here is a fourth excellent property in a Judge, as to ſhew mercy and to judge for the oppreſſed and Poor, ſo to uſe ſeverity towards wrong doers, making them to reſtore the things which they have wrongfully taken away, for this is to pluck the ſpoil out of their Teeth, wherefore ſuch as contrariwiſe have teeth like ſpears and knifes to make a prey of the poor, under their Dominion, are monſters and not men, and muſt much more look to be proceeded againſt, in greateſt ſeverity; by the great Judge of all the world. Verſ. 17. *Note.* Prov. 30. 14.

Then I ſayd I ſhall dy in my neſt, and multiply my dayes as the Sand. The Sept. for the Sand hath, the *Palme tree*, ſome the Phenix, but the word ſignifieth the ſand, and ſo is every where taken, it is an Hyperbole, it being meant very long and comfortably: Having abounded ſo in the Acts of Juſtice and Charity, for ſo much as God maketh all good promiſes to ſuch, he was perſwaded, that without being exerciſed with ſuch brunts of extream ſufferings, he ſhould after long injoyment of peace and proſperity here, have finally departed out of this life full of riches, dayes, and Honour, as it is ſayd of *David*, that he did; and *Job* himſelf at length is alſo ſayd to have dyed thus, Chap. 4. and of men rich and in proſperity, it is elſe where ſpoken, as making their neſts on high, and this word Neſt implyeth the Phenix, to be meant by the Word חול rendred the ſame, for the Phenix is ſaid to live many years, even five hundred, and then in her neſt to dy by the heat of the Sun kindling a fire therein, wherewith ſhe is burnt to aſhes, and out of her aſhes a long time after cometh another Phenix. Verſ. 18. Obad. 14.

My root was ſpread by the waters, and the Dew lay all night upon my branches. Here *Job* doth further ſet forth his proſperity, by a ſimilitude taken from a Tree planted by the Waters ſide which groweth and fructifieth abundantly, as the Righteous are deſcribed, *Pſ.* 1. Verſ. 19.

My glory was freſh in me, and my bow was renewed in my hand: That is, having lived many years in honour and proſperity, there was no fading or decay hereof, but I was herein like a bay Tree, that is always green. *And my bow was renewed*, That is, my Warlike forces were ſtrong, and rather increaſing then decreaſing, becauſe a bow is an Inſtrument of Warr, ſo it is ſayd of *Joſephs* bow, that it abode in ſtrength. Verſ. 20. Gen. 49. 13.

To me men gave eare, and waited; and kept ſilence at my Counſell: That is, ſuch a gift I had in Oratory, as that my Auditors were held, as it were by the Eares, in great attention to my words, whenſoever I ſpake; as *Luci-* Verſ. 21.

an faith of *Alchides magnus*, and my Counſell was attended to in all ſilence, as an Oracle: And this is a great gift in Kings; gaining them great love and Honour, and therefore ſo laboured for by them all, V. 22. 23. The ſame thing of the Eſtimation, wherein he was for his Eloquence, is further amplyfied by a compariſon taken from the rain, the ſpeeches uttered by him being as gratefull to his Auditors, as the rain to the dry and thirſty ground, ſo *Moſes, Deut.* 32. 2.

Verſ. 24. If I *laughed on them, they beleived it not, and the light of my countenance they caſt not down.* Here *Job* further ſheweth, that all his carriage was ſo grave and reverent, able to awe all his Subjects about him, as that if at any time he laughed upon them, they feared, that it was not becauſe he was well pleaſed with them, but rather in way of deriſion, as being offended at their doings, as zealous *Elijah* laughed at the Prophets of *Baal*, who was wont always to ſpeak terribly againſt ſinners: For the next words, *The light of my countenance they caſt not down*, The Vulgar hath it, *Fell not down to the ground*; But againſt the Heb. verity, and the meaning is, if I did at any time laugh, ſuch an awfull reverence was wrought in them by my ſeverity and gravity, that they did even then carry themſelves reverently towards me, ſo *Vatablus*: Others, they were very carefull, that nothing might be done, whereby of merry I might be made ſad, but ſought by all means to cheriſh this ſigne of complacency in men, as men joying in it, and never accounting it any point of folly in me, as it is in many, according to the ſaying, By much laughter thou mayſt know a Foole. V. 25. *I chose out their way, and ſate cheife, and dwelt as a King in the Army, and as one that comforteth the mourners.* Thus alſo Hebrew: But Vulg. *If I would goe amongſt them, I ſate firſt.* But the meaning is not of his going to them, but appointing them the way wherein they ſhould goe, by giving them good Laws, according to which they ſhould live; for of a Lawgiver and Judge is the cheife ſeate in all Countreys; thus he ſheweth in times of peace, how he had the honour to teach, direct, and rule, then he further addeth that he dwelt as a King in the Army, in time of Warr, ordering all martiall affaires, as he did the civill in time of peace, and how that as a Leader he went before them in every good way, being an example to them, whom they following might doe well. Laſtly, he ſheweth to what end or iſſue he did drive all his doings and ſayings, *Viz.* To the comforting of the mourners; and this ſhould be the ayme of every Magiſtrate, not to preferr and make proud ill deſerving favourites, or to fill his owne Coffers, but comfort ſuch as are ſad and heavy hearted, for the many ſufferings under which they are, by doing them all right, and taking off all their greivances, and hitherto of the literall ſenſe; now becauſe all this is ſayd to be ſpoken by way of Parable, *Verſ.* 1. It ſeemeth, that ſome further matter is herein aimed at, and that, ſaith *Gregory*, is to ſet forth the ſtate of the Church of Chriſt, under the New Teſtament, firſt honourable and much attended to, and abounding with all ſorts of ſpirituall Riches, but afterwards becoming deſpicable by means of Hereticks corrupting the Faith divers wayes, and making it odious and ridiculous, as *Iob* ſets himſelf forth to have been, Chap. 3. To ſhew that *Job* in this Chap. ſetteth forth in his own perſon the proſperity of the Church; at the firſt he ſaith, *As I was in the dayes of my youth, when the ſecret of God was in my Tabernacle*; that is, His Law in my heart to doe it; for in the Tabernacle was the Arke in the ſecret moſt holy place, and in the Arke the Teſtimony, or two Tables of the Law: For then the Church or any faithfull ſoule is in an happy caſe, when ſhee thus hath the Law within her heart and not in her mouth onely, to walke exactly according to it in all things: But contrariwiſe it is a miſery to have the Word of God in open view, but not in ſecret, as it is with Hypocrites, none talke more of it, then they, but how doe they ſet their hearts to live according to it? O what an emptineſſe is there in them in reſpect of this ſecret, even in their ſecret thoughts.

Vatabl. *Per multum riſum poteris cognoſcere ſultum.* *Note.* *The myſtery.* *Gregor.* Verſ. 4. *Note.*

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When I waſhed my ſteps, or feet with butter. If this be underſtood of the feet of Chriſt, as *Job* was a tipe of Chriſt, as was ſhewed at the beginning of this Book, the Preachers of the word are to be underſtood by his feet; becauſe as upon feet he is carried all about the World by them, for which *their ſound*, is ſaid to have gone into all the earth: *And how beautiful are the feet of thoſe, that bring glad tidings of peace*, &c. Their feet be waſheth with butter, when he moveth the hearts of their hearers to offer liberally to their ſuſtenance of their worldly goods: For when due ſtipends are given by hearers to their Preachers, as men after weary labour are refreſhed by waſhing of their feet, ſo after wearineſs by the labour of preaching injoyned, this beneficence of their hearers refreſheth them: Not that they ſhould preach for this end, to be thus refreſhed and nouriſhed, but that being refreſhed they may preach, not that the action of preaching ſhould paſs to the intention of feeding; but that the Miniſtries of ſuſtentation, may ſerve to the profit of preaching: So *Paul* ſaith, That he looked not at the gift, but at the fruit; that is, The grace wrought in the hearers hearts by preaching, making them to yeild ſo fat fruits, and the waſhing of their foot-ſteps thus in butter, then was moſt remarkable; for they brought even all and laid it there in token of their ſuper-abundant grace, and where they ſet footing, there were daily more and more converted, ſo that in all places they tread, as it were, upon fatneſſe, contrary to the manner of theſe times, wherein they are this way far enough from fatneſſe, all places where they come being lean and barren. But if by the feet the hearers be underſtood, as the Apoſtle ſpeaketh both of head and feet, and other members of Chriſts body, the Church then the feet of this body are waſhed in butter, when the Preacher hath reſpect to their weakneſs of underſtanding; and the wounds of their Soules by ſin, that he carefully applieth himſelf to the inlightning and converting of them, as that being turned they are made to abound in all fruitfulneſſe to the great comfort of their Soules, for the Rock flowing out Rivers of oyle, hereby the annointing with the gifts and graces of Chriſt by his ſpirit, is ſet forth: For the Rock ſaith *Paul* was Chriſt.

Verſ. 6.

Pſ. 19. Rom. 10.

Note.

Rom. 12.

When I went out to the Gate, &c. The ſeat which *Job* ſaith here, that he prepared, ſetteth forth the Pulpit, wherein the Preacher teacheth; the young men hiding themſelves, light and vain perſons, that feare reproof for their vanities, who will therefore be as ſeldome ſeen in the Congregation as they can, lying hid in ſome other places, wherein they take more delight, the old men riſing up, and doing reverence are grave and ſober, diſcreet and holy pious perſons, for men are not thus ſpoken of alwaies, that be old, but ſuch as in whom there is wiſedome and gravity, as in the ancient, others although old in yeares, are children; for which we ſometime read of children an hundred yeares old: And to prove this, God ſaid to *Moſes*, when he did bid him chooſe ſuch as he knew to be Elders, in which ſaying he implyed, that they were not ſuch only in reſpect of their old age, for then he needed not to have inſerted thoſe words, for every one knew, who were Elders thus, and it ſhould not have been ſaid; *Such as thou knoweſt to be Elders.* By the young men alſo we may underſtand, Hereticks newly ſprung up in the Church of God; by the old, ſuch as perſevered in the true faith alwaies, the one ſort hid themſelves, not daring to appear, after they were confuted, and a ruling power was in the Church to ſuppreſſe all ſuch, which when it is wanting, every one is bold to ſtand forth and vent his errours; the other ſtood up and did reverence, applauding and reſting in the determinations of the Church: A thing to be conſidered in theſe our daies, wherein the frame of ſuch government being pulled down, there is no end of the multiplying of errours: For their being ſilent and laying their hand upon their mouth, this

Verſ. 7.
Verſ. 8.

Note.

Num. 11. 16.

Note.

this alſo is a further explication of the ſame, Hereticks that are bold to ſpeak and publiſh their errours, when there is no Government, have their mouths ſtopped by the authority hereof. ſo that although for a time they utter hereſies, and ſtand to the maintaining of them: As *Arrius* who held three perſons and three Gods; and *Sabellius* one God and one Perſon, *Mannicheus*, becauſe he found virginity praiſed in the Scripture, condemned marriage, and *Jovinion* findeth marriage allowed to all, deſpiſed virginity; yet theſe their errours being condemned by the Church, they were afterwards ſilent, and they that held with them, durſt ſpeak no more: But it is ſaid only, they laid their hands upon their mouths, their hearts haply being ſtil the ſame, that they were before; but none durſt now any more utter them: And he ſpeakes of Captaines and Nobles, that were made ſilent, becauſe that even arch-Hereticks were put to ſilence, and durſt not ſpeak any more, ſo as they did before.

Verſ. 11. *The eare that heard me bleſſed me, and the eye that ſaw me beare me witneſſe*; That is, The Preacher ſpeaking and teaching the truth, ſuch as beleive ſpeak all good of him, and he ordering his converſation in all things accordingly; they that ſee the unblamableneſſe of his life, and are hereby turned to live likewiſe, give him witneſſe, by becoming ſuch as they ſee him to be; the unbeleivers and wicked ſtil neither bleſſe nor give teſtimony to him, but carry themſelves as enemies both in word and deed: As it is ſaid, *Phil.* 3. 18. That they are enemies to Chriſt, and therefore muſt needs be enemies to his faithful Miniſters; and although they utter not themſelves in words, but herewith bleſſe, yet if their deeds be evil, they are convinced hereby to deny him, and not to give teſtimony to him; and conſequently to deny God, and to be unbeleivers and under damnation: Wherefore let evil ſpeakers of their Preachers, be aſhamed and feare, whatſoever their lives be, and likewiſe evil livers, how ſeemingly good ſoever their ſpeeches be.

Note.

Tit. 16. 1.

Verſ. 12. *Becauſe I delivered the poor that cryed, and the fatherleſſe.* This alſo the Church doth, when the Preacher abſolveth the poor penitent ſinner ſeeking to him, from his ſinnes, according to the authority given him by Chriſt, that ſaid, *Whoſe ſinnes yee forgive, they ſhall be forgiven.* And the fatherleſſe are delivered, when the ſame having before gone with the Prodigal from their heavenly Father, and ſo for the time were as fatherleſſe and helpleſſe children, are now by the preaching of the word, converted and brought home and reconciled unto him: In which termes the Apoſtle ſpeaketh of converſion, for ſuch before were without God, but now of his houſhould.

Ioh. 20. 23. Luk. 15. 2 Cor. 5. 20.

Eph. 2. 12.

Verſ. 13. *The bleſſing of him that was ready to periſh came upon me.* Here he ſtill goeth on in the ſame allegory, for who ſo liveth in ſin, til he is converted, is ready to periſh; there is but a ſtept betwixt him and death for evermore: For every Tree that bringeth not forth good fruit, hath now the Axe laid to the roots thereof, to cut it down, that it may be caſt into the fire: But he that converteth him, delivereth him from death, for *He ſaveth a Soule, and hideth a multitude of ſinnes; and I made the widdows heart to ſing for joy.* Hereby the Widdow, the faithful may be underſtood, who live in this World, as it were in widdow-hood, for what is a widdow but *Relicta*, a woman left behinde of her Husband, when he dieth? So the faithful are ſaid to be left by Chriſts going away from them, when he died, but by preaching his reſurrection and aſcention, and coming again to take them to himſelf, to be alwaies where he is; their hearts are made to rejoyce.

Luk. 3. 7.

Jam. 5 18.

Joh. 14

Verſ. 14. *I put on righteouſneſſe and it clothed me.* That is, All manner of righteouſneſſe, for ſin maketh naked, but righteouſneſs clotheth, ſo that a man, who is righteous in ſome thing, but unrighteous in ſome other, is covered on one part, but naked on the other; and ſo lieth open to the peirc-

ing

ing weapons of his ſpiritual enemies, as if he had no covering on him at all: Thus *James* ſaith, *He that keepeth all the Commandements, and faileth one poynt, is guilty of all.* As if a City be well fenced with wales and gates, but one little door ſtands open, all the fencing profiteth not to defend it, becauſe the ſubtle enemy ſeeing this, entereth it here and deſtroyeth it: As the Phariſee, that faſted and paied tithes duly was well fenced, but only one door ſtood ſtil open to the ruine of his Soule, and that was elation of minde; when he ſaid, I *am not as other men, or as this Publican.* By abſtinence he overcame gluttony and drunkenneſſe, by freely paying tithes of all avarice, but in that he did not herein, *Militare authori, ſed elationi.* That is, Fight for God the author of all good, but that when he had done ſo he might vaunt himſelf, this was his deſtruction, and the ruine of his City. *And judgment as a diadem.* The righteous Governour putteth on judgment, as a Diadem or Crown, when he keepeth Court in his own heart, and conſidereth of the judgment, that he is to give in any caſe by the law of God, which is, *As yee would that men ſhould do to you, ſo do yee to them.* And proceedeth accordingly, not looking herein at any reward upon earth, but in Heaven, as the Crown is for the head, the higheſt part of the body, and not any part downward; of ſuch *Solomon* ſaith, *All his cogitations are judgments.* Things being in his own heart examined, as was before ſaid, before that he proceedeth to give judgment.

Iam. 2. 10.

Luk. 18.

Math. 7. 12.

Prov. 12.

I *was eies to the blinde and feet to the lame*, &c. Of *Jobs* ſpeaking thus of his own good deeds without pride; enough hath been ſaid before, and a famous Preacher of the Goſpel ſet forth by him, did ſpeak alſo of the good things in himſelf, but not out of oſtentation, but for the edification of others; who might learn of him, being thus revealed, which they could not do, if his Goodneſſe had been concealed: Wherefore our Lord ſaith, *Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in Heaven.* Now the order whereby *Job* proceedeth in publiſhing the good which he did, is to be noted; 1. He put on righteouſneſſe, then he was eies to the blinde, *&c.*

Verſ. 15.

Matth. 5. 16.

1. He was good himſelf, and then he did good to others: For whoſoever is not juſt in his dealings, is not accepted of whatſoever he doth by his worldly Goods to others: For a man is more then his Goods; and therefore if he doth not give himſelf to God, what is his giving of his Goods unto him in releiving the poor? How can he be pious in giving to another, that is, By living wickedly impious to himſelf: For it is written; *Thou ſhalt love thy Neighbour as thy ſelf.* And therefore he firſt pittieth himſelf that pittieth his neighbour, as the unjuſt dealer doth not; for how can he be good to him, that is naught to himſelf? Two things muſt neceſſary concur, that we may be accepted of in doing good; the man that giveth and the thing given, both muſt be good; but ſpecially the man, who is much more look'd upon, then the thing given by him: Therefore he that giveth to the needy, but refreineth not from unjuſt dealing, giveth but his worldly Goods to God, and himſelf to ſin, then are the branches and fruits of charity, rightly put out, when they ſpring from the root of juſtice: But what is meant by this; I *was eies to the blinde, and feet to the lame.* The blinde are ſuch, as by reaſon of their ignorance ſee not which way to go; the lame ſuch as ſee the way, but are not able to go in it: Wherefore the Preacher is eies to the blinde, when by his teaching he is inlightened, and feet to the lame; when they that haulted through their natural weakneſſe, are ſtrengthened by being made ſpiritual: For the fleſh is ſaid to be weak, and the Law impoſſible to be kept hereby, becauſe weak: And of the Jews haulting, the Apoſtle ſpeaketh in his Epiſtle to them: *Leaſt that which is lame be turned out of the way.* He doth then allegorically denote two ſorts of people here, the Gentile that

Note.

Rom. 8. 3.
Heb. 12. 13.

that was blind, and the Jew that was lame; to the one of which the Church is Eyes, when they be inlightned, to the other feet, when by her teaching, they are made to come into the unity of the same true faith, and whereas the Jew went before, but as it were upon one foot only, *viz.* The Law and old Testament, now the other is added also, *viz.* The Gospel, that going upon both, he might be lame no more.

Note. I *was a Father to the poor*, He sayth not a Benefactor or a freind, but a Father; to intimate, that he looked upon them with a paternall affection as upon his own Children: For some give to the poor, but are not as Fathers to them in love; but fearing the censure of the great Judge at the last, they are moved to excercise charity towards them, but is he as he ought to be, that releiveth the poor, when he doth it more out of love then out of fear: For if this love be wanting, if I give all my Goods to the poor it is nothing: To apply this to the Church or Preacher, he is a Father to the poor in spirit, when he comforteth them out of greatest good will by telling them, that

Math. 5. theirs is the Kingdome of Heaven, as Christ teacheth. *And the cause that I understood not, I diligently searched out*: Here is another point of goodness, *viz.* for a Judge to inquire diligently, to inquire into cases before that he judgeth, that his proceeding may not be temerity but Justice; for to what end else did the great Judge say, that he would go down and see whether the wickedness of *Sodom* were so great, as he had heard, when as all things as well far of as neer are naked, and manifest in his sight; but to teach Kings and Judges to take pains, to finde out the truth in all things, so that here are al good things to be done towards men put together. 1. Justice. 2. Judgment. 3. Charity. 4. Paternall affection. 5. Pains taking to judge and determine aright, which must be in every Ruler. The

Note. last of which, *viz.* Searching out matters which he understandeth not, the Rulers of these times had need to think upon, who have undertaken to judge and determine about Church Government, which is a thing not to be

Mal. 2. 7. understood by them, but by inquiring of the Preist, whereby not one or some few whom they think good to choose are meant, but the whole body of the Ministry, of which all that desire to dispute about this point, are to be licensed to come, that upon hearing of the most eminent for learning, the Rulers may be able to determine, and settle this business aright, and this would be both a discharge of Conscience, and well satisfying to all good men, whereas the way that is now gone is unsatisfying to thousands.

Ver. 17. *I brake the jaws of the Wicked, and pluckt the spoile out of his Teeth*: This the Preacher doth when he converteth Souls, for the jawes of the Devill are now, as it were broken; and the Souls that were his prey, pluckt away, as the Lamb pluckt by *David* out of the mouth of the Lion, for to a Lion is

1 Pet. 5. 8. the Devill compared: *Who goeth about like a roaring Lion, seeking whom he may devour.*

Ver. 18. *Then I said, I shall dye in my nest*, &c. The nest is a place of Rest, where young birds are fed and brooded by their Dammes, and therefore by it may be set forth the state of the Faithfull; who although they have trouble in the world, yet they have peace with God, and rest through Faith, and Joy in tribulation; as knowing, that they are under the feathers of the Almighty; and Christ, who as an head is ready to brood all those under his Wings, whom he gathereth to him, by converting them to his Faith.

Rom. 5. Psal. 91. Matth. 23.

Vers. 19. *My root was spread out by the Waters*, &c. The Root is an occult and hidden thing, and therefore denoteth the Heart, the waters are instructions coming as Waters from Heaven, when the Heart then secretly receiveth and meditateth upon these instructions, the Root is spread out by the Waters, *And the dew fell upon my Harvest*: So the vulgar, the Dew is Gods Grace, the Harvest the good corn growing ripe that it may be cut down, and brought into Gods Barn, the Kingdome of Heaven. *For by Grace*, saith

Paul,

Paul, *I am that I am, and his grace was not in vain in me, for I laboured more then they all*, The Dew then is upon the Corn to be reaped in harveſt, when by Grace the ſeed ſown in the Heart groweth dayly and cometh up in labouring in the work of God abundantly: For the word קציר here uſed, it ſignifieth both *Meſſis* and *Ramus*. 1 Cor. 15.

My glory was freſh or renewed in me, and my bow was renewed in my hand. Verſ. 20.
Then is the Glory of the Faithfull renewed, when the old man being put off, the new is put on, which is righteouſneſs and holineſs, and by the bow here may be underſtood the word of God in the hand of the Preacher, whereby he ſhooteth and peirceth the Hearts of his Hearers with ſorrow for their ſinnes. For according to this it is ſayd, *He hath bent his bow and prepared his arrowes*, in the miſticall ſenſe; and again, *with bow and arrows they ſhall go up thither*. Eph. 4. 24. Pſa 7. Iſa. 7.

To me men gave eare, &c. Here the attention of the faithfull, not of Hereticks, to the preacher of the truth is ſet forth. Verſ. 21.

After my words they ſpake not again: For this is the property of good hearers to reſt in the truth taught, and not to carp or cavill at it, *And my ſpeech dropped upon them*, That is, was ſo moderated, as that it flowed not down faſter then they were capable of it to profit thereby, but herein reſpect was had to the Edification to the weakeſt in underſtanding, both for the matter and manner of ſpeaking: A thing to be noted by all Preachers that ſpeak either in ſo high a ſtrain or of ſuch deep matters, or in ſuch a running manner, and ſtand ſo long, that they weary their auditors, and edify them little or nothing. Verſ. 22. *Note.*

They waited for my words as for rain, &c. An excellent and neceſſary property of an hearer, to be even as the thirſty ground, coming with a longing deſire after the word preached, through the need that he findeth himſelf to have thereof, and the delight which he taketh therein. Verſ. 23.

If I laughed on them they beleeved it not, and the light of my countenance they caſt not down. The Preacher is ſayd to laugh or ſmile upon the people, when he is not alwayes ſeverely reprooving them for their ſinnes, but together with ſeverity mingleth lenity, for if he be all lenity and pleaſantneſs amongſt them he ſhal be deſpiſed, if all ſeverity he ſhall be hated: he muſt therefore ſo laugh that he may not be deſpiſed, but feared, and be ſo ſevere that he may not be hated but loved, and therefore all his carriage muſt be moderate and grave, which if it be ſo, when he is gentle and merry amongſt them, they will not think it to come from lenity or vanity to deſpiſe, but reverence him ſtill, and ſo they ſhall not caſt down the light of his countenance by counting him ridiculous and vain, which if he be profuſely given to laughter, they will be ready to do. Verſ. 24.

I choſe out their way and ſate cheife, and as a King in the Army, as one that comforteth the Mourners: Here both the ſeverity and lenity of a Ruler in the Church are further ſet forth; ſeverity, in that he ſaith, *As King in the Army*, and Lenity in that he comforted the mourners: To ſhew both which in the Church, there was in the Ark a rod, and a pot of Manna; a Rod to chaſtiſe ſinners, and Manna to refreſh the penitent, and the good Samaritane miniſtred to him that was wounded, Wine and Oyl, wine to waſh and with ſmart to cleanſe out the Corrupt bloud, and Oyle to heal, and *Moſes* doth expreſſe abundance of love to the people of *Iſrael*, having ſinned by Idolatry, when he ſtood before God to plead for them; when he ſayd, pardon them; if not, blot me out of thy book, and yet when he came amongſt them, the ſeverity of a King in an Army ſtirring up the Levites to ſlay the Idolaters: And to this tendeth the ſaying of *David: Thy Rod and thy ſtaffe comfort me.* Whereunto we may add *Samuel* calling for thunder, and then praying for the people: For that Preachers have their Armies, ſee 2 *Cor.* 10. 4. *The weapons of our warfare are mighty.* Verſ. 25. Pſ. 23.

CHAP. XXX.

HAving ſpoken of his good Deeds in the former Chapter, and none of them who were ſet upon calumniating him, ſpeaking any thing by way of contradiction it is manifeſt, that they could not; but *Job* was ſuch an one as hath been ſayd: Whence note, how full of virtue and goodneſs he was, to the ſhame of Chriſtian-Rulers and Governours, that have few or none of theſe good qualities in them, but the contrary; yet he had neither the Law of *Moſes* to inſtruct him, nor the precepts of the Goſpell to direct him, but only the light of nature, the Law written in his heart, as *Ferus* ſaith, although I do not herein ſubſcribe unto him, becauſe by many things which he ſpeaketh, he ſeemeth to be indued with a ſupernaturall light, God revealing things unto him, and if he came of *Abraham*, as is ſuppoſed, he might receive many divine inſtructions from him: but if ſo, Rulers and others ought to propound him to themſelves, as their pattern, as one ſet up by God thus to ſpeak, and thus to do, from his youth upward.

Note.

Ferus.

Verſ. 1. *But now they that are younger then* I, *have me in deriſion, whoſe Fathers* I *would have diſdained to ſet with the Dogs of my flock.* Here the great alteration which befell *Job*, is ſet forth in reſpect of theſe worldly things; ſo that in his example as in a glaſs, we may ſee the immutability and inconſtancy of all wordly things, not to ſet our hearts upon, but counting them vanities, to ſeek after things ſolid and permanent, ſuch as is the Kingdome of Heaven and the riches thereof: In ſetting forth this great alteration, he beginneth with young mens deriding him; contrary to that which they had done before in fearing and hiding themſelves at his coming forth: But what meaneth he by ſaying, that he diſdained to ſet their Fathers with the dogs of his flocks? For he had before ſpoken of himſelf as not diſdaining, but being a Father to the Pooreſt: *Chriſoſt.* ſaith, that ſuch as had many flocks, kept Dogs for their greater ſafegard, through the coming of Wild beaſt upon them, and appointed ſome over them to provide meat for them and to feed them, which was as baſe an office as could be; But the Fathers of theſe Deriders were ſo vilely qualified, that he diſdained to appoint ſuch to any Office about his things, whereby they might have a living with his dogs, as the prodigall Son with the Swine, not for their poverty ſo much as for their vile and baſe conditions, and their being affected with nothing but external things, and being void of all fear of God, and compaſſion towards men in miſery, ready rather through ſcoffing at them, to aggravate it, then to eaſe it; which maketh any ſoul abominable to God, and to all good men. This is morally applyed by *Gregory* to Hereticks deriding ſuch as cleave to the truth, if they come to have any pre-eminence through the favour of worldly Rulers; and he ſaith, I *diſdained to ſet them with the dogs of my flock*: That is, the Church diſdaineth to number them being dead amongſt Saints departed, who are called dogs of the flock, becauſe by their preaching of the truth they ſcared away wolves and foxes, that is, ſpiritual Enemies from the ſheep of Chriſt; for even they would be taken to be Defenders of theſe ſheep, and ſomtime purchaſe fame to themſelves by preaching Chriſt and doing miracles, for which it is ſayd, many ſhall come in that day and ſay, *We have propheſied in thy name, and caſt out devills*, &c. But theſe things prove them not Saints, but their not thinking rightly of God and his Doctrine, and their want of Love to their Brethren, and quarrelling and perſecuting them, prove them wicked Hereticks and unworthy to be numbred amongſt faithfull Paſtors, whatſoever wonders they do. For when Chriſt would give a ſign of ſuch as are his Diſciples, he gave not this

Note.

Math. 6.

Chriſoſt.

Gregory.

Math. 7. 21.

for

for a ſign, hereby ſhall men know that yee are my Diſciples, if yee work miracles, or ſpeak with the tongues of men and Angels; but if yee love one another of thoſe that are in the prophetical office, but teach not, we read in the Prophets by this name of Doggs, *They are all dumb Doggs*, And therefore zealous and painful Preachers without any diſgrace may be ſet forth under the name of Doggs of the flock, in the ſenſe before ſpoken of. And they are ſaid to be young, that are Hereticks in compariſon of the Church, becauſe they came out and had their birth, as it were, from the Church, according to that; *They came out from us, becauſe they were not of us.* And all theſe things do notoriouſly agree to Papiſts, they and their Fathers, the moſt arch Hereticks are younger then the evangelical Church, having their beginning in after times; no man at the firſt being called *Papa*, ſignifying Father, becauſe it was forbidden, but all Paſtors were Brethren: Again, great auſterity of life do ſome of them ſhew, and are eloquent enough, and ſome miracles have haply ſometimes been done by them, though not ſo many as they boaſt of: But they think not rightly of God, in reſpect of his free grace, and the impoſſibility, and unlawfulneſſe of repreſenting him by an Image, nor of Chriſt being our only Mediator and Advocate, and they are in continual hoſtility againſt ſuch, as reform from their errours, and therefore the beſt of them are moſt unworthy, and ſhall not be numbered amongſt the Doggs of Chriſt flock, but contempteouſly turned out from having any ſhare in the Heavenly Manna, wherewith they ſhall be fed in the Kingdome of Heaven: And whatſoever they brag of their antiquity, is meer vanity, for they are but younger in compariſon of the true Church of God; and therefore it followeth. *Whereunto might the ſtrength of their hands profit me, in whom old age was periſhed.* The vulg. *The virtue of whoſe hands was to me as nothing, and they were thought unworthy of life.* Expounded by *Gregory*, of their foreſa d excellencies, being by the Cuhrch deſpiſed and counted as nothing: But the *Hebr.* and *N. Tran.* are all one, the ſenſe yet being the ſame, the old age, which theſe Hereticks boaſt of, that is, antiquity failing them, if it be well looked into: Some render the word כלה ſometime abundance, but it properly ſignifieth perfection, and ſo may well be taken for a perfect and good old age; this periſheth from the wicked, when they never attain unto it, according to the letter: And in ſpeaking of their ſtrength not profiting him, in this ſenſe *Job* meaneth, that they were a ſluggiſh and ſloathful kinde of people, for which he cared not for imploying them about any matter.

Joh. 13.

1 Ioh. 2.

Note.

Math. 23.

Verſ. 2.

For want and famine they were ſolitary, fleeing into the wilderneſſe, in former time deſolate and waſt. From whence to *Verſ.* 8. Is a deſcription of men for their evil qualities, expoſed to all manner of miſery and want, living more like wilde Aſſes then men; and in thus deſcribing them, he uſed ſo many words, to declare the moſt low, into which he was now fallen, to be a ſcorn and deriſion to ſuch: For the literal ſenſe, nothing needeth explication, for the typical, if Hereticks be by theſe men figured out, they are ſpoken of as being in want and famine; becauſe that although they read and ſtudy about things pertaining to God and religion, yet they are things beyond their reach, or frivolous, whereof no benefit or food cometh to their Soules, and for their going into deſolate places, they not being to teach in Churches, withdraw themſelves into Wilderneſſes, and deſert places, where they may be in ſecret; having ſome whom they ſend out to call Diſciples to them: For according to this our Lord ſpeaketh of falſe Chriſts and falſe Prophets, ſaith, *If they ſay he is in the wilderneſſe, beleive it not.* For their eating of hearbs and the barks of Trees, *Verſ.* 4. This the teachers of errours do, becauſe they practice things commanded that be of leaſt moment, but things more weighty commanded by the Law of God, they neglect to do: For this is call-

Verſ. 3.

Gregor.

Verſ. 4.

Math. 23. ed by Chriſt, a tithing of Mint and Comin and Anniſſeed, which are but hearbs bearing ſeed: For barks of Trees, this ſetteth forth the outſide of the letter, which they gnaw only upon, but peirce not into the trne meaning, from whence they may get ſuſtenance indeed, which is in part alſo verified in Papiſts, that do the leaſt things, obſerving mens traditions, but neglect the greater, being towards adulteries, cruelties to Soules and Bodies moſt licentious, and taking the word at the letter there, where being ſo taken it profiteth not, *Viz.* In theſe words; *Take eate, this is my Body; for the fleſh profiteth nothing.* And in part in our Sectaries who go to ſolitary places to teach, and through their ſhallowneſſe can peirce no further then the bark or outſide, as in the point of ſeperating, becauſe it is ſaid, *Seperate and come from amongſt them*, and in the point of Pædobaptiſme, becauſe it is ſaid, *Go teach and baptize.* Thus *Gregory* following the *Vulg. Tran.* And herein the next words are, *They eate the roots of Juniper.* Although in *N. Tran. They cut down mallowes by the thornes, and cut up the roots of Juniper.* But their cutting in their hunger-ſtarved eſtate is to eate them, and therefore it cometh all to one, and hereby is meant their aiming at worldly gain, through the covetouſneſſe of their hearts, as all Hereticks do; for which a root is here ſpoken of, and covetouſneſſe is ſaid to be the root of all evil, and the root of Juniper, becauſe the branches that come from this root are pricky; and what are the ſinnes into which they hereby fall, but as pricks cauſing great vexation and ſorrow? for which it is ſaid, *They that will be rich, fall into many noyſome and fooliſh luſts.* And this may be taken as a note of hereticks, whether Papiſts or Sectaries amongſt us; the root, out of which their pricking branches ſpring, is covetouſneſſe; as will plainly appear to every one, that looketh into the iſſue, to which they drive all their teaching, the Papiſts their doctrines of Purgatory, praying for the dead, the merit of good works, the ſupremacy and power to grant indulgences, *&c*, the new Sectaries, who are for gathering Churches, conſiſting of the rich and wealthy, that their gain may be the greater.

Math. 26. John. 6.

1. Tim. 6. 9.

Verſ. 5. *They were driven forth from amongſt men, they cried after them as after a theef.* Vulg. *Who taking theſe things out of the valleys, when they had found all did run to them with crying.* The word rendred, *From amongſt men*, Hebr. is גו *The midſt*, this the Vulg. Tran. taking for the middle betwixt two Mountaines, rendreth it Valley, N. Tran. *The midſt of men*; but how can this agree with the premiſes, wherein it is ſaid, That they were in deſert places, that did this; yet the word גרשו ſignifieth expelling, and if it be rendred ſo, how can the rendring taking be juſtified? The ſame word alſo ſignifieth *Tollere, to take:* But for the laſt clauſe, no reſpect is had to the Original by the Vulg. In regard of the proper meaning of the words, which are as in N. Tran. but to the ſenſe fitted to the words before going: But take me theſe words as they are; *They cried after it*, or upon the finding of it, *As a Theef:* For the word is עליו upon him or it: And therefore may be referred to the thing taken; read we then the whole Verſe thus; *They took from the valley, they cried upon it as a theef.* That is, Theſe hungerſtarved baſe men, little differing from Beaſts, take their food before ſpoken of from valleis in the Wilderneſſe, where if they finde any little food of Hearbs or Roots, they ſhout for joy; as a Theef robbing upon the way, for the booty or prey gotten by him, for ſo the word יריש ſignifieth: Hereby then is ſet forth, the extream want, wherein theſe miſcreants, of whom *Job* complaineth, were, who yet now inſulted over him in his want: And for Hereticks figured out by them, the meaning is, That they, if they can finde any ſentence in Scripture that ſeemeth to make for them, for this they exult, and utter themſelves accordingly, by exulting clamours, as if they had gotten the day: And by a Valley is the Scripture ſet forth, becauſe as a place, water cauſing

Note.

ſing fructification in the faithfull, that by meditation, are planted by them.

To *dwell in the clifts of the Valleis*, &c. The Vulg. *They dwel in the deſarts of the Brooks, in the caves of the earth. Vel ſuper gloriam.* That is, *A ſlippery place of a diſcent.* Hebr. *In the fracture of Brooks, to inhabite the holes of the duſt, and the Rocks*; for the word is כפ'ם *Rocks*, from whence cometh the word *Cephas, a Stone*, which was given to *Peter* for a name. Having ſhewed the miſerable caſe of theſe deriders, in reſpect of their food; now he ſheweth it further in reſpect of their habitation, which was as baſe and harſh as their food; and if this be applied to Hereticks, they dewl in the ruptures of torrents or Brooks, or forſaken places thereof, becauſe the things which godly Teachers leave and vilely account of in compariſon, that is, Worldly things, upon them their hearts be fixed, as was partly touched before; for by the brooks of water may fruitfull Teachers be well ſet forth, becauſe by their teaching they water, and make men fruithfull as brooks by their overflowing the Ground. And they dwell in the holes of the duſt or Earth, becauſe they act many foul wickedneſſes in ſecret, ſeeking thus to hide them from the Eyes of men, and upon ſteep rocks, from whence upon the ſlipping of one foot, they fall down to the bottome and periſh. For thus wicked Hereticks in ſecret do many ſhamefull things, as *Jude* ſpeaketh; and both they, and ſuch as beleive their lies, fall into damnation at the laſt, as *Paul* teacheth.

Verſ. 6.

Joh. 1.

2 Theſ. 2. 8.

Under the buſhes they brayed. and under the nettles they were gathered together. Vulg. *Who rejoyced in theſe things, and counted it a delight to be under thorns.* But N. Tranſlat. agreeth beſt to the Hebrew words, only for nettles we may put thiſtles, and for braying, tumultuating or making a clamour, but by this noiſe made by them, their expreſſing of their joy is meant, in ſuch poor fare, and to be under buſhes in ſtead of better ſhelter, which is the caſe of every Vagabond: If we apply it to wicked Hereticks, they may be ſayd with joy to be together under Thorns or Thiſtles, becauſe worldly Goods and honour, which they ſeek after, are not without pricks of cares and fears mixed with their joy taken herein. For whoſoever, is mancipated to the world is like unto an Heifer uſed to the treading out of the Corn, which cometh willingly to this work and labour, for the love of the Corn from day to day. So it is ſayd of *Epharim*, that he was *like to an heifer that treadeth out the corn*, As the Iſraelites that loathed Manna, and preferred the Onions of *Egypt*, for what is this, but ſleighting of ſpirituall things, to go willingly about the getting of ſuch things as afterwards cauſe many Tears, as the Onyon bringeth water from the Eyes, for ſo ſhall worldly Goods unjuſtly gotten, or cheifly beloved, do to wordlings in the End, when through gaining the World they looſe their Soules, as *Eſau* wept and cryed when he ſaw, that for the meſſe of pottage ſo greatly Preferred by him, he loſt the bleſſing.

Verſ. 7.

Note.

Hoſ. 10

Note.

They were Children of fooles, yea of baſe men; and viler then the earthy: vulg. *In terra penitus non parentes*, but I think it ſhould be, *Patentes, not appearing upon earth*, That is, ſo low and baſe as the word נכא ſignifieth, as if hidden and obſcured within the earth, but upon it no way conſpicuous: ſome ſaith *Gregory*, are as fools, but noble, as the humble, who are content to be counted fools, by that fooliſhneſs which is called the fooliſhneſs of God, yet wiſer then the wiſdome of men, in that they deny all humane wiſedome, and forſake all things for Gods ſake, for ſuch are the ſons of God, and ſhall be as Judges at the laſt day ſitting upon Thrones with his Son: But others are fools and baſe alſo, that be worldly wiſe, for ſuch nobility is baſenes, as of thoſe that ly obſcurely under the Earth, having no more name upon it for ever; for they only appear upon earth that ſhew the inward virtue of their minds by their outward good doings, they appear not that do not.

Verſ. 8.

Gregory.
1 Cor. 1.

But now I am their ſong and by word, they abhor me, they flee far from me

Verſ. 9.

Verſ. 10. *me, and ſpare not to ſpit in my face.* Having thus deſcribed thoſe his Deriders, now he proceedeth to ſhew the diſgraces, by them done unto him; wherein there is nothing, that needeth Expoſition, but only by ſpitting in his face, he meaneth, by diſgracefull words; their ſpitting out of their venome againſt him: for ſo in affliction the wicked are ready always to calumniate the Righteous as Hypocrites, and now ſhewed to be without all true piety, what ſhew ſoever they made of Righteouſneſſe and Holineſſe.

Ver. 11. *Becauſe thou haſt looſed my cord, and afflicted me, they have looſed the bridle before me.* The vulg. *He hath opened his quiver and afflicted me, and hath put a bridle in my mouth.* Hebr. *My cord is looſed, and he afflicteth me, and they take away the bridle from my face.* But whether it be rendred Cord or Quiver, this is to the ſame Effect, the meaning being, that the cauſe of theſe baſe mens inſolencies againſt him, was, that God at this time ſhewed himſelf to be as an Enemy to him, not ſparing to let the Arrows of his diſpleaſure to flee at him, and peirce him fore, of which he complaineth, Chap. 5. 4. Some by the looſing of his Cord, underſtand that whereby men were before time held and kept as it were by a cord from ſuch irreverence and contempt: But I prefer the former which is *Gregories*, who ſaith, the quiver

Vatabl.

Gregor. keepeth the Arrows in ſecret till they be pulled out, and therefore, *Job* ſpeaketh hereof as hereby pointing at the ſecrecy of Gods Judgments, till he bringeth them forth, no man knowing before what he hath gainſt him; or to what end he ſmiteth him, till that he in time be pleaſed to reveal it: *They take away the bridle,* That is, whereby I ſhould be kept in, and made to refrain from ſpeaking ought againſt God through impatience, for theſe their inſolencies cauſed by my ſufferings, make me to break out in my ſpeech more then I ſhould do, ſo am I vexed hereby of this Bridle *David* ſpeaketh

Pſ. 39. ſaying, I *did hold my mouth in as by a bit or bridle:* or by taking away the bridle, underſtand theawe in which they formerly ſtood being in his preſence but now it was taken away ort caſt off.

Verſ. 12. *Upon my right hand riſe the Youth, they puſh away my feet, and they raiſe up againſt me the waies of their deſtruction.* Vulg. *At the right hand of the Eaſt my calamities forthwith aroſe:* & the word פרח ſignifieth to ariſe or flouriſh, & from riſing the Eaſt called *Oriens* hath the name, and youth or Childhood from a flower coming of this word. But for *Calamities aroſe*, Hebr. is nothing, but *they aroſe, upon the right hand of the riſing they aroſe,* That is,

Gregory. ſaith *Gregor.* Even from the people of God, who are ſet forth by the right hand calamities and ſufferings came to Chriſt, meant by the Eaſt; as the Prophets ſometime call him, for from whom came his ſufferings, but from the Jews, and he is the Son of Righteouſneſſe ariſing in the Eaſt, and his

Mal. 4. Star was ſeen in the Eaſt. *They puſh away my feet.* By feet, if we underſtand the inferiour ſort of Chriſtians who are as the feet of Chriſts Body the Church; in ſaying thus he meaneth in the perſon of Chriſt, they, that is, the Jews partly through ſubtile perſwaſions, and partly through fear, drive many of theſe weak ones away from me, as they did when they made them, who a little before had cryed to him *Hoſanna,* to cry out, *Crucifie him,* but then they brought them into the ways of their deſtruction, that they might all periſh together as many thouſands of the Jews did by the hands of the Romans, and before and after divers ways, and that not only bodily, but eternally through the ſame unbeleif, wherein they were all bound up together even to this time.

Verſ. 13. *They marr my path, they ſet forward my calamity, they have no helper.* Vulg. *They have ſcattered my goings, they have wrought treacherouſly, and prevailed, and there was none to help.* But Hebr. it is, *There was no helper to them.* And treachery ſpoken of in the *Vulg.* there is no word *Hebr.* but it is inſerted, and of the Tranſlators own head; for the ſenſe, it is, That they, *Jobs* baſe enemies before ſpoken of, put him to ſhame, and confound-

ed

ed him ſo by their inſolencies, that he knew not which way to take; and in ſaying, They had no helper, he meaneth as he ſaid before, they were miſerably poor, and deſtitute of all worldly comforts, and bleſſings, wherby they ſhould take ſuch courage unto them, thus to triumph over him in miſery, thus alſo *Vatablus*; yet ſome expound it thus; They need no help, they are ſtrong enough of themſelves to this: Some thus, They have none advantage or benefit hereby, but contrariwiſe it ſhall at length, redound to their own hurt, for ſo all the evil done by the wicked to the righteous, ſhall finally work to their greater and more juſt condemnation: According to that of the Apoſtle: *Be terrified in nothing by your adverſaries, which to them is a cauſe of deſtruction, to you of ſalvation.*

Vatablus.

Note.

Phil. 1. 28.

They came upon me as a wide breaking in of waters, in the deſolation they rolled themſelves upon me. Here are two ſimilitudes, whereby *Job* ſetteth forth how violently and ſwiftly his deſpiſers, before ſpoken of, came upon him; how violently by a great flood of waters, how ſwiftly by wheels, that run down an hill upon ſuch as are below over them and cruſhing them: Such a breach, ſaith *Gregory*, is made by all manner of ſin flowing over in the Church, when the wall of Diſcipline and Government is pulled down, *Verſ.* 15. He hath another ſimilitude taken from the winde, whereby his ſafty *paſſeth away as a clond:* For all grace wherein ſalvation lieth, is ſoon blown away, and the Church cometh to nothing, where it is thus, but is turned into a company of Sectaries, carried away by divers damnable errours, to perdition.

Verſ. 14.

Gregor.

Note.

Verſ. 15.

And now my Soule is powred out upon me, &c. Having ſet forth his miſery, by the things which he ſuffered at the hands of men; now *Job* proceedeth further aggravating them, by ſhewing, that within his own Soule and heart, he had alſo great perplexity, in regard of his bodily life, ſo much weakened, and his diſconſolate eſtate to God-ward, who ſeemed no other ſometimes to him, but as a cruel enemy, as *Verſ.* 21.

Verſ. 16.

From his Soule melting and affected with intollerable trouble, he proceedeth *Verſ.* 17. To his bones and ſinews, complaying of their being peirced and taking no reſt in the night; of like things to which he ſpake before.

Verſ. 17.

By the great force of my diſeaſe, my garment is changed, it bindeth me about, as the coller of my coate. By his garment here, his fleſh and skin is to be underſtood, which was ſo waſted and ſhrunk, that he was hereby girt up as it were about his throat, and made almoſt unable to ſpeak. Allegorically the Garment ſetteth forth, the Church, or Congregation of beleivers, many of whom through perſecution were changed, turning from the faith to Judaiſme or Idolitry, and their Teachers almoſt throtled by their enemies indeavouring to keep them from ſpeaking any more in the name of Jeſus: For of theſe it is ſaid, *Thou ſhalt be clothed with all theſe as with an ornament.* In ſpeaking of Chriſt, whoſe tipe *Job* was.

Verſ. 18.

Gregor.

Act. 4.

Iſa. 49.

He hath caſt me into the mire, and I am become like duſt and aſhes. That is, According to the allegory, I am in my members, that will not be changed, vilely accounted of as the very mire and duſt and aſhes troden under foot: For ſo the Apoſtle *Paul* ſaith, *We are made as the filth of the World, and the offcouring of all things.*

Verſ. 19.

1 Cor. 4. 13.

Thou art cruell to me, &c. Here he ſpeaketh of God as cruel, becauſe he ſhewed him no pitty, although he ſuffered ſuch greivous things, ſo *Jeremiah* 6. 23. 50. 42. It is ſaid, *Cruel and not mercifull.* But how could he ſay, that God was turned or changed to be cruell to him? For ſo it is, *Hebr.* and in *Vulger Lat.* When as there is with him no variableneſſe or ſhaddow of change, it is to be underſtood, that *Job* herein ſpake, as God ſeemed now unto him, his dealings towards him being ſo greatly altered as they were, before multiplying all bleſſings upon him, now all

Verſ. 21.

Iam. 1. 17.

ſorts

ſorts of miſeries, for to ſpeak properly, God never changeth, but is alwaies the ſame; and when he is ſaid to repent, it is ſo ſayd for mens repenting,
Ier. 18. 10. whereupon he doth not what he threatned, or promiſed; for even theſe his variable doings at ſundry times, are all by him appointed before from eternity, and they are but effects of the changes in us to evill or good.

Verſ. 22. *Thou lifteſt me up to the winde, and cauſeſt me to ride upon it, and diſſolveſt my ſubſtance.* Here *Job* further aggravateth his miſery, by comparing what he was now, with that which he had been formerly, then moſt high lifted up, for riding is often put for elevation in this World, and God is ſaid to come upon the wings of the winds, but now as low brought down: For he looked now for nothing but death, as *Verſ.* 23. 24.

Verſ. 24. *Howbeit he will not ſtretch out his hand to the grave, although they cry in his deſtruction.* Vulg. *But thou doſt not put forth thy hand to my conſumption, although they fall, thou wilt ſave them.* But thus it differeth far from the Hebrew, which is neither according to N. Tran. nor to it: For to render it word for word, it is, *Alſo he will not ſend out his hand or prayer, if at his contrition there be a cry to them.* For שׁ ſignifieth prayer, as well as a Tomb or Grave, but For this word להן rendred *to them*, it is to be noted, that it is a feminine, and the meaning is, of avoyding death before ſpoken of, I have no hope, for I cannot by prayer prevail with him, to ſend out his helping hand, to pluck me out of theſe dangers, neither ſhall any others have help, if when he ſmiteth, they ſhall woman-like cry out through impatience, and not patiently beare that which he laieth upon them: They that follow the *Vulger Lat.* are generally for this ſenſe, although God afflicteth his faithfull Servants to extreamity, yet it ſhal not finally be to their deſtruction but ſalvation.

Verſ. 25. *Did not I weep for him that was in trouble.* Here *Job* addeth one thing more, which made him marvel, that God did not yet commiſerate him, *Viz.* The compaſſion that he had in his proſperity towards the miſerable,
Matth. 7. for what meaſure a man meteth to others, ſhall be meaſured to him again;
Matth. 5. *And the mercifull ſhall obtain mercy*: Thus did *David*; and of *Gordianus* an Emperour one writeth, that he would weep at the beating of a boy at ſchool: For this tenderneſſe of heart *Job* expected, that he ſhould likewiſe have been pitied now, but others uſed him clean contrariwiſe, as is ſaid, *Verſ.* 26.

Verſ. 27. *My bowels boyled and reſted not, the daies of affliction prevented me.* *Gregory* expounding this of the Church, whoſe bowels of compaſſion are moved towards his Children, that falling into ſin, are indangerd in reſpect of their Soules for ever: But the plain meaning is, through extream pain I had, as it were, an hot boyling within me, which extreamly tormented me, and that without ceaſing, a torment next unto that in Hell fire, and therefore intollerable.

Verſ. 28. *I went mourning without the Sun, I ſtood up and cried in the Congregation.* The vulg. *Without favour or heat, through paſſion.* That is, Silently, as bewailing my own death at hand, not ſeeing that any others were likely to do this funeral office to me: The word חמה here uſed may be derived either from חמם to heat, or from חמר whence חמה fury or wrath cometh; if it be rendred by fury, he hereby ſheweth his quiet bearing of Gods judgments, leaſt by being impatient and vexing hereat he ſhould incur his diſpleaſure more: A good example by us all, to be followed in our ſufferings. If by the Sun which is light and makes the day, but when it is away, it is night, he meaneth, in the night, having no reſpite from his ſorrow day or night, *Without fury I cryed in the congregation.* For ſo *Gregory* readeth it, dividing theſe words *without fury*, from thoſe that went before, and putting them to theſe, *I cryed*, &c. giving this for the ſenſe, I in my proſperity went mourning to ſee the wickedneſſe of men under my

my dominion, and when I ſpake and reproved theſe in the Congregation, I did it without fury, in great patience and moderation: And I ſee nothing in the Text againſt this reading, and if his bowels boyling, ſpoken of, *Verſ.* 27. Set forth his compaſſion towards Sinners, all will well agree being ſo taken; but becauſe all this followeth after the evil that came to him for good, *Verſ.* 26. It is rather to be taken, as a continuation of his expreſſions of miſery, for his crying in the Congregation, the meaning of this may be gathered, *Verſ.* 9. where he ſaith; That he was a *Brother to the Dragons and young Owles.* Who make a dolefull noyſe, he being one, as it were of their company, cryed likewiſe, for the ſorrow of my heart. Verſ. 29.

My ſkin is black upon me, my bones are burnt with heat, my harp is turned to mourning. His extream torments, are here yet more ſet forth, as it were by fire: *Gregory* will have the falling away of many, in the time of Antichriſt, ſet forth through the heat of his perſecution, thus becoming as black and blaſted; and by bones the ſtronger Chriſtians, and by fleſh or skin the weaker, whereat all expreſſions of joy by muſicall inſtruments ſhall ceaſe in the Church, all that ſtand ſtill being filled with ſorrow and heavineſſe. Verſ. 30. *Gregory.*

CHAP. XXXI.

I *Have made a Covenant with mine eies, why then ſhould* I *look upon a maid?* The beginning of fleſhly concupiſcence is in the eyes, and the ſeeing thereof, and other outward ſenſes; for hereby as by windows, evil concupiſcence of all ſorts is let into the minde: And therefore *Jeremy* ſaith, *Death hath come up by the windowes, and entred into our houſes.* And of luſting coming by looking with the eyes, our Lord ſpeaketh ſaying, *He that looketh upon a woman to luſt after her, hath committed adultery already with her in his heart.* And *Peter* ſpeaketh of eyes full of adultery, and *John* of the luſt of the eyes; which is, When the World is by the eyes let in to be beloved in the heart: It was by looking upon the forbidden Fruit, that *Evah* ſinned, and *David* ſaw *Bathſhebah*, whereby luſt was kindled; and *Achan* the wedge of Gold, and coveted it: Therefore to prevent evill luſt in the minde, theſe windowes muſt be ſhut, and men muſt not look upon that, which they may not luſt after: And thus the beginnings of evill are reſiſted, wherefore *Job* was extraordinarily carefull to keep his Veſſel in holineſſe, in that he exceeded the Law of *Moſes*, which ſaith, *Thou ſhalt not commit adultery.* And fulfilled the Law of Chriſt, by reſolving againſt looking upon a woman to luſt after her: And for any man not to do thus, is dangerous; as the next words declare, *V.* 2. *For what portion of God is there from above, and what inheritance of the Almighty from an high?* As if he had ſaid, If I ſhould have done otherwiſe, and by looking have been carried to luſting, I ſhould have had no part or portion in God, or in his heavenly Inheritance, into which no unclean thing ſhall enter: Yet it is to be underſtood, that it is one thing to be aſſaulted by fleſhly motions in the minde, and another thing to conſent by delighting herein, in the one caſe, a man only ſuffereth by an onſet, but giveth the repulſe; in the other he is ſubdued and bound: Wherefore the Apoſtle comforteth us in the one caſe, ſaying, *No tentation hath befallen you, but* humane. Hereby intimating, that whilſt we live here by reaſon of the corruption of our nature, we cannot but be tempted, yet if then we reſiſt, it is but humane, if we conſent it is deviliſh; and in ſtead of having any part in the inheritance on high, *Deſtruction ſhall be to the wicked, and a ſtrange puniſhment to the workers* of

Verſ. 1. Ier. 9. Math. 5. 28. 2 Pet. 2. 14. 1 Ioh. 2. 15. Gen. 3. 2 Sam. 12. Ioſh. 7. Verſ. 2. Revel. 22. 1 Cor. 10. Verſ. 3.

of iniquity. Vulg. *Alienation to the workers of iniquity.* And *Hebr.* it is, נכר ſignifying eſtranging, according to which it is ſaid of the wicked,
Ephe. 2. 12. *That they be ſtrangers from the common-wealth of Iſraell.* And this ought to be a comfort to the righteous in their ſufferings, the wicked in the mean ſeaſon injoying their pleaſure, for they are but as Oxen, put into the beſt paſtures, to be fatted againſt the day of ſlaughter, theſe like to Oxen kept under the yoake which ſhall live: To them is given whatſoever they deſire here, becauſe they are as perſons deſperately ſick, to theſe the Phyſitian is more ſtrict, and denied things deſired, that they may be healed and live, there being no hope of them, but that they muſt dye: They go through green and pleaſant waies to the pit, theſe through rough waies to their heavenly country; and becauſe the wicked ſhall have nothing to do here, but as ſtrangers be ſhut out, they are ſpoken of accordingly: *Alienation ſhall be to them,* That Inheritance ſhall be as a thing alienated from them.

Verſ. 4. *Doth not he ſee my waies, and count all my ſteps?* According to this *David* ſpeaketh, *Pſal.* 139. And by waies, ſaith *Gregory*, Mens doings are to be underſtood, by ſteps all particular paſſages in the courſe of their lives, the moſt minuite of which God keeps account of, as may be gathered from that ſaying of our Lord; *Who ſo is angry with his Brother unadviſedly, ſhall be in danger of judgment; he that ſaith Racha, of a councell, but he that ſaith thou fool, of Hell fire.* So that not only the fouleſt reproaching in wrath is ſet upon the ſcoare, but the thought of the minde: And in this the ſight of God in looking into our waies, exceedeth the ſeeing of all others, in that he ſeeth thoſe evils in us, that we cannot ſee, to puniſh them, and to the comfort of the righteous he ſeeth every good thing by them done in ſecret to reward them.

Note.
Matth. 5. 25.

Matth. 6.

Verſ. 5. *If I have walked with vanity, or my foot hath haſted to deceit;*
Verſ. 6. *Let me be weighed in an even ballance, that God may know my integrity:* God is ſayd to know what is in man, when he maketh him to know it, for he doth not come to know any thing in time, but all things from Eternity: Thus he ſaid to *Abraham,* now I know that thou feareſt me, when he went to offer up his Son *Iſaack* at his command, that is, now be it known to thee that I take notice of thy obedient mind, and declare the ſame unto thee, that thou mayſt know it to thy comfort, and confirmation of thy faith. So *Job* deſireth, that he might be dealt withall, that God by appearing and ſpeaking in his behalf, might make it known to him, that notwithſtanding all his ſufferings he favoured him, and there ſhould be a good Iſſue of them: And becauſe herein he deſired but to be dealt with according to the uprightneſs of his heart, he prayed that he might be weighed in Gods ballance, which he knew was juſt and equall, and not in the unequall ballance of men. *Gregory* by the ballance here underſtandeth Chriſt in whom a man is weighed when he liveth according to the Example which he hath given him, according to that of *Peter*; *Chriſt hath ſuffered for us, leaving us an example, that we ſhould follow in his ſteps.* And at him *Paul* ſaith, as at the Authour and finiſher of our faith, we are to look, that as he looked at the glory and deſpiſed or ſet light by the ſhame, ſo we ſhould do in all our ſufferings; *Job* then in wiſhing that he were weighed in the ballance, deſireth that his life might be examined according to this pattern, either for his doing good or patiently ſuffering evil, or fleeing all ſin ſo far forth, as a man yet having fleſh in him as well as ſpirit, could do: For it is not with the beſt man living here as with Chriſt, in whom was no ſinn, but in every man is ſin, only in the Righteous ſuch as *Job* was, it raigneth not, that the luſts of it ſhould be by them fullfilled: It is, but it is reſiſted, cut off as it were to the root, but not ſuffered to ſpring up, according to that Exhortation; *Let no root of bitterneſs ſpring up to trouble you.*

Gregor.

1 Pet. 2.
Heb. 12.

Rom. 6.

Heb. 12. 16.

Verſ. 7. *If my ſtep hath turned out of the way, if my heart hath walked after mine eyes,*

eyes, if any blot hath cleaved to my hands. After declaring his innocent and upright living, now *Job* cometh to purge himſelf by imprecation, and becauſe he had diſclaimed all going out of the way with his foot, the letting in of luſt into his Heart by his Eyes, and threatned the workers of iniquity with deſtruction, he mentioneth theſe three in his conditionall curſing of himſelf.

Firſt, If my ſtep hath turned out of the way, Becauſe a man ſteppeth with his feet, but then doth his ſtep turn out of the way, when an evill Cogitation ariſing in his mind, he conſenteth to it, his Heart goeth after his Eyes, when as unawares by looking upon a mayd, as was before ſayd; his heart is inflamed with concupiſence; and a *blot cleaveth to his hands,* when he worketh any evill by doing any injuſtice or wrong, or not with his hands & goods gotten herewith help others in their neceſſities, for upon both theſe he dilateth himſelf further in the verſes following: For both he and every good man hath evill thoughts ariſing in his mind, and their eyes in things, whereby the heart is tempted; but neither doth the heart follow the eyes nor the feet nor hands, when ſuch motions are valiantly reſiſted. The meaning is, that *Job* went as far in fighting and conquering ſin, as humane infirmity poſſibly could, and ſo muſt every one do that would have a part in God, as was before ſayd.

Then let me ſow, and another eat, yea let my off-ſpring be rooted out. There is no difficulty in the underſtanding of this according to the Letter, to this judgment he layeth himſelf open, that is, wicked in his Heart or works, if he laboureth in tilling the ground whereof increaſe cometh, to have it taken away and devoured by others; as it was with the wicked Jews, of whom the Prophet in ſetting forth their judgments, ſaith, *Your land ſtrangers devour it in your preſence;* and as the fruits of the Earth ſhall not ſtand by him, ſo ſhall not his poſterity, but be rooted out alſo, to make whom rich he feared not to commit ſo great wickedneſs, as they are in the Pſalms often curſed in themſelves and in their Children alſo. Allegorically this is applyed to wicked Paſtors and Teachers, for every Teacher is a ſower of the ſeed of the word; but if he doth not according to that which he teacheth others, he ſoweth and eateth not, but others eat, into whoſe hearts this good ſeed falling moveth them to bring forth fruit, of which they have comfort, as one that is hungry of his eating good bread: For to eat is to do according to teaching, therefore he not doing, but teaching only, eateth not of that which he ſoweth and ſo is ſtarved in his own Soul. And becauſe they who are moved to do after a while ſeeing his evill Example fall from doing good again to evill as he doth, they are like to the poſterity of a man accurſed, which are rooted out, becauſe they fall away again from the Grace whereby they ſtood, being now as trees plucked up by the roots, as *Jude* ſpeaketh of degenerating brethren. Such a Teacher is like unto the woman that was the Mother of the dead Childe, which ſhe had killed by overlaying it in her ſleep, ſo he falling aſleep in ſin, contrary to his teaching, whereby he had brought forth ſome Children, overlayeth them as it were by the weight of his wickedneſs and killeth them again: But as this Mother ſtrove with the Mother of the living Child to have it, ſo Preachers, that be of a wicked life ſtrive to get ſuch as are converted by faithfull Teachers to themſelves, that they may have the glory of them, but *Solomon* called for a Sword, and then it was ſoon diſcerned, who was the true Mother; ſo the ſtrict Judge of all the World by the Sword of his Judgment at the laſt ſhall determine of this matter, rightly, the godly Preacher going away with the Glory of Children converted and living conſtantly, the life of Grace by his good teaching and Example, and ſuch ambitious Teachers that live wickedly with ſhame and confuſion for ever: How aptly this of *Gregory* written above a 1000. years ago, agreeth to our Gatherers of Churches ſprung up of late dais let any unpartiall Reader judge, and therefore not be ſeduced by them,

Verſ. 8.

Iſa. 1. 7.

Gregor. Math. 13.

Note. Jude Epiſt.

and let them he aſhamed of this their ambitious way now; that they may not be finally put to ſhame for ever.

Verſ. 9. Ver. 10. Ver. 11. *If my heart hath been deceived by a woman, if I have laid wait at my neighbours door, Let my wife grind to another*, vulg. *Let my wife be an whore to another. For this is an hainous crime; an iniquity to be puniſhed by the judges. V.* 12. *It is a fire that conſumeth to deſtruction*, &c. Here *Job* purgeth himſelf from the moſt hainous ſin of Adultery, as he had before profeſſed his chaſtity in his very thoughts: For this is a far more foul ſin, although very looking upon a woman to luſt after her be adultery in heart, and therefore he calleth it a crime which is much more then that which is called a ſin, ſith that no man liveth and ſinneth, but the Righteous man committeth no crime; For then he is faln from his Righteouſneſs, as is taught, *Ezek.* 18.

1 Joh. 3. 9. 10. And is condemned for a Child of the Devill: For theſe words, *An iniquity to be judged by the Iudges.* Vulg. *Iniquitas maxima*, Hebr. פלילים *Of judgments*; That is, ſuch a crime *judgments*, that is, alone making a man guilty of many great ſinnes, and therefore ſubjecting him to many judgments: The Adulterer, ſaith *Chriſoſt.* is both a covetous perſon and a Theif; for which Adultery being ſpoken againſt by the Apoſtle, he addeth alſo theft and covetouſneſs: And *Solomon* comparing an Adulterer with a Theif that ſtealeth for his neceſſity, ſheweth him to be more abominable. but I ſhal add no more here becauſe I have more fully ſet forth the odiouſneſs of this ſin in my Catechiſme upon Com. 7.

Chryſoſt. 1 Cor. 6. 9. 10. Prov. 6. 30.

Verſ. 13. If I *did deſpiſe the cauſe of man ſervant or maid ſervant, when they did contend with me. Job* being ſo admirable for continency, and other virtues that ſhone in him, and ſo bleſſed of God and advanced, as was ſayd, Chap. 29. 8. 9. 10. leaſt he ſhould be thought yet to have been proud; eſpecially becauſe he ſpake ſo diſdainfully of ſome poor men, Chap. 30. 1. 2. 3. Now he purgeth himſelf from this ſin of pride, which is moſt incident to thoſe, that are rich and in authority, eſpecially being alſo eminent for other virtues: For what greater humility then to be willing to come to plead and contend in judgment with his own poor Servants, as not making account of himſelf to be any other by nature but as they are, and one that ſhall come naked before the great Judge at the laſt day as well as they, no difference being put between Princes and Beggers then, but all without any reſpect of perſons, proceeded alike againſt, as they ſhall be found to have done good or evil; and that theſe were *Jobs* conſiderations which made him humble, appeareth, V. 14. 15.

Verſ. 14. *What ſhall* I *do then when God riſeth up? and when he viſiteth, what ſhall* I *anſwer him? The vulg.* to expreſs it more, hath it, *When God riſeth up to judge*; implying that at the day of judgment he that hath been proud and lifted up in his minde for any virtue wherewith he was indued, or for any wealth or authority that he had over other men in this world, ſhall not be able to anſwer it, but muſt ſpeechleſs be caſt as low down then as he had by pride lifted up himſelf on high in this world.

Verſ. 15. *Did not he that made me in the womb, make him?* By nature all men are alike, for the ſame God made all, as *Solomon* alſo ſaith, *The rich and the poor meet together, and God is the maker of them both.* Which he ſeemeth to have taken from this place; God did not at the firſt give one man dominion over another, but he bad man rule over *the Beaſts of the field, the Fowles of the aire, and the Fiſhes of the Sea.* But by divine providence, in regard of the ſinnes of men, ſome have ſince been ſet up to rule, to whom others muſt be obedient, that ſin might be the more ſuppreſſed, and all things amongſt men the better ordered; yet even they that are in authority, muſt ever remember, that it is not for themſelves, that they are thus advanced, to ſwell in pride and to deſpiſe thoſe over whom they rule, but for their profit and good; they being at their firſt coming into the World in all things like unto them, and the time ſhall come, when they

Gregor. Note. Gen. 1. 28.

they ſhall again be depoſed and made like the pooreſt, together with them to ſtand before Gods judgment Seat: And therefore walk humbly, although by taking gravity and auſterity upon them towards ſinners, as neceſſity requireth, they bare themſelves on high to the terrifying of all ſuch, that they may be in their places reverenced, as *Job* had been; yet in humility of minde, making themſelves equal to the loweſt, not diſdaining them in their juſt pleadings againſt them, or addreſſes to them in the way of equity and right; both then in all men muſt go together, continency and humility, integrity and humility, and charity and humility: For whatſoever light of virtue ſhineth in thee, if it be not joyned with humility, it is darkneſſe and no light, as humility without virtue, is but hypocriſie and baſe flattery.

If I have withheld the poor from their deſire, or have cauſed the Widdows eyes to fail, &c. Having ſpoken of his pleading the cauſe of the poor, *Chap.* 29. Now next to his humility, he purgeth himſelf from all aſperſion of unmercifulneſſe, declaring, to the ſtopping of his calumniators mouths, his charity: And here be two poynts of charity. 1. Giving to the poor. 2. Doing this readily and without delay; for he made not the eyes of poor widdows to fail, by long waiting for that, which they hoped to have given them: And herein every good Chriſtian muſt be like unto *Job*, to give, and to give readily to thoſe that be in neceſſity, according to his ability. Ver. 16.

Or have eaten my morſel alone, and the fatherleſſe hath not eaten thereof; For from my youth he was brought up with me, and I have guided her, &c. Having ſpoken of his charity, and ready giving to the poor, and in particular to the widdow, he here addeth, which was before omitted, the fatherleſſe, repeating his mercy to the widdow again in ſaying, *Guided her*: For towards fatherleſſe and widdowes eſpecially muſt mercy be ſhewed, and charity exerciſed, and in what love he did this, he ſheweth by ſaying, He *was brought up with me as a Father*. Of which title ſee *Chap.* 29. 16. Verſ. 17.

If I have ſeen any periſh for want of cloathing, &c. Of feeding the hungry he ſpake, *Verſ.* 17. 18. Now of cloathing the naked, which is another act of charity, *Math.* 25. Verſ. 19. 20.

If I have lift up my hand againſt the fatherleſſe, when I ſaw my help in the gate. Let mine arme fall from my ſhoulder-blade. The vulg. *When I ſaw my ſelf ſuperior in the gate.* That is, If any poor fatherleſſe perſon, contended with me in Law, and the right was judged to be on my ſide, yet I took not the advantage againſt him, that I might have done; but conſidering the judgment to come, wherein if God ſhould lift up his hand againſt me, and deale with me as he might in juſtice; I dealt by him in mercy, as I deſire then to be dealt with: A notable leſſon for all men that go to Law, if they have overcome, not to be extream, to take all the advantage by the Law given unto them; the contrary to which is moſt commonly practiſed: And for the Gate here ſpoken of, where cauſes are judged at the enterance of Cityes, *Gregory* noteth well, that it was to good purpoſe thus ordered, that men at difference ſhould here be judged, and cenſured, to teach ſuch as come to live in the City that they ſhould live together in concord: And excellent are his motions about charity, to the poor, upon *Verſ.* 17. 18. Following the *Vulg.* Wherein it is: *If I deſpiſed him that paſſed by, becauſe he had no cloathing.* And the Hebrew word ראה ſignifieth as to look or ſee, ſo to ſee with contempt: According to *Jobs* example, let the rich man, who giveth clothing or food to the hungry or naked, take heed, that he overthroweth not his charity by doing it with diſdain, in regard of his poor and miſerable eſtate: For the poor to whom thou giveſt, are not to be looked upon only as they now are, but as they ſhall hereafter be in Heaven, rich and heirs of that Kingdome Verſ. 21. Verſ. 22. *Note.* *Gregor.*

Jam. 2. 5. dome, and therefore, for whom thou ſhouldſt do a little here, that when thou ſhalt be turned out from all thy worldly Wealth naked and poor, and from thy houſe here, they may be thy freinds and receive thee into heavenly habitations hereafter, as the Debters to whom the unjuſt Steward Luk. 16. was beneficiall did him being turned out of his ſtewardſhip: They are then to be lookt upon not as baſe deſpicable perſons, but as Patrons, which ſhall be one day able to do more for thee by far, then thou doſt for them, thy giving to them being as a ſowing of ſeed upon a faithfull ground, that will yeild an hundred fold increaſe, and what is it that thou ſoweſt, but things temporall; and what the things be reaped but eternall? Led thus being turned into Silver, and Copper into Gold. But this is not to be underſtood of all that be naked and hungry and poor, but with whoſe poverty Math. 5. is joyned poverty of ſpitit, and Hunger and thirſt after Righteouſneſs, whoſe is the Kingdome of Heaven; and who ſhall have to do there, they of whom Chriſt ſaith, whereas ye did it to my poor members ye did it to me, who theſe poor be I have ſhewed elſewhere.

Verſ. 23. *For deſtruction from God was a terrour to me, and by reaſon of his highneſs I could not indure.* Having ſpoken of many good things that were in him, Continency, humility, Charity, and Equity, now *Job* cometh to ſhew that all theſe came not from himſelf, but from the fear of God and his grace keeping him in continuall awe, even in his proſperity, ſo that he durſt not do any otherwiſe, leaſt deſtruction ſhould befall him, and the high Majeſty of God, when he ſhould appear to judge him, ſhould prove terrible to him. For the fear of God which maketh one to flee ſin and to do good, is not ſlaviſh, but filiall, and a great grace of God, and the very ſame with love, ac- Pſal. 97. 10. cording to that of the Pſalmiſt, *Ye that love the Lord, hate the thing that is evill.*

Verſ. 24. Col. 3. 5. If I *have made gold my hope,* &c. Here *Job* purgeth himſelf from another evill; *viz.* Of the Idolatry of covetouſneſs, as the Apoſtle calleth it. For he that truſteth in worldly riches cannot truſt in God or have him for his God, but turneth to an Idol or falſe God, for which it is given us in charge, Pſ. 62. 10 Prov. 23. 5. *If riches increaſe ſet not thy heart thereon,* And he that doth ſo, fixeth his hope upon the waters, which flow away, or upon that which is winged, as an Eagle that flyeth away ſuddenly.

Verſ. 26. If I *beheld the Sun when it ſhined, and the Moon walking in brightneſſe*: Many have been notorious Idolaters for their worſhipping of the Sun, Moon, and Stars; therefore *Job* having purged himſelf from the Idolatry of Covetouſneſs, now purgeth himſelf alſo from all guilt in reſpect of this Idolatry committing with the hoaſt of Heaven, but becauſe there ſeemed to be no need that he ſhould thus purge himſelf, ſeeing there was not in *Gregory.* any the leaſt ſuſpition of his running into ſo groſſe a Crime, he being ſo devout a worſhipper of God as he was, there muſt needs ſayth, *Gregory*, ſomewhat elſe be meant hereby, and that is, his not delighting in the glorious lights of this world in compariſon of the everlaſting light of Heaven: Although then he looked at theſe lights, and was hereby comforted, yet his delight herein was nothing to that, which he took in the light of Gods countenance, and his favour clearly ſhining upon him, and yet this is *The Allegory.* not all, which is here meant, but allegorically by the Sun ſhining his good Matth. 5. 16. works are meant, for of ſuch it is ſayd, *Let the light of your good works ſo ſhine before men,* &c. Now at this ſhining light the faithfull with *Job* look not when they are not in their hearts lifted up for them, but referr all to the Glory of God. By the Moon in the brightneſs thereof the praiſe of men which the faithfull have for wiſdome or excellent gifts, or their good deeds, and at this they look not neither, who are not hereby lifted up by pride but are ſtill of an humble heart. Or becauſe the light of the Sun ſhineth by day, and the Moon by night, it may be alſo underſtood of the praiſes of the Righteous and the praiſes of the Wicked, for the Faithfull look not at the

praiſes

praiſes of the one or of the other, to be puffed up hereby, but rather are humbled and ſorry, remembring him that hath ſaid: *Woe to you when all men ſpeak well of you*, &c. For thus *Phermio* an Orator, that was but an Heathen man, having made an Oration, and therefore praiſed of all men, wept, ſaying, That he feared he had not well ſpoken, becauſe it was applauded by all: For his kiſſing of his hand with his mouth, this he ſaith, he did not, as ſome, who having done well, applaud the works of their hands with their own mouths, there being nothing to move them ſo to do, but their own vain glory: But according to the letter, if by the looking at the Sun or Moon, idolatry be underſtood, and looking at them to worſhip them; by his hand kiſſed by his mouth, the kiſſing of the hand is meant, which is done with a congee, by way of reverence: For theſe words: *If my heart hath been ſecretly inticed.* Hereby he meant not only that he was not puffed up to carry himſelf proudly at any thing that was good in him, nor at mens praiſes, or praiſed himſelf with his mouth, but that he did not ſo much as entertain an high thought of himſelf in his heart; for not only the waies before ſpoken of are heinous, and ſhall be judged, and all that walk therein, as followeth, *Verſ.* 28. but even proud and high thoughts of a mans ſelf, although they never break out into Action. Luk. 6. 26. Verſ. 27.

This were an iniquity to be puniſhed by the Judg, for I *ſhould have denyed the God that is above. Of iniquity to be judged*, ſee before, *Verſ.* 11. Whereas he ſaith, *I ſhould have denyed God*, the meaning is, whoſoever taketh praiſe to himſelfe for any good in him, or done by him, carryeth himſelfe as the Author hereof, and ſo in effect denyeth the true Author, God, from whom he received ſtrength ſo to doe. For that of the Apoſtle is true touching every man: *What haſt thou that thou haſt not received: and if thou haſt received it, why boaſteſt thou thy ſelf as if thou hadſt not received it?* Verſ. 28. 1 Cor. 4. 7.

If I rejoyced at the deſtruction of him that hated me, or lifted up my ſelf when evill found him, neither have I *ſuffered my mouth to ſin by wiſhing a curſe to his ſoul.* Now hee cometh to another ſingular vertue in him, love to his very Enemies, touching which a man would wonder, how hee came to know, that hee ought thus to do, having not yet heard that place, *Love your enemies, and thoſe that hate you.* But the Spirit of God inſtructed him herein, and not to curſe, but bleſſe, as the Apoſtle teacheth: So that *Job* was as one living in the time of the Goſpel, long before either Law or Goſpel, whereby it appeareth that the will of God, and the teaching of his Spirit was alwayes the ſame, the new commandement being none other but the old, as St. *John* ſpeaketh. But how may that of the Pſalmiſt then be juſtified, *The righteous ſhall rejoyce at the vengeance. Gregory* anſwereth, we muſt diſtinguiſh betwixt an Enemy and a wicked man; for every one that is our Enemy is not wicked, neither is every wicked man our Enemy. Moreover it is one thing to rejoyce at deſtruction coming to a wicked man, who if he had continued would have oppreſſed the faithfull, and upon whoſe fall better men are advanced to rule and authority, and another to rejoyce hereat, becauſe he is my Enemy in particular, and therefore hated by me: For this is a wickedneſſe, but to rejoyce when wicked men fall for the ſake of others righteous, that were oppreſſed by him, is no ſin; but it is a thing whereat we ought to be effected with joy, and generally at the rooting out of the wicked, becauſe the ſtate of the Church is thus bettered, but we muſt take heed that it be not for any private enmity betwixt them and us. Math. 5. 45. 1 Joh. 2. 7. Pſ. 58. 10. *Gregor.*

If the men of my tabernacle ſaid not, Oh that we had of his fleſh wee cannot be ſatisfied. Verſ. 31.

Theſe words are added to the former, *Verſ.* 29, 30. further to commend his love towards thoſe that hated him; for although he were put on by his domeſticks, who ſeeing their Maſter deſpitefully uſed, would have been revenged, by tearing the fleſh of ſuch his Enemies; yet he was not moved hereby, but

but contained and kept them in from violence using against them, as *David* did *Joab* from doing execution upon *Shimei*, that railed upon him; and Christ his Disciples that would have had fire cal'd for from heaven to destroy the *Samaritans* that would not receive him offering to come into their City. Thus *Isidor.* also & *Cajetan. Gregor.* expoundeth it of the malignity of his own servants towards whom notwithstanding he was patient; as he shewed love towards Enemies abroad, so he did towards these that were malevolous against him in his own house: wherein he saith, that *Job* was a type of Christ, the Jews whom he calleth his own, amongst whom he came, persecuted him, and sought his life, and could not be satisfied without crucifying him in the flesh: But others who were converted to the faith, both of Jews and Gentiles, loved and longed for that flesh of his, of which he said, *My flesh is meat indeed.* And in saying, *When shall we be satisfied with his flesh,* is intimated, that the truly faithfull should think, that they had never eaten enough thereof, but still desire it from time to time.

Isidor. *Cajetan.* *Gregor.*

The Allegory.

Vers. 32. *The stranger did not lodg in the streets, but I opened my doors to the travellers.* Here *Job* sets forth his hospitality to strangers, doing herein like unto *Lot*, and as the Apostle exhorteth, and the Prophet *Isaiah* likewise. But as *Gregorie* saith, it is to be noted, that he speaketh first of his pacifick disposition towards his Enemies, and then of his hospitality, because the heart must first be made clean from malice and wrath, and then charity is to be exercised, that we may be accepted; the person must first please God, and then he will be pleased with his doings, but not otherwise, as it is to be noted in *Cain* and *Abell*, God had respect to *Abell* and his Sacrifice, *&c.*

Gen. 18. Heb. 13. Isa. 5. 8.

Var. 33. If I *covered my trangressions, as Adam.* Here another virtue in *Job* is set forth for our learning, not conceal or hide, but to confesse our sinnes before men: According to that of *James*; *Confesse your sinnes one to another, and pray one for another.*

Iam. 5.

Vers. 34. *Did I feare a great multitude, or did the contempt of families terrifie me? That I kept silence and went not out of the door.* That is, In confessing my sinnes, I regarded not the shame and contempt, that I exposed my self unto, by reason of the multitude standing by to heare it; In saying which he intimateth, that such as had sinned, then used to confesse their sinnes in the Congregation, as it is said, That they who came to *Johns* baptisme, were with him confessing their sinnes, and they that had sinned by curious arts in *Ephesus*, came and confessed their sinnes before all men, and burnt their Books: From whence yet cannot be inferred auricular confession to a Priest, but penitent confession of a mans sinnes, whereby others have been scandalized in the Congregation, that the bond in sin may be loosed: For his going out of the door, it is another phrase to expresse the same confessing with his mouth, which is as it were a door of utterance, and then doth a man go out of his door, when he either refraineth not for shame to confesse his sinnes openly, or to confesse and stand to the truth beleived; he that hideth them, doth like *Adam*, when he brought himself and us all into misery, and nothing is more natural to men to do likewise: But if we would be forgiven, we must not hide them either from God or man, it being better to be put to shame here for a time, then to confusion hereafter for ever.

Luk. 3.

Act. 19. 18. 19.

Note.

Ephe. 6. 19.

Prov. 28. 13.

Vers. 35. *That mine adversary had written a Book.* Many times before *Job* desired, that he might come before God, and that he might have answer from him, and the like he doth now again; And here he beginneth to draw to a conclusion of his speech, so continuing it, *Vers.* 36. 37. Wherein he desireth nothing else in effect, but that his adversaries, and he might be judged by God speaking from Heaven, all that he had said being written in a Book, and what they had said in way of calumniating him: For so he doubted not but his adversaries themselves being the writers, if they would set down all, that he had said truly; he should be justified and they condemned.

demned: Then ſhould he weare their calumnies as a Crown, being not diſgraced, but rather honoured thereby, God taking his part againſt them. Ver. 36.

I would declare unto him the number of my ſteps, as a Prince would I go neare unto him. Vulg. *Throughout all my ſteps I will declare it, and offer it as to a Prince.* The Hebrew may indifferently be rendred either way, but this laſt ſeemeth to have beſt ſenſe, the meaning being, That he had ſuch a confidence in the clearneſſe of his conſcience, to be by the Judge juſtified, that he would upon his appearing with all ſpeed, offer it to that high and mighty Prince, being ready with all willingneſſe to heare his ſentence. Verſ. 37.

If my Land cry againſt me, or the furrows thereof complain. If I have eaten the fruits thereof without money, or cauſed the owners thereof to looſe their life. Then let it bring forth Thiſtles in ſtead of Wheat, and Cockle in ſtead of Barley. This ſaith *Gregory*, is ſuch a ſpeech, as that it cannot be underſtood according to the letter, for whoſe land or furrows ever complained againſt him, for eating his own fruits growing thereupon, without laying out money for them: It muſt therefore be underſtood allegorically thus, By *Job* ſpeaking this, a Rector of a Church is ſet forth, by this land and furrows, the People over whom he is ſet; ſome yeilding him leſſe maintenance, and ſome more; as the furrow yeildeth leſſe Corn then the redge: Againſt that Rector then, that taketh maintenance and preacheth not diligently to his People, both rich and poor cry out as moſt unconſcionable: For he eateth their fruits without paying money; that is, Exerciſing ſpiritual husbandry amongſt them, which is the price, that as money he ought to give: And becauſe for want of this agriculture, they from whom his maintenance cometh, looſe the life of their Soule through ignorance, infidelity, and many wickedneſſes wherein they are left for want of illumination and ſanctification by the word; he ſaith further, and cauſed the owners thereof, to looſe their life. *Then let me have thiſtles for wheat, and thornes for barley.* So the *Vulg.* that is, Let me both be roughly handled and put to ſmart and pain from men; and to be accurſed from God for ever: And what *Job* here ſaith, ſhall be fulfilled, to all ſuch Paſtors as feed themſelves, but labour not in this husbandry, the care whereof is committed unto them; and this Allegory from the ground to the people, is more confirmed by the parable of the Sower: When ſome fell upon good ground, *&c.* Becauſe the ground is there expounded to be the hearers of the word: But although *Gregory* could finde none but an allegorical ſenſe in theſe words, yet other Expoſitors have; *Job* having made an end of ſpeaking of his virtues, in all other things againſt the calumnies of theſe men, now becauſe there might one thing more be objected againſt him, *Viz.* That he attained not to all his wealth ſo juſtly, but that there were poor labouring men, that tilled his ground, whom he had not ſatisfied, by paying them for their labour, as it is complained of cruel owners of Corn, *Jam.* 5. 1. That they who laboured in reaping their feilds, whoſe wages was kept back, cryed againſt them; he finally purgeth himſelf from this: And then the crying of the land and furrows, is to be taken, as ſpoken by a Proſopoeia, as the earth, upon which *Abels* bloud was ſpilt, cried againſt *Cain* therefore: And for the words following; *Or cauſed the owners thereof to looſe their life.* Vulg. *Afflicted the Soule of the husband-men.* Hebr. *Made the Soule of the Owners, or Lords thereof to fail.* The meaning is, If I have taken the fruits of other mens grounds, and hereupon lived deliciouſly, as is the manner of many Rulers to do, and it ſtands them all in hand diligently to conſider, whether at this day they do ſo or no, to the pampering of their own bodies, with their impoveriſhment; *Then let the ground bring forth*, &c. That is, let it be to me accurſed ſo, as that I may never reap any Verſ. 38. Verſ. 39. Verſ. 40. *Gregor.* Matth. 13. Gen. 4. *Vatablus.*

plentifull increaſe of it any more; but as *Cain*, When I expect wheat have Thiſtles, *&c.*

CHAP. XXXII.

BEING now to enter upon the long oration of *Elihu*, continued ſix Chapters together, becauſe no mention hath yet been made of him amongſt other of *Jobs* friends; it is neceſſary to inquire how he came to be one amongſt them, and when and upon what occaſion he came, and who he was: For his coming, it is conceived, that it was after that he heard of the going of the other three by conſent to viſit *Job*, they being all Kings and wiſe men; he thought, that he would alſo go to heare their conferences, not doubting, but that he ſhould heare many wiſe ſentences uttered amongſt them, whereby he might benefit his underſtanding: For his perſon, he is ſet forth by his name *Elihu*, ſignifying, *He is my God:* *Olympiodorus* ſaith, *God hearing:* But wherefore he interpreteth it ſo, I know not, it may alſo be rendred, *He is my ſtrength.* An excellent name, and therefore the name of many of the people of God, as of the Grand-Father of *Samuel*, of a certain Prince of the Tribe of *Manaſſeth*, of the Nephew of *Obed-Edom*, and of the brother of *David*: And not only his name is ſet down, but more then is ſaid of any of the other three, his ſtock whereof he came. *The Son of Barachel, a Buzite of the kindred of Ram.* Whereby it ſeemeth, that he was by Original a Son of *Nahor*, the Brother of *Abraham*: For his Sons are ſaid to be *Hus* and *Buz*; ſo *Philip*, *Necetas*, *Beda*, but *Gregory* ſaith, That he is called a *Buzite*, from a City of the *Auſitidan* countrey, and this is more probable, becauſe he is ſaid after this, to be of the kindred of *Ram* therefore an *Buzite*, called from the City whereof haply he was Ruler: But ſome, and *Jerom* eſpecially place the *Anſitidan* region in *Idumea*: Touching *Ram*, ſome think, that this was one name of *Abraham*, firſt called *Ram*, when he was in *Ur* of the *Caldees*, then *Abram* after he was come out, and God promiſed to exalt him, for *Abram* ſignifieth an high Father. Laſtly, *Abraham* a Father of many Nations, for this maketh the *Cald. Pharaph.* which hath it, *Of the kindred of Abraham.* And this is followed by *Jerome*, *Beda*, and *Philippus*: If the queſtion be, whether he were not of the kindred of that *Ram* mentioned in the genealogy of *David*, who came of *Pharez*, it is anſwered, no; For that *Ram* lived long after. *Gregory* upon the Name, Countrey, and Kindred of *Elihu*, allegorizeth thus, *Elihu*, ſignifying *He is my God.* Is the name of this arrogant man, who had the knowledge of God indeed, and boaſted not a little hereof, but by reaſon of his pride and ſelf-conceitedneſſe, he was a type of all ſuch as lift up themſelves, and are proud of their knowledge; for which he is alſo ſaid to be of the kindred of *Ram*, *Excelſus*, or *High*, for high-mindedneſſe, and therefore though he were the Son of *Barachel*, ſignifying, *Bleſſed of God*, yet he is a *Buzite*, that is contemptible, for God deſpiſeth the proud and giveth grace to the humble; and therefore it is to be noted, That when *Job* was bidden to ſacrifice for the other three, no ſacrificing for *Elihu* is ſpoken of, but *Who is this*, ſaith the Lord, *that darkeneth counſell by words without knowledge?* Where in ſaying, *Who is this?* He ſpeaketh as to reprobates at the laſt day: *Depart yee workers of iniquity, I know you not.* A man of excellent parts then to ſpeak, although he be herein the Son of bleſſing, for his eloquence and ready utterance of things pertaining to the knowledge of God, yet if he be proud, is contemptible and vile in Gods account, and one for whom there is no ſacrifice, as there is for thoſe, that have gone aſtray through errour, but afterwards

1 Sam. 1.
2 Cron. 12. 10.
1 Cron 26. 7.
Chap. 27. 18.
Verſ. 2.
Gen. 22. 21.
Gregor.
Hugo.
Tho: Aqui.
Hyeron.
Cald.
Pharaph.
1 Cron. 2. 9. 1.
Gregor.
Note.
Jam. 4. 6.
Chap. 42. 2.
Matth 27. 1.
Iam. 5. 18.

wards have been turned: For the words of v. 1. *So theſe three men ceaſed to anſwer* Iob, *becauſe he was righteous in his own eys*: It is not meant that he was ſo indeed, but in their opinion, for he confeſſed that he had ſinned divers times: Touching *Elihu* it is ſayd alſo, that he was angry with *Job* becauſe he juſtified himſelf, and with his freinds becauſe they found not what to ſay more againſt *Job*, whom they had all condemned to make good their aſſertion, and herein he did afrer the manner of a man that is proud of his wit and piety, he is offended at *Job* as taking more holineſſe upon him, and aſcribed more to himſelf then he thought was fitting, in reſpect of all manner of virtues, and at his freinds, as thought by him to be ignorant men in compariſon of himſelf, ſo proud men think none ſo good or ſo wiſe as themſelves, in things pertaining to God and to religion, and who ſo doth thus is a follower of *Elihu*. Verſ. 3. 4. *Note.*

Then Elihu *ſayd, I am young and yee are very old, therefore I durſt not ſhew mine opinion.* Here he beginneth as if he had been full of humility, as he was younger in years, ſo being willing rather to hear his Elders ſpeak, then to ſpeak himſelf, which is a thing commendable in young men, but under this cloak of words lay hid much pride and vain glory, for he preſently diſcovereth what he was, *viz.* one that thought himſelf wiſer then they all, for he ſayth, *There is a ſpirit in man and the inſpiration of the almighty giveth underſtanding.* Verſ. 6. Verſ. 8.

Great men are not alwaies wiſe, neither do the aged underſtand judgment: For of pride and vain glory ſaith *Gregory*, there be four ſorts. Ver. 9. *Gregor.*

Firſt, When a man thinketh that he hath the wiſdome that is in him, from himſelf, as he, whom the Apoſtle put in mind, ſaying, *What haſt thou, that thou haſt not received?* &c. 1 Cor. 4. 7.

Secondly, when he acknowledgeth that it cometh from God; but that he was worthy of it; as the Phariſee that thanked God that he was not as the Publican, contrary to whom, as *Paul*, who ſayd, by the Grace of God I am that I am. Luk. 18.

Thirdly, when he thinketh that he hath more in him then he hath, as the Angell of the Church of *Laodicea*, who ſayd that he was rich and wanted nothing, yet he was poor, miſerable, blind, and naked. Revel. 3. 20.

Fourthly, When he thinketh himſelf wiſer then all other men, in two of which *Elihu* groſly faulted, for he aſcribed more to himſelf then was in him, and deſpiſed the wiſdome of others in compariſon of his own, as the Phariſee alſo did, preferring himſelf: And this is to do like the Devill, who would aſcend up on high above the other Angels, and ſet his throne beſides the Throne of God, but he had a fearfull fall, and ſo ſhall all the Proud have. Iſa. 14. 12.

Leaſt yee ſhould ſay we have found out wiſedome, God thruſteth him down and not man. Vulg. *Deus projecit eam, & non homo.* But Hebr. it is *him*, and the word נדפו ſignifieth, *hath reproached him*; the meaning is, *Elihu* would now ſpeak, and deſireth to be heard by the other three, leaſt they ſhould think that it was not want of wiſedome to anſwer *Job* that made them now ſilent, but they ſeeing that by no words of men he would have his mouth ſtopped, ceaſed therefore to ſpeak any more, becauſe they would leave him to God, who alone could caſt him down: Thus *Iſidorus*. Verſ. 13. *Iſidorus.*

Now he hath not directed his words againſt me, neither will I anſwer him with your ſpeeches. Herein ſaith *Gregory*, he rightly perſoneth a proud hearer, who takes nothing as ſpoken to him, but all againſt the ſins of other men. All the Preacher ſpareth not to ſpeak againſt his pride, as well as againſt the Errours of others, for he will not beleive that he is proud, but humble, and thinks himſelf wiſer then his Teacher: For his not anſwering in their words, it is meant, being applyed alſo to the arrogant in the Church, by maintaining ſuch opinions as Hereticks who are without the Church do, and oppoſing the truths taught in the Church by words, but Verſ. 14. *Gregor.*

by Deeds, wherein they go contrary to that which the Church teacheth from time to time.

Verſ. 15. 16. 17. *Elihu* makes a kind of rhetoricall flouriſh, wherein he ſheweth Eloquence, but little matter worth the ſpeaking upon: Whereas N. Tr. hath theſe words, v. 17. I *wil ſhew mine opinion*, the vul. hath it, I *will ſhew my knowledge*. whereupon *Greg.* ſaith the arrogant love to ſpeak, not for the benefit of the hearer, but ſhew to his knowledge, of which he is moſt proud: But for this he is like unto a veſſell without a cover, touching which the Law ſaith, that it ſhall be counted unclean, ſo the man that putteth himſelf forth to ſpeak, that he may ſhew all the knowledge that is in him, and keepeth not rather a cover hereupon, is judged for this to be proud, and ſo unclean, for it is

Iam. 1. 19. Iam. 3. 1. our duty to be *ſwift to hear, ſlow to ſpeak*, and not be many Maſters for fear of the greater condemnation: Thus He and the word דעה indeed ſignifieth my knowledge. But to utter a mans knowledge for the Edification of others, as the faithfull Paſtors of the Church do, is not pride, but zeale; for ſo he that deſireth to be a Byſhop, deſireth a worthy work, *viz.*

1 Tim. 3. 1. 2 Tim. 4. 1. For the diligent teaching that is in ſuch an one required, and accordingly *Timothy* is exhorted to preach the word, and to be inſtant in ſeaſon and out of ſeaſon.

Verſ. 18. *For I am full of matter, the ſpirits within me conſtraineth me, my belly is like wine, that hath no vent, it is ready to burſt like new bottles.* A moſt high degree of pride in a young man thus to arrogate to himſelf as if he were a Prophet like *Jeremiah*, who uſed ſome ſuch words of himſelf or an Apoſtle, for of the Apoſties it is ſayd, *New wine muſt be put in new veſſells, otherwiſe they will burſt*: Whereas *Gregory* ſayth, that all this came from pride in *Elihu*, *Chriſoſt.* contrariwiſe praiſeth him that having ſo much matter to utter he could ſo long contain himſelf from ſpeaking out of modeſty and reverence to his Elders: But *Chriſoſt.* was herein in an Errour, as may be gathered from the cenſure of GOD ſpoken of before; Only *Verſ.* 21. 22. He ſaith well, that for reſpect of perſons he would not uſe flattering titles, for ſo he ſhould indanger himſelf to be by God cut off, who is offended at it, when a man is to teach and to ſet forth his truth, and to call ſin in whomſoever.

Ier. 20. Math. 9. 16. 17. *Chriſoſt.* Verſ. 21. 22.

CHAP. XXXIII.

HERE *Elihu* after the *Exordium* going before in generall to them all, pitcheth ſingularly upon *Job*, ſtirring him up with patience and attention to hear him, verſ. 1. 2. 3. 4. 5. 6. 7. As he hath done before, Chap. 32. So he goeth on ſtill, ſaith *Gregory*, in the loftineſſe of his mind to ſpeak to *Job* in a mageſteriall manner, as if he were far above him in Wiſdome, and *Job* were not able to reaſon with him, whereas he ſaith, verſe 2. *My tongue hath ſpoken in my mouth*, He meaneth that he would not ſpeak clamourouſly, but as it were whiſperingly to his eare in ſecret, then commending himſelf he ſayth, v. 3. *My words ſhall be of the uprightneſſe of my Heart*, &c. *V.* 4. *The ſpirit of the Lord hath made me, & the ſpirit of the Lord hath given me life. V.* 6. *I am formed out of the clay*. In ſpeaking which, he ſheweth that he was not ignorant of the manner of Gods making man at the firſt, as it is ſet forth by *Moſes*.

Verſ. 2. 3. 4. &c. *Gregory.* Gen. 2.

Verſ. 8. 9. *Thou haſt ſaid I am clean without tranſgreſſion, neither is there iniquitie in me.* Here he beginneth to object againſt *Job* that which he had in part ſpoken in way of Apology to clear himſelf from the evill imputations layd by his freinds, upon him, but not taking them in the ſenſe wherein he ſpake, he vainly reproved him therefore: For *Job* ſpake thus only in regard of his great and grievous ſufferings, which by doing injuſtice or wrong, or living

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in any groſſe ſinnes, he had not deſerved, as the Lord himſelf acknowledged, Chap. 2. Telling the Devil that he had ſtirred him up againſt *Job* without cauſe, ſo that by his puniſhments it was no part of the Lords meaning to lay *Job* open to be a notorious ſinner under the vale of piety and holineſſe, of which he made formerly ſo great a ſhew, but only to try his faith, and patience, that the Devill might finally be confounded, and *Job* again more exalted.

Behold in this thou art not juſt, I will anſwer thee that God is greater then man: That is, this cannot be righteouſly ſpoken, becauſe all men are ſinners before God, and therefore being leſſe righteous and GOD greater in righteouſneſs, wiſedome, and power, none can without ſin, when they ſuffer, plead their innocency, or freedome from iniquity, and therefore the Righteous being ſmitten, ſhould rather in ſilence ſuffer being perſwaded of the righteouſneſs of that great Judge in all his proceedings, who judgeth no man but for reaſons known to himſelf, although unknown to man, and not cry out as being too harſhly dealt withall, which indeed is true, but miſapplyed to *Job*, who cryed not out, as conceiving the contrary, but being neceſſitated hereunto by the erronious ſurmiſes and inferences made upon his ſufferings, by theſe three men to render him odious to the world, as a notorious ſinner. Verſ. 12.

Why ſtriveſt thou againſt him? for he giveth not account of his matters: For God ſpeaketh once, yea twice, yet men perceive it not. Here *Elihu* ſheweth, how vain *Job* was in deſiring to reaſon with God, as thinking if he could come to talk with him, he ſhould ſoon bring him to ſay, that he had dealt too harſhly with him, or that notwithſtanding all theſe his Sufferings, he accounted him righteous, and would tell him the reaſon why he thus judged him; and ſo withdraw his hand from him again, and reſtore him to a proſperous eſtate. *For God ſpeaketh once, yea twice, yet men perceive it not.* The vul. *God ſpeaketh once and wil not repeat it the ſecond time*, Heb. *He will not Cantare, ſing it twice*, For it is, לֹא־שָׁנָה יְדַבֵּר and the meaning is, he ſpeaketh in his word, and what he hath ſayd therein, we muſt in all caſes look at and not think further to be particularly ſatisfied by extraordinary anſwers whenſoever we deſire, but by the anſwers that God hath made to others, we are to learn his will towards us: As when *Paul* having a prick in the fleſh; the buffetings of Satan, touching which he ſought unto the Lord, he had anſwer, *My grace is ſufficient for thee, for my ſtrength is made perfect in weakneſs*. At this he muſt look that is afflicted, who is a true ſervant of God as he was, and be herein comforted, and likewiſe in all other caſes, we my find what God hath once ſpoken, and this is all the ſpeaking for our ſatisfaction, that we muſt expect moreover, as *Gregory* ſayth, Gods ſpeaking is by his Son JESUS CHRIST: So that when he took fleſh his word came into the world, as he is by *John* called, and although he had formerly ſpoken divers ways, yet now this is his only ſpeaking, or by his ſpeaking once we may underſtand the immutability of God, both in his word, and decree, and works, he reverſeth nothing unleſſe it be upon repentance and turning from ſin he ſpareth men from the judgments threatned, whilſt they live in this world, but look what he ſhall ſpeak in way of judging at the laſt day, ſhall never be reverſed of Gods ſpeaking once, yea twice, ſee *Pſ.* 62. 11. whereas he ſaith, in the preſent Tence, *God ſpeaketh*; If it be doubted how this can be underſtood of the word of God, which was not yet written; or of Chriſt or his ſentencing of men at the laſt day: It is eaſily anſwered, with God there is difference of times; for all are preſent unto him, and therefore he ſpeaketh in the preſent of things future. Verſ. 13. Verſ. 14. *Gregor.* *Iohn.* 1. *Hebr.* 1. *Ier.* 18. 10.

In a viſion in a dream, when deep ſleep falleth upon men; in ſlumbring upon the bed. Having ſayd, that God ſpeaketh once, now he ſheweth the divers ways of Verſ. 15.

of his ſpeaking, yet whatſoever he ſayth any of theſe ways is but more fully to ſet forth the ſame things that he plainly ſpeaketh for our inſtruction and learning in other places: Thus *Abraham* had Gods will revealed to him by viſion, and other Prophets had viſions, and *Joſeph* had dreams, yea *Pharoah* had his dream alſo, and *Nebuchadnezzar*, and *Belſhazzar* a viſion, but things to come were herein ſet forth ſo darkly, that none but *Joſeph* and *Daniell* could intepret them: but of ſpeaking by Dreams and in the dark of the night a man being aſleep in bed, the means of coming to have divine Revelations made unto men, ſayth *Gregory*, is ſet forth, and the dark revealing of things unto them in this world: For as a man in ſleep hath his ſenſes bound up, ſo the ſenſes muſt be a ſleep, as it were, and the deſire to earthly things in him; that would underſtand heavenly, the mind muſt not be ſet on things below, but on things above, from the cares of the world he muſt be ſequeſtred and at reſt as a man in bed; as *Moſes* went from the Congregation up to the Mount, and being alone with God had his will revealed unto him, and he went likewiſe to the Ark, to conſult with him thereabout from time to time. And when theſe ways or any other men know all that they can whilſt they live here, they know but in part, and ſee but as in the night in compariſon of that, which God knoweth touching the cauſes and ends of his doings in all things, and of the knowledge ſhall be in the life to come to all the faithfull.

Gregor.

Note.

Col. 3. 1.

Verſ. 16. Verſ. 17. *Then he openeth the ears of men, and ſealeth their inſtruction, That he may withdraw man from his purpoſe, and hide pride from man:* That is, when the mind is quiet from the noiſe of worldly tumults, which hindred them from hearing; then the Ears of their minds are opened, and they are reformed by his chaſtiſements, as by moſt profitable diſcipline, that is, as in vulgar, *Deliver him from pride.* The meaning is, man being thus inſtructed by chaſtiſement, is hereby withdrawn from the evill works, which he practiſed before, and conſequently from pride, which what it is elſe, but for a man to lift up himſelf in diſobedience againſt God in refuſing to be ſubject to him by living according to his commandements.

Verſ. 18. *He keepeth back his Soul from the pit, and his life from periſhing by the ſword.* Here is the benefit of divine diſcipline by chaſtiſements, as followeth by way of explication.

Verſ. 19. *He is chaſtned with pain upon his bed,* &c. Where by Bed, *Gregory* underſtandeth, pleaſures of ſin wherein a man lyeth as upon a bed, but being by chaſtiſement healed of the corruption making him to do ſo, he riſeth and taketh up his bed and walketh, as it is ſayd to the diſeaſed man whom Chriſt healed, which he doth, that in ſtead of living any more in ſinfull pleaſure, putteth his ſhoulders under the burthen of toilſome labour, in ſuffering for his manfull reſiſting of ſinn. *So that his life abhorreth bread, and his Soul dainty meat: His fleſh is conſumed away that it cannot be ſeen, And his bones ſtick out that were not ſeen his Soul draweth near to the Grave,* &c. Here *Elihu* goeth on to ſhew the great afflictions, whereby God diſciplineth ſome to bring them to his Kingdome. They are ſo ſick and weak that their ſtomack quite faileth them, and ſo their fleſh is waſted, and they come even to the brink of the pit of death. From hence that of *Pſ.* 107. 18. ſeemeth to be taken: *Gregory* ſayth, that hereby the benefit coming by afflictions is ſhewed, for thus they that before took delight in vain pleaſures of this world, were ſo mortified unto them, that they abhorred from them all, feeding upon Godly ſorrow and penſiveneſſe in thinking upon them. For by bread Chriſt is ſometime ſet forth, ſometime the Doctrine of the word, ſometime the grace of ſpirituall gifts, ſatisfying and refreſhing the Soul; as where the Prophet ſayth, *He that ſtops his Ears that that he may not hear bloud, and ſhutteth his eyes that he may not ſee evill, he ſhall dwel in the high places, and bread ſhall be given to him.* For what is it to

Joh. 5.

Verſ. 20. 21. 22.

Gregor.

Iſa. 33.

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ſtop a mans eares from hearing blood, but from being lead by the temptations of fleſh and blood; and what is this bread, that ſhall be given to ſuch a man, but the refreſhing of ſpirituall grace? Sometime the doctrine of Hereticks, as the Harlot repreſenting them, faith, *Hidden Bread is ſweet.* Somtime any corporall food, ſo ſometime by bread is ſet forth carnall pleaſure, as *Lament.* 1. *A people ſighing and mourning ſeeketh bread.* That is, The delights of this life; by the fleſh waſting, and bones not ſeen before appearing, is alſo allegorically meant the ſame fleſhly pleaſure, which by affliction weareth away, and then the ſtrength of grace ſet forth by bones, that could not before be ſeen, appeareth: For till ſufferings come, it is unknown what grace is in a man, but then it is manifeſted, as in the Apoſtles being ſcourged and charged not to Preach any more in the name of Jeſus, then their ſtrength in grace ſhewed it ſelf by their anſwering; *We muſt rather obey God then you.* And in that they went away rejoycing. Laſtly he is ſaid to draw neare *to the Grave*, becauſe by afflictions men are humbled and ſee into their own wickedneſſes, which they did not before, and how worthy are to be proceeded againſt in all ſeverity and rigour, ſo that if they were dealt withall according to their deſerts, they muſt needs be deſtroyed.

Prov. 9.

Note.

Act. 4.

If there be a meſſenger with him, an Interpreter, one of a thouſand, to ſhew him his uprightneſſe. Then he is gracious to him, and ſaith, Deliver him from going into the pit, I have found a ranſome. Vulg. *If there be an Angel ſpeaking for him, one of the like things, that he may declare the equity of man, he will have pity on him.* By *Gregory* expounded of Chriſt thus, A poor man being brought ſo low, as hath been ſaid, by the ſight and ſenſe of his ſinnes, if the Angel of the covenant, that is, Chriſt ſpeakes for him, who is like unto man in one thing only altogether, and although he were alſo in other things alike, there was great difference betwixt him and other men: The one thing, wherein he was altogether like was, in that he was a very man, conſiſting of Soule and Body as man doth; borne of a woman and mortal, the things wherein he was not like, he was conceived by the overſhadowing of the holy Ghoſt, and without ſin, moſt holy born of a Virgin, he laid down his life, and at his own will took it up again. And this Angel ſpeakes for ſinful man repenting and beleiving in him, both by his blood ſhed for him; which as the Apoſtle ſaith, ſpeakes better things then the blood of *Abell*: And by his prayer, *John.* 17. for his declaring of the equity or righteouſneſſe of man, that was by becoming our Righteouſneſſe, for he was made of God unto us *Wiſedome, righteouſneſſe, &c.* For we have none of our own, but when we come by faith to be made one with him, his righteouſneſſe is made ours, none of our ſinnes being now imputed unto us: For the next words; *Then he is gracious to him, and ſaith, Deliver him that is going into the pit*, &c. The difference in the Tranſlations is little, and herein Chriſt is ſet forth, ſpeaking to the Father, deliver the wretched man before ſpoken of, being neer to the Grave, let him not dye eternally, that is ſo turned from all pleaſure-taking in ſin, that he mourneth and is ſorry therefore, and confeſſeth himſelf worthy to dye, let not ſuch an one dye eternally, but ſave him, for I have paid his ranſome in dying for him.

Verſ. 23.
Verſ. 24.

Gregory.

Heb. 12. 24.

1 Cor. 1. 30.
Phil. 3.
2 Cor 5.

Hitherto *Gregory*, and the *Vulg.* followed by him, but the *Vulg.* ſince goeth thus, If there be an Angel ſpeaking for him, one of a thouſand; *That he may declare the equity of man.* Wherein it agreeth well with the *Hebrew*, for the word מליץ ſignifieth both, one ſpeaking and an Interpreter, מלאך *An Angel or meſſenger.* But haply *Gregories* copy was falſe printed, *Unus de ſimilibus*, being put for, *Unus de mille.* Whereby he was lead ſo to expound it; yet take we it rightly, a Speaker or Interpreter one of a thouſand, it may be expounded of Chriſt, who is ſaid by the Preacher to be one of a thouſand: For when a man afflicted is brought ſo low

Eccle. 7. 28.

low in himſelf, as hath been ſaid; he is to know that there is an Angel, a comforter above all Angels, ſaid to be one of a thouſand; wherein a certain number is put, for an uncertain, a very great number, as the Angels are ſaid to be twenty times ten thouſand; and who can this be but Chriſt often ſet forth by his name, as *Mal.* 4. *The Angel of the Covenant*; and *Revel* 12. 7. *Michael* and his Angels, and *Judes* Epiſtle, *Michael the Archangel*, or Prince of Angels: Neither can any meer Angel be ſo called, *One as God.* As *Michael* ſignifieth, and *Prince of Angels.* For although there be orders of Angels, ſome Archangels, ſome Angels, yet of the higheſt order, there is not any one above the reſt of his order; ſo that of any ſuch it cannot be ſaid, one of a thouſand: The Angell then here ſpoken of, is neither an Angel by nature, as the *Jeſuites* now teach, grounding hereupon the invocation of Angels, and conſequently of Saints departed: For *Gregory* the great Biſhop of *Rome*, as great in learning as he was, could not finde any other Angel here commended unto us, but Chriſt: Whence note by the way, how far the Church of *Rome* is degenerated now from that, which it was moſt anciently; that none may be deceived by the pretence of antiquity: And by the Judgment of the ſame *Gregory*, the main Tenet of Papiſts, that the Biſhop of *Rome* is *Epiſcopus Epiſcoporum*, the head of the Church, and of all the Biſhops thereof, and Chriſts Vicar, that cannot err, is a plain making of him Antichriſt, or the forerunner of Antichriſt: For ſo in his Epiſtle to *John* Arch-Biſhop of *Conſtantinople*, he ſaith, That whoſoever taketh upon him to be univerſal Biſhop, and Biſhop of Biſhops, is either Antichriſt for this his pride, or his forerunner: But to leave this, the Angel here ſpoken of is not a Miniſter of the Goſpel; who becauſe he is a meſſenger of God, for this his office is called an Angel of the Lord, *Mal.* 2. 7. and *Revel.* 1. 2. 3. For although ſuch an one be מליץ an Interpreter, or Legate, or Embaſſador, as the word ſignifieth, and ſo *Philip* was to the *Eunuch*, and we ſaith *Paul*, *As the Embaſſadors of God.* Yet that which is added, one of a thouſand, agreeth to none but Chriſt, he then is the *Elocutor and Interlocutor and Interpreter*, above all others ſpeaking aloud for us miſerable ſinners, and ſpeaking betwixt God and us, both by his blood and prayer, as was before ſaid; and interpreting the will of God unto us, and his moſt hidden myſteries, according to that, *No man hath ſeen God at any time, but his only begotten Son hath revealed him.* But *Calvin* and *Junius*, by the Interpreter here ſpoken of, underſtand a faithfull Preacher, who is a rare man, and therefore called one of a thouſand, that applieth the promiſes of the Goſpel, to the comforting of one that is brought ſo low, as is before ſaid; whom ſo doing and declaring to him being troubled about his ſinnes, his righteouſneſſe by Chriſt, he ought to beleive and to be comforted herein, and then it ſhall be ſo unto him indeed, and Chriſts blood ſhall be his ranſome: Again, this ſeemeth to make that of the Pſalmiſt, ſaying, *Great was the company of Preachers.* And at the firſt there were twelve Apoſtles, and twelve more ſent out to preach; yet admitting that touching Chriſt, as the principal thing intended here, his Miniſters, which are as he for the comforting of a troubled Soule, are not to be excluded: And all this from, *Verſ.* 19. to *Verſ.* 24. ſeemeth to be ſpoken for the comfort of *Job*, if by confeſſing his ſinnes and repenting in this low ebb of miſery, he would take into the way of comfort: Whereby it appeareth, that *Elihu*, although conceited of himſelf and his own wiſedome, ſpake by the ſpirit of God, and that about the greateſt myſtery of our Salvation: So, that his ſpeeches are to be thought none otherwiſe of, then as parcels of the holy Scriptures, from which as from other parts, excellent inſtructions may be gathered for our inlightening and comfort.

Act. 2. 8.
2 Cor. 5. 20

Joh. 1.
Calvin.
Junius.

Verſ. 25. *His fleſh ſhall be freſher then the fleſh of a child, he ſhall return to the daies of*

of his youth. That is, A poor diſtreſſed man being thus comforted by Chriſt is renewed, as it were, again in his age, through the grace of regeneration, as the Eagle reneweth his age by caſting his bill: For ſo is every one converted to the faith of Chriſt, being born again of the incorruptible ſeed of the word to indure ſo for ever. Pſ. 103. 1 Pet. 1.

He ſhall pray to God, and he ſhall be favourable to him, and he ſhall ſee his face with joy, for he will render unto man his righteouſneſs. That is, Being renewed, as is afore ſaid, he ſhall pray and be accepted, and finally ſee him as he is in everlaſting glory; and that for the righteouſneſſe of the man Chriſt, the Interceſſor before ſpoken of: Others may pray, that live ſtill in ſin, and not be accepted of, nor ever come to ſee his face, but be ſhut out from his preſence; notwithſtanding their making of many prayers unto him. Verſ. 26.

He looketh upon men, and if any man ſaith, I have ſinned, and perverted that which was right, and it profited me not: He will deliver his Soule from going into the pit, and his Soule ſhall ſee the light. This is the ſame in effect with that of the Apoſtle, *If we confeſſe our ſinnes, he is faithfull to forgive them.* As the Prodigal alſo found it true, And *David* after that he had ſinned, and herein he looks back again to *Verſ.* 18. *He keepeth his Soule from the pit.* The vulg. *Looking at men he ſaith,* I *have ſinned.* And ſo it is Hebr. And the meaning according to *Gregory* is; The man that repenteth him of his ſinnes, looketh at the examples of Godly men, living before him, and finding how unlike his waies are to the waies of ſuch men, he is humbled therefore, and confeſſeth his wickedneſs: And this argueth one, that now beginneth to have his eyes opened, as they were not before, but blinde: For till that his eyes be opened, he ſeeth nothing in himſelf, of which he hath need to repent, but now he ſeeth the foulneſs of his ſinnes, and therefore his heart is againſt them, and ſet to live righteouſly: And this is the beginning of righteouſneſſe in him, that was wicked before; but there are many who confeſſe, that they are ſinners, but yet are not hereby proved to be righteous, becauſe, if any man reproveth them therefore, they are angry with him, for how doth he repent, although he confeſſe, that is not willing to heare wherein he hath ſinned, by another in any particular, but defendeth and ſtiffely juſtifieth himſelf: Such then confeſſe their ſinnes, but beleive not that they are ſinners, they think by confeſſing there ſinnes, to be adorned, not to be humble, to ſeem penitent perſons, not to be: For the next words, *And it profited me not.* The vulg. hath, I *receivid not as I was worthy*; the word is שוה *To adequate*: So that it may be rendred as well equally, as I *deſerved*, as it *profited not*, as the word alſo ſignifieth, and the *Vulg.* is rather to be preferred, becauſe the true penitent perſon doth not only confeſſe, that no profit cometh to him by ſinning, but hurt, but alſo that the evil which he ſuffereth in this world, how great ſoever it be, is not ſo great yet as he deſerveth: He that doth not ſo, is not truly penitent, although before he ſuffereth, he confeſſeth himſelf to be a ſinner and worthy of all judgments; yet when he cometh to ſuffering, and ſo is tried, he ſheweth that he was never truly penitent, becauſe he murmureth, and why doth he murmure, but becauſe he thinks himſelf puniſhed, not leſſe, but more then he deſerveth, as none truly penitent do. Touching *Verſ.* 28. The word is to be underſtood of the Convert, who delivers his Soule, when by his will he worketh with the grace of God in thus repenting. Verſ. 27. 28. 1 Joh. 8. Luk. 15. 2 Sam. 12. *Gregor.* *Note.* *Iſte per confeſſionem peccati ornari voluit non humiliari, vel humilis videri non eſſe.* *Note.*

Loe all theſe things worketh God oftentimes with man. To bring back his Soule from the pit, to be inlightned with the light of the living. The vulg. *For often times,* hath it, *Three times,* and Hebr. it is פעמים שלש *Three times.* Whereupon *Gregory* excellently ſaith, that there be three degrees of perplexities and troubles, through which God bringeth ſuch men as ſhall be ſaved. Verſ. 29. Verſ. 30. *Gregor.*

1. First, of leaving the ſinnes wherein they have formerly ſo long lived, which is at the time of the converſion of a ſinner, for it muſt needs be greivous to one that hath lived and delighted long in any ſinn, to leave and loath it, as was noted upon v. 20. the man converted doth, it was as meat and drink unto him before, how hard therefore for him to part with it, and to make tears his meat for it, to mingle his drink with weeping, for when he thinks of turning the pleaſure which he took in his former converſation comes to his mind, and the longer he hath lived therein, the faſter it holdeth him. Here then ariſeth greife and anxiety in the mind; the ſpirit calling him away from theſe pleaſures, the fleſh calling back to them: on the one ſide the love of a new converſation inviteth him, on the other the uſe of the old perverſe one impugneth it, on this ſide the love of the heavenly country burtheneth in him, on that the carnall concupiſence in himſelf ſlayeth him: For the great pain and trouble that is in leaving ſin, Chriſt compareth it to the cutting off of the right hand, or plucking out of the right eye, which oh how great a ſmart and pain it is: Thus much for the firſt.

2. The ſecond, is in time of temptation, that followeth ſometime after converſion, before the ſtrong man armed keeps the houſe in quiet, but now being expelled, he laboureth by all means to enter again and repoſſeſs it; as it is ſayd of the evill ſpirit gone out of a man he cometh with ſeven more worſe then himſelf to enter again: And now the Devill by his Aſſaults moſt greivouſly terrifieth and troubleth the Soul, and conſcience of a man, to the making of him to pine away in his fleſh, ſo that his bones ſtick out, as verſ. 21. Which two degrees are notably figured out in the Children of *Iſrael* coming out of *Egipt*, and after that, wandring in the Wilderneſs: Their coming out of *Egipt* was full of trouble and anguiſh, becauſe ſo ſoon, as *Moſes* moved for it; they were by *Pharaoh* more harſhly uſed, then ever before: After they were come out, for a time the Lord uſed them gently, and would not lead them that way, in which they ſhould ſee war for a time, leaſt they ſhould be diſcouraged, but having brought them through the Red Sea, and making them to ſee the Egyptians drowned and caſt up upon the ſhoare, ſoon after they were diverſly aſſaulted and troubled, many things fell out that made them to murmure, and upon their murmuring they were macerated and conſumed by divers judgments forty years together.

Matth. 13. 44.

3. The third degree of perplexity is, when death draweth near; for then a man conſidereth that he is near the time of giving account of all his doings before a moſt ſtrict judge and if he knoweth any thing in himſelf, he is ſure that God knoweth more, and if he knoweth nothing, yet God may know ſomething; as *Paul* ſaith, that he knew nothing by himſelf, yet was he not herein juſtified; for no man liveth ſo ſtrictly, but, but he muſt needs acknowledge, that he is not yet without all ſinn, ſeeing *James* ſaith, *In many things we ſinn all:* and John, *If we ſay that we have no ſin, we deceive our ſelves.* And this perplexeth him greatly, he being not for this reaſon certain whether he ſhall be accepted or not, and this third is touched upon, verſ. 22. but after this before a man departs out of this life, God cometh by his ſpirit and fully inlightneth him, ſo that he beginneth already to pertake of the joyes of Heaven, as is concluded, *Verſ.* 28. *His life ſeeth light*, when having prayed and humbled himſelf, again the light of Gods countenance is lifted up upon him: And it is to be noted, that his life ſhall ſee light, not his death, for none dead in ſin have this priviledge, but the living and before perplexed and troubled, as hath been ſayd. For the words following, *Verſ.* 32. &c. *Elihu* having hitherto ſpoken moſt divinely, ſheweth himſelf again as he was, although inſpired to ſpeak thus for our Good and Inſtruction, yet a palpable Brag-adochian, and full of pride and vain-glory.

1 Cor. 4.

Iam. 4. 2.

Verſ. 31. 32. 33.

CHAP.

CHAP. XXXIIII.

THe eare taſteth words as the palate meat: Of this ſee before in the words of *Job*, Chapt. 12. 11. And this *Elihu* ſpeaketh to prepare thoſe that were willing enough to hear him, *viz. Jobs* three friends, whom he calleth wiſe men, v. 2. Deſiring them to conſider of what he was further about to ſay, and hereby to judge of *Iob* whether he did not from his own words juſtly accuſe himſelf for wicked, or no, as they alſo before had done, but yet ſeemed ſince, by more words uttered by *Iob*, to have their mouthes ſtopped. Verſ. 3.

Let us chooſe to us judgment, let us know amongſt our ſelves what is good: Here the proud man, that he might ſeem to have ſome humility in him, joyneth himſelf with the other three, and like other Teachers, that be proud, do ſometimes ſpeak words of humility, although in their hearts they lift up themſelves above all others, and therefore this acquitteth them not from pride and arrogancy; whereas he ſaith, verſ. 5. *Iob hath ſayd, I am righteous, God hath taken away my judgement: Should I lye againſt my right? my wounds are incurable without my tranſgreſſion.* What the words of *Job* were, ſee Chap. 13. 18. *I know I ſhall be juſtified*, Chapt. 23. 10. *When he hath tryed me, I ſhall come forth as gold*, Chap. 27. 2, *As God liveth who hath removed my cauſe. Verſ.* 4. *My lips ſhall not ſpeak iniquity, nor my tongue deceit*, &c. And in what ſenſe they were ſpoken, and it will eaſily appear that *Elihu* fowly perverted them, and ſo goeth upon an imaginary ground in his invectives againſt *Job*. Verſ. 4. *Note.* Verſ. 5. 6.

VVhat man is like Job, *who drinketh up ſcorning like water? Which goeth in company with the workers of iniquity*, &c. Wherein he bewrayeth himſelf not to be humble or a true Teacher, like *Paul*, not deſirous by his ſpeaking, if *Job* had ſayd any thing amiſs, to bring him to repentance therefore, but one of a large conſcience, that would lay more to his charge then he had ſpoken, and deſirous rather to commend his own wit then to edify his hearer: For *Paul* writing to the *Corinthians*, in whom he had ſome things to reprove; beginneth firſt with their high commendations, and then proceedeth to reproofe: But the proud Teacher omitting all the good things that be in his Auditours, falleth upon ſome things only, that are amiſs in them, taunting them moſt inſolently hereby, which is the way rather to exaſperate and harden them againſt his Reproofs, though juſt, then to bring them to amendment; Whereas commending that which is good in them. Firſt maketh ſuch away to reprove Evill, that their hearts being hereby now to love him, they can hardly do any other at his reproofes, but be aſhamed and amend whatſoever is amiſſe in them: The like courſe alſo doth the ſame Apoſtle take, 1 *Cor.* 11. 2. When he would reprove ſome other abuſes in them: For the vile taunt wherewith he taunted him, by the ſcorning wherein he was ſo ready as one that drinks in water, he meaneth his deriding of ſuch as reproved him, and ſo walked with the wicked, as *Pſal.* 1. the ungodly are noted to do. Verſ. 7. 8. 1 Cor. 1. *Note.*

For he ſaith, It profiteth a man nothing, if he ſhould delight himſelf with God: Ver. 9.

This alſo was not any of *Jobs* ſpeeches, but gathered herefrom falſly by *Elihu*, to make his caſe the more odious, upon theſe his ſpeeches ſo wreſted, he falleth to the vindicating of God from all unrighteouſneſſe, and ſheweth it to be a groſſe fault to impute any unto him, *Verſe* 10, 11, &c. 18, 19. In ſaying, *There is no iniquity in God; but he rendreth the work of man to him, and dealeth by every one according to his wayes*: This is in part true, but if Gods dealing in this world be meant; the other part of his ſpeech is falſe: Verſ. 10.

Eccle. 8. For there be righteous men, ſaith *Solomon*, to whom it falleth out as to the wicked, and wicked men to whom it cometh as to the righteous, although in the World to come, indeed every one ſhall ſurely be rewarded according to his works: If hee would herein have ſpoken truly, he ſhould rather as *Gregory* noteth, have ſaid; *There is no iniquity in God, although he doth not render to every one according to his works in this World*. For that which is not by us underſtood, is not produced out of unjuſt ballances, his judgments are unſearchable, and his waies paſt finding out.

Gregor.

Verſ. 12. *God will not condemne without cauſe, nor ſubvert judgment.* This is alſo moſt true, but by *Elihu* miſapplied, for it is one thing to condemne and another to afflict, ſeeing we are afflicted, that we may not be condemned, but being corrected be ſaved; as both *Solomon* teacheth, Prov. 3. 12. and *Heb.* 12. 9.

Verſ. 13. *For who hath given him a charge over the Earth, and who hath diſpoſed the whole World?* That is, None hath thus done, but of his own will he made all things in a moſt excellent manner, and therefore he doubtleſs ruleth and ordereth all things, touching men moſt righteouſly.

Verſ. 14. Verſ. 15. *Gregor.* *If he ſetteth his heart upon man, if he draweth his ſpirit and breath unto him. All fleſh ſhall ſoon fail, and return to aſhes together.* God ſetteth his heart upon man, ſaith *Gregory*, when he hath a minde to ſave him, then he draweth his ſpirit and breath unto him, by making him to look up only to God, and to the things of his Kingdome, and ſaith, *Spirit and breath.* Denoting hereby his inward cogitations and outward actions, becauſe the breath is drawn by the organs of the body, which are outward; and ſo both in the thoughts of his heart and all his actions, he is wholy intent to him, to which when he is come, *The fleſh faileth*. That is, Whoſoever is fleſhly is brought under, and the body of ſin burnt, as it were, by the fire of the ſpirit into aſhes, and ſo having no more ſtrength: To expreſſe which Jer. 31. *Jeremiah* ſaith, *After that thou turneſt me*, I *repented, and when thou ſhewedſt me I ſmote upon my thigh*. For what is it for a man to ſmite upon his thigh, but to ſubdue carnal concupiſcence: Some take theſe words as ſpoken to prove, that God doth not deal unjuſtly or harſhly with men, becauſe if he would ſet himſelf thus to do, and not rule rather according to mercy, then according to his power, his might is ſuch, as that as he gave man breath and life at the firſt, ſo he can eaſily withdraw it again, and when he hath done ſo, what is any man, but one failing and ceaſing any more to be a man, yea becauſe now very duſt; as the word עפר ſignifieth: According to the other expoſition, theſe words: *If he ſetteth his heart upon him.* Are underſtood of man, ſetting his heart upon God, according to this; if God ſetteth his heart upon it, that is, upon this thing without regard of mercy as well as juſtice to deſtroy man, his breath would ſoon be gone and he turned to duſt: And this is to be preferred, as beſt agreeing with the words before going.

Verſ. 17. *Shall he that hateth right, govern? Wilt thou condemn him that is moſt juſt?* Vulg. *Can he be healed that loveth not judgment, and how doſt thou ſo greatly condemne him that is juſt?* The Hebr. is וחבש ſignifying either *Dominari*, or *alligare*, *to binde up*. As the Chyrurgion bindeth up a wound to heal it, and the other words are, *Hating judgment*, So that it may either be underſtood of God, and as ſpoken to the ſame effect that he ſpake before, or of man ſuffering by the ſtroak of God, but becauſe the next words are: *Wilt thou condemne him that is moſt juſt?* Hebr. *Very juſt*. I rather take it to be ſpoken of God to clear him from all aſperſion of injuſtice: And then theſe words ſerve to convince him of too great arrogancy, that dareth thus to challenge God. And this is further proved, *Verſ.* 18. *Is it fit to*

Verſ. 18. *ſay to a King, Thou art wicked*, &c. By an argument, *A minore ad majus*, and if not to a King, much leſſe to God, in juſtifying of a mans ſelf, but the

the *Vulg.* rendreth this alſo; *Who ſaith to a King, an apoſtata.* but Hebr. it is האמר where ה is not of an Interrogation, and cannot be rendred *Who*, but whether or no is any man ſo bold with a King to ſay, *Thou art wicked.* The word Hebr. is בליעל one without a yoake, *Belial*, or if ה be taken for a particle demonſtrative, denoting him that was ſpoken of before, it may be rendred after theſe words *moſt juſt, he ſaith to the King wicked.* It is he that thou cenſureſt, for whom it is free to condemne the higheſt amongſt men, even Kings and Princes, but for opening the mouth againſt him, it were extream madneſſe in any man to do it, if he dareth to do it, he ſhall be ſure to heare of it from him; and that therefore he is *Belial*, although he be a King, as thou *Job* haſt been, if it be taken the other way, it is not true, for ſome men have been ſo bold, as to call a King ſo, and to tel him, *Thou haſt done fooliſhly*: As *Samuel* did *Saul*, and *Eliah Ahab.*

How much leſſe to him, that accepteth not the perſon of Princes. Where the former words are in a ſmaller print, intimating that they are not in Hebr. But ſupplied by the Tranſlators, to make the ſenſe good, according to the rendring of *Verſ.* 18. But leave we them out as the *Vulg.* doth, and read it, *That accepteth not*, &c. And then it is a reaſon, why he is no leſſe bold to charge Kings with wickedneſſe, then other men, being all his creatures, as well the higheſt as the loweſt. Verſ. 19.

In a moment they ſhall dye, and the people ſhall be troubled at midnight, and paſſe away: and the mighty ſhall be taken away without hand. that is, The higheſt are of ſo little ſtrength, if God cometh to ſmite them, that they dye ſuddenly, *At midnight*, That is, in the darkneſs of ignorance and the dead ſleep of ſin, as it is with men commonly at midnight; ſo the fooliſh rich man in the Goſpel, heard a voice ſaying to him; *Thou fool, this night will they fetch away thy Soule from thee.* And the Bridegrome cometh at midnight, and in *Egypt* the firſt born were ſlain at midnight, and the hoaſt of *Sannacherib*; and becauſe the wicked are alwaies paſſing on in this way throughout all their lives, it is ſaid not *Tranſibunt*, ſaith *Gregory*; That is, *They ſhall paſſe*, but *Pertranſibunt*, *They ſhall paſſe through, and the mighty ſhall be taken away without hand.* That is, Without ſeeing the hand that ſmiteth them; which is a divine force, inviſibly cutting aſſunder the thred of their lives in a moment, as with their wicked hands to be ſeen, imbrued in blood, have through their power taken away and ſpoyled others. If any ſhall think that he may ly hid and ſo eſcape this ſeverity, it is reſolved no, the blackeſt darkneſſe of midnight ſhall not hide him. Verſ. 20. Luk. 12. Math. 25. *Gregor.* Verſ. 21. 22.

For he will not lay upon man more then right, that he ſhould enter into judgment with God. Vulg. *For it is no more in the power of man, that he ſhould come to God to judgment.* Hebr. *He will not put upon man any more,* for it is עוד *To come into judgment with God.* In expounding this, *Gregory* is very large, by mans coming into judgment with God, underſtanding that judgment, of which the Apoſtle ſaith; *If yee would judge your ſelves, yee ſhould not be judged.* And this is when a man keepeth court, as it were, in his own conſcience, examining his evil doings, acknowledging them and condemning himſelf therefore, and ſuffering by extream grife and ſorrow in his minde for them; For in him that judgeth himſelf as he ſhould, there is nothing wanting that is in a Court of juſtice; for the conſcience accuſeth, and heapeth up all the evils that a man hath done againſt himſelf, reaſon condemneth him, and feare bindeth him, and greife tormenteth him: If the words be thus underſtood, they muſt be taken as a preſcription of a remedy againſt the miſeries that they ſhall be in, that dye in darkneſs, ſleeping as at midnight ſecurely in their ſinnes. That man that would not have it fall out thus unto him, muſt prevent that judgment, when all men ſhall be brought before God to judgment, by Verſ. 23. *Gregory.* 1 Cor 11. 33.

by comming into judgment with him whilſt he liveth here: And then this is as if he had ſayd, whereas now man hath done evil; and no evil that he doth, lyeth hid from God: This is all that God putteth upon him therefore, or requireth at his hands, that he may eſcape Deſtruction, that will otherwiſe ſuddenly come, *viz.* To come ſpeedily into judgment with God, by judging himſelf, as hath been ſayd: For further illuſtration whereof he ſaith, that this tormenting of our ſelves by ſorrow for our ſinnes, was figured out by the fire which the Preiſts were commanded to kindle every morning in the Tabernacle, and to keep it continually burning; for ſo he that would eſcape Hell fire, ought firſt in the morning to ſet himſelf awork about judging himſelf for his ſinnes, and ſo mourn dayly for them: And as *Jeremy* being in the Dungeon was bidden to put Ropes under his Arms, and old rags, that he might be lifted out and not periſh there; ſo he that would be lifted out of the dark dungeon of ſinns, muſt take the help of Gods Laws, binding them about him, that looking hereat he may be put to pain and ſorrow, conſidering his miſerable Eſtate through his breaking of them, which are ſo harſh, and ſo terribly threaten ſinners, and be heaved up hereby out of this dungeon by having now more regard unto them, to live according to them; and that he may not be pained and peirced hereby unto deſperation, look at old Examples of the Faithfull, and how many of them have faln and been judged and yet have had mercy again extended unto them, and ſo have been ſet in a ſalutiferous Eſtate: Thus *Gregory* by allegorizing, which becauſe it is for matter moſt true and uſefull for us, I have thus largely ſet down. But for the literall meaning, it is, that wicked men are not to expect further warning, before that God cometh into judgment with them to cut them off; which as he ſayd before, ſhall be done ſuddenly, and not after the manner of men, that keep Courts of juſtice, apprehending, and committing and ſetting a day to judge Malefactors; then hearing Witneſſes and pleadings, and ſo proceeding to judge them: And this *Elihu* ſpeaketh, becauſe *Job* had deſired that he might come to the Throne of God, and plead his cauſe with him: And thus underſtood, we may note that now is all the time that God giveth unto man to repent; that he may eſcape his judgments, he will give him no more warning by a judiciall proceeding in time: But if he expecteth this, and ſo delayeth; he ſhall be deceived, and feel his ſtroak to his everlaſting deſtruction before he ſeeth it coming, and who then is ſo hard hearted as not to be awakned hereby from his ſecurity to ſpeedy repentance: Some will have the meaning to be, that God in judging men will lay no more to their charge then he juſtly can: Some that God hath not put it into the power of man to come and bear a part with him in judging what is fit for him to do.

Note.

Ier. 8.

Note.

Iſidor.
Tigur.
Vatabl.

Verſ. 24. *Gregory.* *He ſhall break in peices mighty men without number, and ſet others in their ſtead:* As at the day of judgment innumerable men ſhall be caſt away and broaken with Gods juſt judgments, which ſhall be done openly and viſibly, and others received into his Kingdome, ſo it is now dayly done, although we ſee it not ſo plainly; many that ſeem to be ſtrong in Faith and Grace, either have it not in truth or fall away and periſh, but others being before void of Grace, are converted, and ſo are ſet inſtead of them into the ſtate of Grace and Salvation. As the Jews being rejected the Gentiles were taken into Gods favour in their ſtead, and *Judas* was broken in peices, but the theif upon the Croſſe, was healed and ſaved.

Verſ. 25. *Therefore he knoweth their works and overturneth them in the night, that they are deſtroyed:* Becauſe God is ſayd before to break multitudes in peices, and he is moſt juſt; it appeareth, that he knoweth their moſt ſecret evill works, and when they know not or are not aware of it, he overthroweth them therefore. And here *Gregory* noteth, that the might ſetteth forth ſin, and that by ſinning men are blinded, one ſinn being by Gods judgment, made unto them the cauſe of another, whereof yet they have no perceivance

vance any more, then a man can ſee colours in a dark night; and by being filled with all manner of ſin and wickedneſs, they come to be overthrown in regard of grace, and ſo [a]re deſtroyed everlaſtingly: As the Gentiles being darkened firſt by idolatry, were after given over to a reprobate ſenſe: And this is the caſe of Beleivers under the Goſpel, even innumerable Chriſtians are broken in peices, according to the phraſe uſed, *Verſ.* 24. For even of them many be called, but few choſen, which was before by *Jeremiah*, ſaying; *The daies come, that the City ſhall be built unto the Lord, by the Tower of Hananeel, to the gate of the corner: And the meaſuring line ſhal go over againſt it by the hil Gareb:* the vul. Tr. *Ultra normam menſuræ.* For what is the Lords city here ſpoken of, but the Church, which cometh from the Tower *Hananeel*, ſignifying the grace of God, to the gate of the corner joyning two walls, together, whereby Jews and Gentiles are ſet forth, who together make one Church, but the meaſure not ſtaying here, goeth yet a great way further, beyond the meaſuring line, to ſhew that there ſhould be very many in the Church, who ſhould walk by no rule, and theſe be the innumerable to be broken to peices.

Rom. 1. 19.

Ier. 31. 38. 39.

He ſtriketh them as wicked men in the open ſight of others: Becauſe they turned back from him, and would not conſider any of his waies, &c. For theſe words, *In the open ſight of others.* In vulg. is, *In the place of the ſeeing.* So likewiſe Hebr. that is, The true faithful Servants of God, who are not in darkneſſe but in the light, ſeeing and making uſe of theſe his judgments againſt the wicked, to feare him the more.

Verſ. 26. 27.

When he giveth quietneſſe, who then can make trouble? And if he hideth his face, who can behold him? Whether it be againſt a Nation or a man only. That is, Hereby it appeareth, that great men who are Tyrants, are ſmitten by God, as was before ſaid, at the cries of the poor coming up unto him againſt them, becauſe as when a mans waies pleaſe God, he ſhall have peace and proſperity, let men work againſt him what they can; but contrariwiſe if he for his wickedneſſe abſenteth himſelf, as it were, not looking now any more with a favourable eye upon him, how can that Prince, yea or if it be a Nation, that turneth wicked, behold the light of his countenance; that is, His face turned towards him, or if any were to uphold him in ſuch a proſperous condition; or although men be wicked, and GOD beareth with them for a time, during that time, none can overthrow their quiet: But this time being out, and their ſinnes being full, as it was ſaid of the Amorites, they ſhall not now ſee GOD any more looking upon them in favour, but in wrath filling them with trouble.

Verſ. 29.

Gen. 15.

That the hypocrite reign not, leaſt the people be enſnared. Vulg. *Who makes a man an hypocrite to reigning for the ſinnes of the people.* Hebr. *From the reign of an hypocrite, from the ſnares of the people, or from a man an hypocrite reigning.* Which words have reference to Gods hiding of himſelf, *Verſ.* 29. They being here named, from whom he hideth himſelf for their wickedneſſe, *Viz.* The King that is an hypocrite ſo called, becauſe when he was thus by the conſent of the people preferred, they expected all good from him, but he proveth contrary, an Oppreſſor, and a ringleader in waies of vice and errour; and *The ſnares of the people.* That is, From the people being thus enſnared and ſubjected by one that proveth contrary to their expectation, but worthily becauſe they deſerve none better: As it is ſaid of *Phocas*, when he was Emperour, a certain devout man pleading with the Lord, and ſaying, Why doſt thou make ſuch a man Emperour? Had an anſwer thus, Becauſe I could not finde any worſe to ſet over you being ſo wicked.

Verſ. 30.

Surely it is meet to be ſaid unto God, I have borne chaſtiſement, I will not offend any more, &c. Proud *Elihu* falleth to teaching of *Job* again, a man wiſer then himſelf, what he ſhould have done upon his greivous ſufferings, and to have juſtified himſelf as unworthy hereof.

Verſ. 31.

Should

Verſ. 33. *Should it be according to thy minde, he will recompence it, whether thou refuſe or chooſe, and not I, therefore ſpeak what thou knoweſt.* The vulg. *Hath God required it*, Eam, *of thee, becauſe it diſpleaſed thee; for thou beganneſt to ſpeak, not* I, *and if thou knoweſt any better ſpeak.* Hebr. *Shall it come from thee what he ſhall recompence, becauſe thou haſt refuſed, becauſe thou haſt choſen and not I, and what thou knoweſt ſpeak.* *Gregory* following the *Vulg.* ſaith, By theſe words, *Hath God required it of thee*, &c. He meaneth, if I have ſpoken otherwiſe, then I ought to do, thou ſhalt not anſwer for it, neither is it his will, that thou ſhouldſt judge me therefore, though thou beeſt offended at it, but God ſhall judge me: and for thee thou haſt no cauſe, for not I but thou beganneſt to ſpeak: But herein I can ſee no ſuch good ſenſe, as to reſt in it: And others following divers Tranſlations, ſatisfie not in any ſenſe given by them; but keep we cloſe to the Hebrew, and this will appear to be the meaning: Having in the former words ſhewed him, what he ſhould ſay in all humility, now to preſſe him to it, he putteth it to his own conſcience, to ſay, whether he thinketh that God will be directed by him, how to deal with him, becauſe he ſeemed in his ſpeeches beforegoing, to refuſe his dealings, by patiently bearing his ſufferings; and to chooſe ſome other way of being dealt withall; which *Elihu* ſaith, that he would never do, neither thought he it lawful: contrary to which if *Job* knew any thing, he willeth them to ſpeak out, as *Junius* rendreth it.

Gregor.

Verſ. 34. 35. *Let a man of underſtanding tell me, and a man of Wiſedome hearken to me.* Job *hath ſpoken without knowledge*, &c. Here inſolency breaketh out again in *Elihu* againſt *Job*, after many things ſpoken by him very divinely, and all the arrogant likewiſe, although ſometimes they ſpeak very well, yet they ſoon ſhew themſelves what they are, and the pride that is in them.

Verſ. 36. *My deſire is, that Job may be tried to the end, becauſe of his anſwers for wicked men:* Verſ. 37. *For he addeth rebellion to his ſin, &c.* The vulg. *My Father, let* Job *be tried to the end, ceaſe not from a man of iniquity.* The word אבי ſignifieth either, *My Father or my will.* But I rather take it, that *Elihu* now turneth himſelf to God, ſeeing that all which he or the other three had ſaid, was but loſt labour towards the making of *Job* to humble himſelf, and confeſſe his ſinnes, he would not take of his puniſhments, but ſtill hold him under, as he was well worthy: For the next words they are Hebrew על־תשבות *For the returns in men of wickedneſſe.* That is, His anſwers returned, which are common in wicked men: For although *Job* ſaid nothing, it ſeemeth by *Verſ.* 37. That he ſhewed ſignes of deriſion and diſdain, at all that had been ſpoken, which made *Elihu* to rage now againſt him, and ſay, *He addeth rebellion to his ſinnes, and clapeth his hands*, &c.

CHAP. XXXV.

Verſ. 2. Verſ. 3. *THinkeſt thou that to be right, that thou ſaideſt, My righteouſneſſe is more then Gods: For thou ſaideſt, What profit ſhall I have, if I be cleanſed from my ſin?* This alſo *Gregory* noteth, was no where ſpoken by *Job* in theſe words, but whatſoever he ſpake neare unto it, could not juſtly be reproved, as hath been before ſhewed.

Verſ. 4. Verſ. 5. *I will anſwer thee, and thy companions with thee. Look to the Heavens*, &c. *Elihu* having laid a falſe foundation to himſelf, of another Oration, though it be true, which he henceforth ſaith, yet herein he ſpeaketh nothing that toucheth *Job*, but may afford profitable inſtruction to us: He proveth by the higheſt of the Heavens, then which God is higher, that man cannot profit or hinder God, if he be righteous or wicked: For how

ſhould

ſhould any thing done by him reach up to God, when as they cannot reach up to theſe viſible Heavens: We may by that which we do, profit or hurt men like to our ſelves, and our ſelves alſo; becauſe *If thou beeſt wiſe*, ſaith Solomon, *thou art wiſe for thy ſelf; and if thou ſcorneſt, thou alone ſhalt bear it*: And David, *My goodneſſe extendeth not to thee, but to the Saints upon Earth*: If God ſpeaketh at any time as being troubled at mens ſinnes, as where it is ſaid, it greived him at the Heart, that he had made man: this is but after the manner of men in ſtooping to their capacity, and not becauſe indeed he, is ſubject to any paſſion, as men are, that we might be the more affected with our ſinnes, for our provoking of God, and repent and turn from our ſins, becauſe our greiving of him cannot be but to our great greif, for ſuffering by his taking revenge upon us, and to our confuſion, as *Jeremiah* ſaith, *Do they provoke me to anger and not themſelves to the confuſion of their own faces?*

Prov. 9. 12. Pſal. 16. 1. Gen. 6. Ier. 31.

By reaſon of the multitude of oppreſſions, they make the Oppreſſed to cry, &c. Having ſhewed before that men may hurt or profit one another in generall, now he proceedeth to declare the ſame more particularly. For the Oppreſſions here ſpoken of, they are not only to be underſtood in reſpect of worldly things, by taking away of which, poor men are made to cry out, but in reſpect of ſpirituall Oppreſſions, whereby the Soul is made poor, and miſerable, and blind, and naked, as the Lord ſaith of the Angel of the Church of *Laodicea*: For they oppreſſe others this way, that by their evill Examples corrupt their minds from the ſincerity of the truth, drawing them to ſin and Errour: For this is a more greivous Oppreſſion then that, becauſe Oppreſſors in reſpect of our Goods, do but ſeek to invade, and deprive us of things without, wherein our happineſſe lyeth not, theſe of Goodneſs within, in which our happineſs lyeth: Theſe rage through the love of things, theſe through the hatred of virtues, thoſe envy that we have any thing, theſe that we live: Thoſe ſtudy to take away outward things that pleaſe them, theſe to diſpute inward things that diſpleaſe them. By how much therefore the life of manners excelleth the ſubſtance of things, ſo much the more greivous is the oppreſſing evill livers that offer violence to our manners: And yet to ſhew, that there are not a few, but very many that do ſo, it is here ſayd, *Through the multitude of Oppreſſors, and for the Arme of the mighty they cry out*: Which is added to ſhew, that wicked men if they have power, what they cannot effect by evill examples, they will compell to for fear of their power ready to be uſed againſt the uncorrupted virtuous: And whereas he that ſeeketh to corrupt by his evill example, uſeth only the voice of perſwaſion; he that for fear will make men yeild to that which is evill, ſpeaketh by the Arm of Tyranny; whilſt we ſee the examples of evil actions, we do but hear the noiſe of a Corrupter in our ears, but when by force we are compelled to ſin, we feel a Tyrant in our hearts: But the minds of theſe that are unmoveably fixed in God, do as much contemn theſe things, as they know them to be againſt his will: For expecting the rewards of Eternity, they take ſtrength from adverſity, knowing that the harder fight they have, the more glorious Crown of victory they ſhall have: And therefore being preſſed with Adverſity, they increaſe in ſpiritual ſtrength; as the fire which ſeemeth by blowing to be put out, hath the flame thereof increaſed, ſo they by that, through which it is thought they will be made to fall, are more ſtrengthned.

Verſ. 9. *Gregor.* Revel. 3. *Note.*

But none ſaith, Where is God my Maker, who giveth ſongs in the night? Having ſhewed how men cry out for oppreſſions, V. 9. now he toucheth upon the cauſe of ſuch impatience, and crying out, it is for want of conſideration, that our ſufferings come all from God; although men be the Inſtruments, and if they that ſuffer conſider this, and beleive in, and fear him, they ſhall in the night of Adverſity have ſo great joy, that it ſhall make them inſtead of crying out to break out, into ſinging, as did *Paul* and *Silas*, who

Verſ. 10.

Act. 16. Pſal. 32. had been ſore ſcourged, and immediately at midnight in priſon ſung a Pſalm. And *David* having ſaid, *Thou art my refuge from the preſſure that hath compaſſed me about*, addeth, *My Exultation.* As to *Ezek.* a book was given wherein were written *Lamentations, a ſong and woe.* For what is this book, but the book of God, wherein joyfull things are written, but withall heavy ſufferings to be born, cauſing ſorrow and lamentation firſt, and then ſhall follow ſinging for ioy. Now that we may be comforted in theſe things, we muſt look to God our Maker, which we do when we conſider, that he, who made that which was not, leaveth it not without Government, being made: he who made man, never leaveth him to be unjuſtly tormented, neither doth he ſuffer through neglect that to periſh, that is, who created that which was not, that it might be: And this ſeemeth by *Elihu* to be ſpoken in anſwer to the queſtion made by *Job*, Chapt. 21. 7. *Why do the wicked live, and Tyrants oppreſſe the poor?* It is becauſe no man looketh to his Maker, and if he would, he ſhould have joy to alienate his ſorrow that is oppreſſed.

Verſ. 11. *Gregor.* *Who teacheth us more then the beaſts of the Earth, and makes us wiſer then the fowles of Heavn.* By the Beaſts of the Earth ſayth *Gregory*, we may underſtand ſenſual men who ſet their minds upon the baſe things of this world, and by the Fowles of the Air, the proud, who are elevated in their own conceits upon the wings of arrogancy, as birds that fly aloft in the aire. Of the firſt of theſe the Pſalmiſt ſpeaketh, ſaying, *Be not ſo rude and ignorant, as the horſe and mule:* And the Apoſtle, *There be ſome whoſe God is their belly, their Glory their ſhame, that mind Earthly things.* Of the other, *Nebuchadnezzar, Herod, Pharoah, and Diotrephes*, together with the Phariſee, are Examples: Or by the beaſts underſtand the wicked, of whom it is ſayd, *Man being in honour, underſtandeth not, but is like to the beaſts that periſh*, by the fowls, Devills, who are called the *Prince of the Aire*, and are ſet forth by the fowls of the aire in the parable of the ſower, that went out to ſow. Now man who is one that knoweth God, as was before ſayd, is taught more then theſe, that is, to be heavenly minded, when they are earthly, to be humble, when they are proud, to be righteous, when they are wicked, and to be godly wiſe, when the Devill is maliciouſly ſubtile like the Serpent: If by the beaſts of the Earth, and fowles of Heaven we underſtand the creatures properly ſo called. The meaning is, although they have ſome underſtanding by the inſtinct of nature, for which ſome of them be admirable, eſpecially the fowles of the Aire, whoſe cryes or ſingings are often ominous, and ſo be many of their doings, as of the Stork, the Crane, and the Swallow, that know to go out of cold Countries in Winter, and to come again in Summer, yet God hath put more underſtanding into man, ſo that he ſhould not do like them, one making a prey of another, as beaſts and birds of prey do, and Oppreſſours of whom he ſpake before, do likewiſe: But this is horrible ingratitude to God, and an intollerable abuſe of this his gift of underſtanding.

Pſal. 32. Phil. 3. 17. 18. Luk. 18. Pſal. 49. Eph. 2. Matth. 13. Ier. 8.

Verſ. 12. *Gregor.* *There they cry, but none giveth anſwer, becauſe of the pride of evill men:* That is, juſt men, who know God that made them; being oppreſſed by the wicked in this World, cry out unto God to be delivered, but he anſwereth them not by delivering them, becauſe evill men that oppreſſe them, are herein proud, to lift up their hands againſt God, in ſmiting of his Servants, and their ſucceſſe in ſo doing puffeth them up more and more, they taking this for a ſign of Gods favour, and good liking of their Tyrannicall proceedings, that their condemnation at the laſt may be the greater: For when the Righteous being oppreſſed cry unto God for deliverance, it is more for the good of theſe that perſecute them, then through the deſire that they have to be freed from their ſufferings: For ſometimes when God ſtandeth up by his power, and miraculouſly ſaveth his faithfull Servants, even the moſt hard hearted ſeeing it are converted, as *Nebuchadnezzar* at the ſight of the miraculous deliverance of the three Children whom he caſt into

Note. Dan. 2.

to the fiery Furnace: But if they be ſuch, as God will not ſhew any mercy to, he anſwereth not the deſires of the righteous, oppreſſed by them, becauſe of the intollerable pride of Perſecutors, that by their ſucceſſe in theſe their wicked waies, being ſtill lifted up higher, they might take the greater fall in the end: So that wicked Perſecutors are in worſe caſe, when they proſper in their deſignes againſt the juſt, then when they are ſtopped in their proceedings, and the juſt are delivered out of their hands, for now they take heart to themſelves, to go on in their evill waies to inevitable deſtruction, whereas by being ſtopped, ſo as hath been ſaid, they might have been converted and ſaved: For this it is ſaid, *Proſperity ſlayeth the fool.* And of Antichriſt, that he hath power given him to do, a thouſand two hundred and ſixty daies, and that he maketh war with the Saints and prevaileth, and likewiſe of *Antiochus*, *Epiphanes*, his forerunner, or theſe words; *For t he pride of evil doers.* May be expounded of thoſe, that cry and are not heard to be delivered from their oppreſſions, becauſe they are not humbled, but proud and wicked ſtil: Some will have theſe words, *They have none anſwer for the pride of evill doers.* Underſtood thus, They of whoſe oppreſſions he ſpake before, are not heard to be delivered from proud oppreſſors, but are ſtil kept under by them. Laſtly, Some underſtand it of oppreſſors themſelves, who may pray for ſucceſſe in their waies, or as *Dives* in Hell torments, but have no anſwer of comfort: But I reſt in the firſt, being in all things as true, as occult and witty; and yet it may look as well at the unworthineſs of thoſe that cry for their unhumbled and unconverted hearts, in either of which caſes no man muſt look to prevail, although they make many prayers, and for pride of heart in ſuch as pray in particular, and want of humility. See the example of the Phariſee, *Luke* 18.

Note.

Prov. 1. Revel. 11. Dan. 9.

Note. Iſa. 1. 14.

Surely God will not heare vanity, neither will the Almighty regard it. Vulg. *For God will not heare in vain, and the Almighty will behold, or into the cauſes of every one.* The N. Tran. Is here moſt exactly according to the Hebr. And therefore *Gregories* or others Expoſitions hereupon, are without ground: The meaning is plain, as he had yeilded this as a cauſe, why men praying are not heard, ſo here he giveth a reaſon thereof: They are not heard becauſe they pray unhumbled and unſanctified, and ſuch vain men praying, God will not heare, or regard it whatſoever they ſay. Verſ. 13.

Although thou ſaieſt, thou ſhalt not ſee him, yet judgment is before him, therefore truſt thou in him. Here is incouragment for ſuch as in humility and faith, purging their hands from ſin, and extending them to do good, ſeek unto God, although for his long delaying to anſwer them, they may think, that he ſeeth or conſidereth not, as the *Vulg.* hath it, *For there is judgment before him.* That is, He will deal juſtly and mercifully by thee at length, yea and whilſt he delaieth to anſwer, he is working thy cure, as the Chyrurgion, that is long in cutting a putrifyed ſoare, not ſeeming to regard the deſires of the pained Patient, that praieth him to have done, but knowing what is neceſſary to be done for his beſt good, he ſtill keepeth him under his hand; ſo God many times dealeth with a faithful perſon, whilſt he thinketh, that he neglecteth him, he is curing of him; therefore ſaith he, *Truſt thou in him:* Stay thy ſelf upon this, that he knoweth what is beſt for thee, and therefore if he deferreth his anſwer, it ſhall be for thy good. Verſ. 14.

Note.

But now becauſe it is not ſo, he hath viſited his anger, yet he knoweth it not in great extremity. Vulg. *For now he bringeth not in his anger, neither doth he revenge wickedneſſe very much.* Hebr. *And now for his wrath is no viſitation, and he knoweth not in a multitude very much,* בפש מיחך *Beraſhmad in multitudine valde, Or now becauſe nothing, his anger hath viſited,* and בפש באך may be rendred in a *very great multitude:* And Verſ. 15.

ſo it will come neare to *N.Tr.* If by a very great multitude we underſtand, *Of miſeries.* But in *Vulg.* both the Original is varied from, and the ſenſe altered, which is, Becauſe men in miſery do not ſo; that is, Put not their truſt in him, but becauſe of his deferring to anſwer, fall to deſpair, their viſitations are in wrath, and they ſhall not know or finde God thus working for their good, although they be very much viſited, or with a very great multitude of judgments and troubles in this World.

Verſ. 16. Andh itherto *Elihu* hath ſpoken well; but *Verſ.* 16. in ſaying, that *Job* therefore multiplied words in vain, he ſhewed again the great arrogancy of his minde.

CHAP. XXXVI

HERE *Elihu* reſumeth that argument again, which he had in hand, *Chap* 35. 2. Where he challenged *Job* for ſaying, *My righteouſneſſe is more then Gods.* Contrary to which he ſaith, *Verſ.* 3. *I will fetch my knowledge from afar, and I will aſcribe righteouſneſſe to my Maker.* But herein again, he ſheweth his arrogancy, becauſe that in way of boaſting of his ſuperabundant knowledge, he ſaith thus, and *Verſe* 2. That he hath yet more to ſay for God: It is the part indeed ofevery good Teacher to fill himſelf with ſuch knowledge, to ſpeak for God again and again, that all men may aſcribe unto him the glory of moſt exact righteouſneſſe, and of all goodneſſe: But herein lieth a fault, if he venteth his inoſtentation, not that God may be reverenced, but that he for his eloquence and great learning may be praiſed.

Verſ. 3.

Note.

Verſ. 4. *For my words ſhall not be falſe, he that is perfect in knowledge is with thee.* Vulger, *Perfect knowledge ſhall be proved unto thee.* But we ſhall not need to alter the word, but only to expound it, and this *Vatablus* doth well thus; *Perfect knowledge.* That is, *God is with thee.* Or I know, that thou accounteſt whatſoever cometh from God, to he ſpoken accordiug to perfect wiſedome and knowledge; and therefore my ſpeeches ſhall be of force with thee touching Gods equity and righteouſneſſe in all his dealings, for ſo much as I ſhall ſpeak nothing but his truth, and what comes from him.

Vatabl.

Verſ. 5. *Behold, God is mighty, and deſpiſeth not any; he is mighty in ſtrength and wiſedome.* Vulg. *God caſteth not away the mighty, ſeeing he is mighty.* Hebr. *Caſteth not away or refuſeth not the mighty ſtrong heart.* It is an argument drawn from Gods ſupremacy, and the ſoveraign power that he hath over all, to prove that he is not againſt the power and authority of men, if it be uſed as it ought to be: But if he that is in authority, abuſeth it, to the elevating of his heart in pride, looking upon his ſubjects, as if they were not made by the ſame hand, or of the ſame mettal with themſelves, and deſpiſing their counſel, he thinketh himſelf only wiſe, becauſe he is greateſt; God will pull him down and make him deſpicable, as he did *Nebuchadnezzar:* For men being all equal by nature, one is lifted up above others becauſe of ſin, to uſe his power for the ſuppreſſing of it only; otherwiſe being as *David*, who ſaid, *My eyes are not haughty, I have no proud looks.* Taking of his power, as *Gregory* ſaith, that which helpeth, and to expel that which tempteth, to look upon himſelf, ſet up hereby as but equal yet with others, but in the zeal of revenge taking upon ſin, to preſer himſelf before them: As *Peter*, who had a principality in the Church committed unto him, yet having to do with *Cornelius*, that carried himſelf too lowly towards him; he ſaid, *I alſo am a man.* Thus making himſelf equal to him, but when with *Ananias* and *Saphira*, he extended his power to the ſtriking of them down dead, for their lying to the

Iſa. 14.

Pſal. 141.

Gregory.

the holy Ghoſt: And *Paul* alſo to the Theſſalonians ſaith, We were as little ones amongſt you, but to the Corinthians ſinning: *Will you that I come unto you in a rod, or in the ſpirit of meekneſſe?* The cheife place therefore is ruled well, when we rule rather over vices then men: The ſcope of *Elihu* in thus ſaying, was to prove *Job* wicked, and God juſt; becauſe otherwiſe God would not have turned him out of his ample poſſeſſions, as he had done. And to theſe words anſwereth, *Verſe 6. He giveth not life to the wicked, but right to the poor.* That is, Such as abuſe their ſoveraign power to pride, ſhall come to ruine, but the humble, as in equity it is meet, ſhall be preſerved. 1 Theſ. 2.

He withdraweth not his eyes from the righteous, but with Kings are they on the Throne, &c. Here he further amplifieth that which he ſaid of Gods righteous, dealing with mighty men, that be righteous, they are not brought down but eſtabliſhed. Verſ. 7.

Then if they be bound in fetters, and held by cords of affliction, he will ſhew them their works. Gods eyes are not only upon the righteous reigning, but alſo upon the wicked; ſo that the one being exalted, the other are pulled down: As *Manaſſeth*, who was, as is here ſaid, bound and carried into *Babilon*; but then being better inſtructed by his chaſtiſement he came to live in proſperity again, as followeth, *Verſe 9. 10. 11.* Verſ. 8.

But if then they obey not, they ſhall dye by the ſword, and periſh without knowledge. That is, The ſword of Gods juſtice cutting them off, and after death, like the fooliſh Virgins, go into perdition. Verſ. 12.

But the hypocrites in heart heap up wrath, they cry not when he bindeth them. That is, When they are bound in bonds of affliction, before ſpoken of, they cry not in prayer, but heap up wrath againſt the day of wrath: As *Paul* maketh up this ſaying, *They dye in youth, and their life among the unclean.* Vulg. *Their Soul ſhould dye in a tempeſt, and their life amongſt the effeminate.* Hebr. *Either in childhood or an hard death,* כנרתה and for *amongſt* the unclean is *amongſt harlots.* The hypocrite having born himſelf as a pure and holy perſon, when he is in the bonds of miſery, crieth not out in confeſſing his ſinnes and praying, becauſe he is aſhamed ſo to do, although he be kept under, even to the death; for he had rather dye then diſcloſe any thing againſt himſelf, that he may be ſaved, for ſo he thinketh that his wickedneſſe, which alwaies before hid, will come to light to his perpetual diſgrace, according to *Verſe 13.* But here it is ſhewed, how they ſhall ſmart for it, by dying a tormentiug death, as their life hath been lead in ſecret in all fleſhly pleaſure: For this is noted to be a property of an hypocrite to be given to the fleſh: Both by *Peter*, and by *Jude* in Epiſtle: And in all this *Elihu* girdeth at *Job*, as being ſuch an one. Verſ. 13. Rom. 2. 4. Verſ. 14. *Note.* 2 Pet. 2.

He delivereth the Poor in affliction, and openeth their Ears in oppreſſion: Here he returneth again to the humble brought to obedience by affliction, of whom he ſpake, Verſ. 10. In the ſame phraſe of opening their Eares. Verſ. 15.

So he would have removed thee out of the ſtrait into a broad place, &c. To *Job* it was not ſo, ſaith he, as God would have been ready to have dealt by him, if he had not ſtopt his Ears againſt diſcipline, refuſing to confeſs his ſinnes, and ſtanding upon his juſtification. Verſ. 16.

But he fulfilled the judgment of the wicked: That is, brought upon himſelf judgments to the full. Ver. 17.

Becauſe there is wrath, beware leaſt he take thee away with his ſtroak, then a great ranſome cannot deliver thee. Vulg. *Let not Wrath therefore overcome thee, that thou ſhouldeſt oppreſſe any man; nor the multitude of places incline thee.* But in more corrected Tranſlations it is, *multitude of gifts.* But all that cleave to the Originall have it as in New Tran. which is moſt true, ſo that *Elihu* doth not here counſel *Job* as he may ſeem according to the Vulgar, Verſ. 18.

Vulgar, what to do; if he ſhould recover his former proſperous Eſtate, but that being beſet with ſo great miſery, declaring the wrath of God to be great againſt him, he ſhould ſpeedily repent, as not knowing how ſhort a time he ſhould live to do, and if hapned to dy thus, then no ranſome could ſave him from everlaſting deſtruction: If he ſhould think by his riches to be ranſomed, as men are out of captivity from the Enemy, he addeth V. 19.

Verſ. 19. *Will he eſtrem thy riches, no not the gold, nor all the forces of ſtrength*: The word שׁוּע firſt and cheifly ſignifieth crying, then riches; but becauſe he ſpake before of ranſome, it is beſt rendred riches: According to this Saint

1 Pet. 1. 18. *Peter* ſaith, that we are not redeemed with corruptible things, as Gold and ſilver, &c. And if a man think by his great power yet to be delivered from death, all the ſtrength of men cannot do it, as we may ſee in *Pharoah* and his hoaſt, and in *Sannacherib* King of *Aſſyria*.

Verſ. 20. *Deſire not the Night when people are cut off in their place.* Vulgar, *Protract not the night that peoples ſhould come up for them.* Expounded by *Gregory* thus, Being faln into temptations, cut off the darkneſs of ſadneſſe the ſooner, leaſt what high things thou haſt thought in tranquility, turn in thy trouble to the couſuſion of darkneſſe, Heb. *Reſpect or deſire not the night for the aſcendings of people under them*: The word עֲלוֹת alſo ſometime ſignifieth cutting off, and תחת either under them, or for or in their place: This being very obſcure, divers Expoſitors bring divers Expoſitions, but the true dependeth upon the right rendring of the word שׁאף *Anhelare*, earneſtly to deſire, the meaning then is, think not long for an opportunity to come ſecretly and ſuddenly, as in the night upon others, to rob and ſpoil them of their poſſeſſions, as ambitious worldly Kings do oftentimes, thus by invading their Inheritances, expelling them and placing their own men in their ſtead: As

Iudg. 18. the tribe of *Dan* did by the men of *Laiſh*; who dwelt ſecurely, and ſo in the night of their ſecurity, came upon them and expelled them out of their land, and took it into their poſſeſſion. For *Job* being a King, as hath been before ſayd, and by *Elihu* counted a Tyrant, he may well be thought in exhorting him to turn from other ſinnes, that God might reſtore him again to his Priſtine Wealth and dignity; now to come to ſpeak againſt this, as a moſt capitall one, *viz.* of lying in wait, as Robbers do in the night, and ſuch ſometimes as fight to get other mens Lands and Goods from them to inlarge their own, and being thus underſtood, the words agree, whether they be rendred aſcendings of of peoples under them; That is, being ſubdued thus by him a King coming ſuddenly upon them with his army or *Aſcendings of people in their ſtead*, by force expelling them that he comes upon; and pla-

2 King. 17. cing others in their room, as the King of *Aſſyria*, having ſubdued the land of *Iſrael*, brought others from divers places to dwell in their City *Samaria*: And this is a good Admonition indeed for Tyrants, but miſapplyed to *ob*; who abhorred from ſuch doing, as appreareth, Chapt. 30. 31.

Verſ. 21. *Take heed, regard not iniquity, for this haſt thou choſen rather thon affliction.* vulgar. *Thou haſt begun to follow this after miſery*: Hebr. *Thou haſt choſen this from perverſneſſe, or pravity, or adverſity firſt cauſed hereby.* And the meaning is, ceaſe from ſinning, which I cannot ſee that thou hitherto doſt, but rather increaſeſt it; more malignity being cauſed in thee by that which thou haſt before ill done, and more miſery and ſufferings therefore, rather then being made penitent, and ſo in way of deliverrnce: And this he ſpeaketh in relating to that which he had ſayd before, that *Job* juſtified himſelf

Note. above God; for who ſo doth thus, and makes no better uſe of his ſufferings, chooſeth ſin, or preferreth it ſtill, as it were, when by his chaſtiſement he ſhould rather be reclaimed from it, and ſo is wel worthy, without any commiſeration to be had of him to ſuffer ſtill, and to periſh in his ſufferings: And to chooſe from, is better rendred *After* then *Rather*, which perplexeth the ſenſe, but rendring it *From*, makes it plain, becauſe he that doth thus is firſt

afflicted

afflicted, and then inſtead of repenting, there followeth in him more ſinning.

Behold God exalteth by his power, who teacheth like him? vulg. *God is high in his ſtrength, none amongſt the Law-givers is like unto him.* The ſenſe being the ſame, but New Tranſlat. better rendreth the words: Here *Elihu* labours to make *Job* and all men patient in affliction, and to aſcribe when they are moſt ſharply dealt with all, Juſtice, Equity, and Mercy to him, patiently reſting in his wayes of teaching, as wherein he excelleth all other Teachers. For though he ſeemeth to be very harſh in laying ſuch greivous things upon men, yet they that fear and truſt in him, ſhall ſurely be delivered, when by judging them he hath wrought this good work in them, whereas other Teachers are not able to do ſo to them that are taught by them. Verſ. 22.

Who hath injoyned him his way, or who can ſay thou haſt wrought iniquity? vulg. *Who can ſearch out his waies*: Hebr. *Who viſiteth upon him his wayes.* Here *Elihu* after extolleth the ways whereby God teacheth men, proceedeth to prove the ſame, by this, that there are none above him to be his viſitors, to reprove or allow by their authority what he doth, but he is Lord over all, ſo that no man can ſay, that what he doth is unjuſt, what way ſoever he taketh with men, for he doth all things for the beſt of ſuch as love him, and are choſen of his purpoſe. Verſ. 23.

Remember thou magnifie his work which men behold. Every one may ſee it, man may behold it afar off: For *Men behold*, the vulg. hath, *Men ſing*, the word שיר ſignifieth to ſing, and שורר a Singer, yet it is alſo rendred *Behold*, the meaning is to the end, that thou mayſt fear to ſpeak againſt him in any thing, look up to his works of creation, the Sun, Moon, and Starrs, and hence learn of what power and wiſdome he is, as *Rom.* 1. 19. to reverence him whatſoever he doth to thee. Rom. 8. 28. Verſ. 24.

Behold God is great and we know him not, neither can the number of his years be ſearched out. As he had by other ſuper-excellencies extolled God before, ſo now he proceedeth further in the ſame argument, praiſing him from his immenſity, of which we cannot attain to a perfect knowledge, and his Eternity being without beginning, or end of his daies, as elſewhere it is alſo ſpoken of him. Verſ. 26.

He maketh ſmall the Rain, &c. From ſhewing the excellency of God in himſelf, now he cometh to ſhew it in his works, in the making the rain and the clouds, of which enough before, and in Pſalmes, v. 29. *Can any underſtand the ſpreading of his clouds, or the Raies of his tabernacle? he ſpreadeth his light upon it, and covereth the bottome of the ſea*: vulg. *If he will extend his clouds as his tent, and lighten with his light from above, he ſhall cover the things of the ſea*, Heb. *Yea if he ſhall underſtand*, That is, can any, *&c.* Us in New Tr. which is to be preferred, he goeth on to his great works of Thunder, and Light ning, which alſo ſhew him to be moſt great and terrible; the Thunder is called the noiſe of his tent, or dwelling place, becauſe it is Gods voice terribly uttered from Heaven, the Seat of his Majeſty, of which ſee, *Pſal.* 29. This he ſaith none can underſtand, becauſe that although the Philoſopher aſſigneth it, (*viz.* The kindling of a fat vapour exhalled from the Earth into the middle Region of the Aire by the heat of the Sun peircing it: For then as an hot iron thruſt into water maketh a noiſe, ſo is this terrible great noiſe made in the Clouds, which are ſometimes ſayd to be round about Gods habitation) yet no man can underſtand to the full, how this noiſe of thunder crack after thunder crack is made ſo ſtrangely, ſtriking men and other things here, and as God will, ſome being burnt within, no outward burning appearing upon them in a moſt miraculous manner: But what is meant by this, *Covereth the bottom of the Sea?* Hebr. *The roots of the Sea*, and what are theſe but the mountains about the Sea, from whence as Sap cometh from the roots of a Tree into it, ſo Springs of water run into the Sea and the rain falleth down by them into it. And for the Clouds covering the Verſ. 27. Verſ. 29.

the Mountaines, *Pliny* noteth, that ſometime a vapour is upon a Mountaine as thick as a cloud, which is a ſign of ſome terrible tempeſt to come: *Gregory* of all this makes this allegorical expoſition, The Apoſtles are as the rain in their heavenly Doctrine, for which as hath been ſhewed upon other places, they are often thus compared in their teaching, they alſo are as clouds, but falſe Teachers as clouds without water, and they thundered and lightened, when joyning miracles to their teaching, they ſtruck ſuch feare into rude and barbarous men, that when as by wars they could not be terrified and made quiet, hereby they were; and that, as he hath it following, the *Vulg.* Covering the hinges of the Sea; that is, The extream parts of the World: And whereas as followeth, *Verſe* 31. *By them he judgeth the people, and giveth meat in abundance.* Hereby is ſet forth how Preachers are by God made as Judges over the people, to abſolve from ſin, and to binde up in ſin; and the ſame, that are as thunder and lightning terrible to all parts of the World, which ſhineth ſuddenly from one end of the Earth to the other, miniſter alſo meat to the Soule; as the clouds, out of which both rain and thunder come, cauſe Corn to grow, and Graſs, which are meat for Man and Beaſt: For the literal ſenſe, he judgeth the people by them, when being provoked by ſin, he turneth Rain and Thunder into judgment, many being by it coming inordinately impoveriſhed, famiſhed, deſtroyed, and ſome burnt and made terribly to periſh; but others upon whom the rain falleth as a bleſſing, are comforted and inriched, and the thunder is made a meanes of ſafeguard unto them, their enemies being hereby deſtroyed, as in the daies of *Samuel*, he praying, God thundered upon the Philiſtims, and ſlew them: And in the time of *Aurelianus* an Emperour, the Chriſtian band that was in his Army, prayed in the want of water, and there came thunder and rain, whereby his Army was refreſhed, and the tempeſt ſmiting upon the face of the enemy, advantage was given to the Army, to the overthrowing of them, whence for the perpetual remembrance hereof, it was called *Cohors fulminea.*

The Allegory.

Verſ. 31.

Sam. 7.

Verſ. 32. *With clouds he covereth the light, and comanded it not to ſhine, by the cloud that cometh betwixt. The noyſe thereof ſheweth concerning it, and the Cattel alſo concerning the vapour.* Vulgar, *He hath hidden the light in his hands, and commanded it to return again; he telleth his friend thereof, that it is his poſſeſſion, and that he may aſcend unto it.* Hebrew, *Above his hands or clouds.* For בכפים ſignifieth either, *He hath hid the light, and commandeth concerning it, in that which accurreth, or in the returning commandeth concerning it,* Which is all one with the *Vulgar* in ſenſe; He commandeth the light of the Sun, when it hath been for a time hidden by the clouds, which are his hands, as it were, held under it, to ſhew it ſelf and ſhine again: It is an explication of that which went before, *Verſe* 31. Shewing, how by the clouds dropping down rain, and the light of Heaven; that is, The Sun after this ſhining, and ſo having intercourſe one with another, he judgeth people, as there was ſaid, and giveth them meat: For this cauſing of the Sun to lye long hidden, and rain and cold to abound extraordinarily, is a judgment; but coming by intercourſe, a bleſſing: And ſo the ſenſe of theſe words is plain, only he paſſeth herein from one light of lightening to another of the Sun ſhining, as he might well do, although he mentioned not it before particularly; becauſe the Sun is the light, cauſing that light, as hath been already ſhewed: But for the words of *Verſe* 33. It is harder to finde out the true meaning, to finde which yet we ſhall have recourſe to the Hebrew Text, which is this; *He ſhall ſhew his friend concerning it a poſſeſſion above aſcending, or upon an aſcent.* The meaning whereof is, As he judgeth the people in this World, as is aforeſaid, by faire weather and foule; ſo if any man be his friend, as it is ſaid of *Abraham*, that he was, he will ſhew to him concerning

concerning his wayes wherein he goeth towards man; a far greater matter concerning them, whereby he ſhall have more comfort, *Viz.* The heavenly Inheritance which is above, which he ſhall ſee by faith here, and to the Poſſeſſion whereof he ſhall come hereafter: Many other expoſitions there be, but I will neither trouble my ſelf, nor the Reader in mentioning them; for this is the right meaning, as will eaſily appeare to the Judicious, if he looketh well to the ſignification of the words in the Hebrew Text, and ſo greater comfort is here ſpoken to thoſe that love God, and are his friends, then this World can afford; as before comfort was ſpoken to all ſuch, in reſpect of Worldly bleſſings; although for the preſent, they be in great miſery.

CHAP. XXXVII.

AT this alſo my heart trembleth, and is moved out of his place. Heare attentively the noiſe of his voyce, and the ſound that goeth out of his mouth. Here Expoſitors agree not about theſe words, *At this*, Whether they be to be referred to the thunder before ſpoken of, or to the words following, which he was now about further to utter, touching other works of God, whereby he alſo ſpeaketh, or other ſounds that are heard extraordinarily, when God at ſome particular times is pleaſed to reveal himſelf, and his will to men; as when he came down upon Mount *Sinai*, with a great noyſe both of thunder, and a voice diſtinctly ſpeaking out his commandements; and in the time of the Goſpel, cauſing a great noyſe and ruſhing to be heard, when he filled his Diſciples with the holy Ghoſt: By *Ezekiel* alſo he cauſed a great ſound to be heard of the Cherubims, Wings, and Wheeles; and by *John* when he made his Revelation to him of things to come. And to this I rather ſubſcribe, becauſe of the ordinary thunder and lightening, he had ſpoken enough before; and although this is alſo called his voice, yet it is not ſaid to be the voice coming out of his mouth, which ſeemeth rather to be of ſound, tending to inſtruction; as *Aquinas* well noteth, and as the noyſes at ſpeciall times before ſpoken of did: And ſuch a noyſe cannot but cauſe trembling, as that alſo, which ſhall be made at the day of judgment ſhall moſt do; *When the Heavens ſhall paſſe away with a noyſe.* As *Peter* ſpeaketh, ſuch ſounds therefore he biddeth us here to attend unto, which have alwaies filled men with feare and amazement, that the Majeſty and dreadfulneſs of God being hereby conſidered, we may ſtand in awe and humble our ſelves before him; and not be lifted up, out of an imagination of any goodneſſe in us, that will hold with Gods juſtice, when he ſhall ſhew himſelf and ſpeak as he doth in the next *Chapter.*; When *Job* himſelf humbly acknowledged his ſinnes, and durſt not ſtand any more upon his own juſtification: So that theſe words may ſeem to come from the ſpirit ſpeaking in *Elihu*, to prepare to the hearing of God ſpeaking there; and that at the firſt he ſaid not in vain; *The ſpirit within me conſtraineth me. Gregory* taking theſe words, as cohering with thoſe going before, *Verſe* 33. Where he ended with the poſſeſſion above; that is, The heavenly Inheritance, ſaith, That *Elihu* in ſpeaking of his trembling, and his heart removing out of the place; ſheweth, That when a man entereth into this conſideration, his heart is removed, becauſe it is now gone from worldly things, upon which it was ſet before; being altogether taken up with heavenly: But who ſo doth thus, doth it not without feare and trembleing, to think in what danger he was before, whilſt his heart was ſet upon Worldly things; of looſing this glorious Inheritance, and being caſt into the pit of deſtruction: And for the words of *Verſ.* 2. He hath, He *ſhall heare an hearing in the terrour of his voice.* That is, Whoſoever

Verſ. 1.
Verſ. 2.
Exod. 20.
Act. 2.
Ezek. 1.
Tho: Aqui.
2 Pet. 3.
Chap. 32. 18.
Gregor.
Note.

ſoever cometh to the like conſideration of that Inheritance, is not without terrour at his voice, and the ſound that cometh out of his mouth: For he thinketh upon the ſinnes which he hath done, the worldlineſſe of his minde formerly, and the frauds and oppreſſions, whereby he hath gotten worldly Goods; and his uncharitableneſſe, together with the terrible ſentence of the ſtrict Judge: In regard of all which he cannot but tremble and feare, when his eyes are opened, to ſee in what danger he was of looſing that glory every moment, and of falling into ſuch extream miſery; although by Gods grace he hath his eares opened to heare the voyce, whereby he is turned and comes to better hopes; for he heareth not only the voyce, but the ſound of his mouth, which alwaies is terrifious, although it be a ſounding of that which tendeth to comfort, to ſuch as he meaneth to ſave: As it is ſaid, not only of *Iſrael* hearing it
Heb. 12. 21. at Mount *Sinai*, but alſo of *Moſes*, that he trembled and quaked: In all which he ſpeakes excellently, but only the words are not, *He ſhall heare an hearing; but heare yee.* But to the ſame effect, as if he had ſaid, As I tremble at hearing, ſo do yee in the ſenſe hitherto ſpoken of, if yee would have this comfort.

Verſ. 3. *He directeth it under the whole Heaven, and his lightnings to the ends of the Earth.* Hebrew, *His light.* That is, In coming with the ſound of his voyce to men, for their converſion, as hath been ſaid, he is not partiall, but by the ſame teaching, he ſendeth forth light into all parts of the Earth; ſo that none can complain, if they come not finally to that Inheritance, that he wanted light to ſee, how he might attain thereunto.

Verſ. 4. *After this a voyce roareth, he thundereth with the voyce of his excellency and will not ſtay them when his voyce is heard.* Here may ſeem to be a deſcription of the ordinary thunder, roaring after the lightning: But it is alſo by *Gregory* thus allegorized upon after light, whereby a man cometh to ſee and conſider what he hath been, he is terrified and ſorroweth for that, in which before he joyed; and hereby, as by thunder, he apprehendeth the greatneſſe and almighty power of the Lord: *And he ſhall not be found, when his voyce ſhall be heard.* For ſo he readeth it, that is, The ſpirit of the Lord, by what way he cometh into his heart:
Joh. 3. According to that ſaying of our Lord, *The winde bloweth, and thou heareſt the ſound thereof, but thou knoweſt not whence it cometh, or whither it goeth, ſo is he that is born of the ſpirit.* But Hebrew, *He will not retard or ſupplant them, when his voyce is heard.* That is, Who ſo heareth and obeyeth his voyce, ſhall not be deceived, or for his former ſinnes be kept
Pſal. 95. 8 from the Inheritance before ſpoken of, but certainly attain unto it, but ſuch as harden their hearts, and will not heare this voyce ſhall.

Verſ. 5. *God thundereth marvellouſly with his voyce, great things doth he which we cannot comprehend.* By that which hath been ſaid, it appeareth, that GOD doth wonderous things by his thundering voyce, peircing the hearts of the penitent with ſorrow: But being about next to ſhew other mighty works of God, he prepareth to attend thereunto, by ſaying,
Verſ. 6. *Which we cannot comprehend.* And what theſe are is ſhewed, *Verſe 6. For he ſaith to the ſnow, Be thou on the Earth, and likewiſe to the ſmall and great rain of his ſtrength.* The Snow is here mentioned, as wherein God ſpeaketh, as by a voyce, his wonderful power, for it is wonderfull, that in the loweſt part of the Aire, it ſhould be turned into Snow, and not above, where it is coldeſt, that it ſhould ſnow upon the Earth, but never upon the Sea, as *Pliny* ſaith, That ſnow ſhould lye continually upon Mount *Ætna*, where fire flameth out, that no ſnow falleth in *Ægypt*, but in *Tartaria*, an hot Country, ſometime it ſnoweth in Summer & the time of heat, that it fatneth the Ground, that the white ſnow ſometimes bringeth forth red Worms; of the ſmall rain he ſpake before, but now both

both of small and great wherein his power is seen.

He sealeth up the hand of every man, that all men may know his work: Heb. *in the hand of every man:* That is saith *Gregory*, if any man will not be moved by his works of wonder to fear him, but both against them and his Ministers teaching, harden themselves to go on in sin (for they, as hath been often shewed are set forth by rain and clouds) yet they carry a witnesse continually about them, which is as a Testimony sealed up against them, in their hands; and this is each mans own work, which his conscience knoweth, whereby he shall be condemned at the last day. Vers. 7. *Gregor.*

Then the Beasts go into Dens, and remain in their places. Here after speaking of mens knowing and having each one his evill work sealed up in his hand (which as *Gregory* saith, is shewed by their keeping out of the sight of other men, when they do evill) here, I say, followeth something, whereby is shewed that beasts being terrified by storms and Tempests in the night, which is their time of their going forth to seek their prey; keep in their Dens fearing to come out, to expresse which further to be his meaning, he addeth, v. 9. *Out of the South cometh the whirlwinde or tempest, and cold out of the North:* That is, making them so to do, the *Vulg.* For the North hath *Arctnrus*, of which see before, Chapt. 9. 9. Vers. 8. Vers. 9.

By the breath of God frost is given, and the breadth of the waters straitned: The *Vulg.* God blowing frost bindeth up, that is, the waters: *Again the waters are poured out most largely.* But herein the Translator followed his own sense, because the South and he North were spoken of before, supposing this to be a further amplification of the effects of these two winds, the one causing frosts, the other dissolving both frost and snow, upon the melting wherof waters flow abundantly and inlarge the Rivers into which they run: But it is rather to be taken as an effect of the North wind only, called here, Gods breath, which doth both bind up the Earth with frosts and steighters the waters by Ice, with which they are bound in, for in either of these the wonderfull power of God appeareth, which should make all men to fear him, which is the scope of all his discourse. Vers. 10. Ps. 147.

Also by watering he wearieth the thick cloud, he scattereth the bright cloud: And it is turned round about by his counsels. &c. *He causeth it to come, whether for correction,* &c. He is said to weary the thick cloud by watering, by a Prosopopeia, which is done, when abundance of water cometh therefrom, sometime in way of judgment, and sometime of mercy, as is further added. The words, *Whether for correction, or for his land, or for mercy,* The vulgar hath, *Whether for a Tribe,* as the word שבט also signifieth, *Or for his Land:* But the Sept. also herein agreeth with New Translat. and it is a distinction of the effects of rain and weather, as hath been before sayd, coming as a curse or as a blessing, to the wicked as a curse, but to his Land denoting the Righteous, as a blessing. Vers. 11. 12. 13.

Dost thou know when God disposed them, and caused the light of his cloud to shine? Having spoken to all of them at large about the wonders which God worketh, v. 14. He turneth again to *Job* in particular, challenging him to say if he knew these things touching the Clouds, that is, how God causeth it to be so, for that it is so we all know, but that knowledge is too wonfull for any man, and is in God only from hence, v. 17. He proceedeth to things here below, how our Garments are made warme, the South wind blowing: Wherein wee cannot be warm enough before, if it be a North wind, of which variety of Effects of the Winds, who is the cause but God. Vers. 15. Vers. 17.

Hast thou with him spread out the skie, which is strong, and as a molten looking Glasse, God hath done, and doth all these Acts of power, which argue him to be infinitely greater then any man, how then darest thou (O *Job*) Vers. 18.

challenge him to come as it were, into the liſts with thee, thinking if he would to have the better of it. For the thing here ſpoken of, after thick clouds, and bright clouds made and called ſo by bright lightening, he proceedeth here, as ſome think to the Heavens which are higher then the place of Meteors, but it is rather to be held, that he cometh lower to the Aire about us, which is often called Heaven: And *Gen.* 1. the *Firmament*, to intimate the firmneſſe thereof, as it is here ſayd to be ſtrong, and as a Looking Glaſſe, becauſe although it be thin, yet it is firmly eſtabliſhed, and being ſtirred, as when the wind bloweth, it appeareth to be very ſtrong by the effects thereof, and therefore arguing an almighty power, that makes it ſo, and like Glaſſe, through which for the tenuity of it, we may ſee up to the ſky and Stars above, the word לשחק will alſo bear the reading of it by the Heavens, the ſky or Clouds which are in the Aire.

Verſ. 19. *Tell us what we ſhall ſay unto him, for we are covered with darkneſſe*: A notable ſcoff, the meaning, we confeſſe our ſelves to be ſo ignorant, that we know not what to ſay to his great works, ſo wonderfully and beyond our capacity hath he made them, and therefore if we were to come to ſpeak before him as thou wiſheſt, that thou mighteſt do, about the ſecrets of providence; we know much leſſe what to ſay, and therefore do thou we pray thee tell us.

Verſ. 20. *Shall it be told him that I ſpeak? ſurely if a man ſpeaketh he ſhall be ſwallowed up.* vulg. *VVho ſhall tell him what I ſpeak? if a man ſpeak, he ſhall be devoured*: Hebr. for if a man ſpeaketh, he ſhall be devoured and ſhall it be told him, *becauſe I ſpeake*, or the laſt clauſe may be rendred, thus, *For if he ſpeaks man ſhall be devoured:* That is, if God ſpeaketh, man who before he cometh to ſpeak, thinks that he ſhal be able to reaſon with him, ſhal be quite confounded, and his words as it were, ſwallowed up by his profound wiſdome, and he made unable to ſpeak one word for himſelf. For it is with men when they hear God ſpeak, as when they have ſeen ſome glorious apparition, wherein he hath ſhewed himſelf being as dead men; for ſo the people of *Iſrael* hearing him ſpeak from mount *Sinai* were filled with ſo great fear, that they thought if he ſhould ſpeak in their hearing any more, they ſhould all dye. For the firſt clauſe, it is as if he had ſaid; I for my part dare not be ſo preſumptuous as to cauſe it to be told him, that I have ſayd I would ſpeak face to face as *Job* hath deſired; far be it from me to wiſh any ſuch thing, for ſo I ſhould ſoon pay for my boldneſs.

Verſ. 21. *And now men ſee not the bright light that is in the Clouds; but the wind paſſeth and cleanſeth them.*

Verſ. 22. *Fair weather cometh out of the North.* vulg. *But now they ſee not the light, the Aire ſhall ſoon be gathered into clouds, and a winde paſſing fugateth them.* The New Tranſlation agreeth beſt with the Hebrew, and for the meaning it is to be underſtood, that *Elihu* having interrupted his diſcourſe about Gods wonderfull works, by ſpeaking to *Job* again by name: Now returneth again to the ſame argument, for having before ſayd much of the Clouds, now he ſpeaketh of another wonderfull work of God about them, that one while they hide the light from us, that is, the light of the Sun from ſhining, as when the aire is overcaſt with clouds, but within a while the wind ſcatters them again and faire weather beginneth towards the North; the *vulg.* rendreth it *Aurum*, Gold; becauſe of the golden colour of the ſky appearing when it is faire, and indeed זהב doth ſignifie Gold, *With God is terrible Majeſty*; vulg. *Terribble praiſe*: the word is הוד *Majeſty, Power, Honour, or Confeſſion*, that is, honour for all that was ſayd before of him; and praiſe which men do with all fear and reverence give unto him, as Kings and Judges are exhorted to do, *Pſal.* 2. And therefore *Job* muſt needs be cenſured who is ſo unreverent towards him.

Verſ. 23. Here the reaſon is ſhewed why men carry themſelves ſo reverently towards God, although we cannot find out the reaſon of his mighty acts, yet

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it is certain, *That in plenty of juſtice, he will not afflict.* For which it is ſaid; *Therefore men do feare him, and he reſpecteth not any that are wiſe of heart*: Hebrew, *Verſe* 23. *Much juſtice and judgment he will not afflict.* That is, Although he be excellent in power yet he will not afflict, and make the innocent to ſuffer; which is moſt true if it be underſtood of eternal judgments; or of judgments here coming in wrath; but if he ſpake it of *Job* it was not true: For the next words they are the ſame in part with that ſaying of the Pſalmiſt; *There is mercy with thee, therefore ſhalt thou be feared.* But who are the wiſe-hearted that he reſpecteth not; as is ſaid in the laſt words; The *Vulg.* hath it; *That ſeem to be wiſe.* As alſo it may be beſt expounded ſuch as feare him; and the wiſe in their own heart or conceit, are here oppoſed the one to the other; and becauſe he took *Job* to be of this ſort, he again girdeth at him herein, who he thought not to feare God, becauſe he ſpake as ſeemed to him moſt inſolently. Verſ. 24.

CHAP. XXXVIII

WHO is this that darkeneth counſel by words without knowledge? God is ſaid, *Verſ.* 1. To have anſwered *Job* out of a whirlewinde, and in anſwering it is ſhewed here firſt, what he ſaid to *Elihu*; for ſo it is taken by *Gregory* and *Ferus*, and others commonly, then what he ſaid to *Job*, the one he condemned, as a man that he knew not, or would take no notice of; as was partly touched before, *Chap.* 32. The other although he ſpeaketh ſomewhat ſternly to him, by way of caſtigation, for ſome words that came from him through the extremity of his paſſions, yet he left not after this, his terrifying of him without comfort, he but repenting hereof and humbling himſelf, was both more juſtified, then his three friends, in his ſayings; and finally had his captivity turned, and was bleſſed much more in theſe worldly things, then ever before. *Elihu* is ſaid by his words, to darken knowledge, ſaith *Gregory*, becauſe he ſpake out of arrogancy; for although he ſpake the truth, yet by proud ſpeeches intermingled, that which he ſpake according to knowledge was darkned in him, and unacceptable, as wicked ſpeeches, which are as all ſin, counted darkneſs, for ſo Alms-Deeds done in pride or vain-glory, and prayers are rejected, *Mat.* 6. Then to *Job* he ſaid; *Gird up thy loynes like a man, and I will demand of thee, and anſwer thou me.* To gird up the loyns, ſaith *Greg.* is commonly put for girding by continency, becauſe luſt lieth in the loynes, and they are girt, when they are kept in and flow not forth; according to which it is ſaid, *Let your loynes be girt about, & your lights burning.* But becauſe *Job* was continent, he is not bidden to gird up his loyns in this ſenſe, but to keep pride from ſwelling in him therefore: But it is not to be taken either of theſe waies in this place, but rather that he ſhould ſtrengthen himſelf, as a valiant man, prepared to the encounter with him, if he could; becauſe he had before deſired, that he might come to his Throne to contend in judgment with him: But now ſaith the Lord, I am come and thou haſt thy deſire, anſwer me then to that which I ſhall ask thee: But touching Gods demanding, and mans anſwering, *Gregory* again ſaith, this is done three waies. Verſ. 2. *Note.* Verſ. 3. *Gregor.* Luk. 12.

1. By ſeverely puniſhing, as he did *Job*, when he anſwered by patience.

2. By propounding ſome very hard thing to be done, as to *Abraham*, to ſacrifice his Son, which he anſwered by obedience.

3. By opening or hiding things from us, he asketh us, as he did *Paul*, by abundance of revelations, to ſee whether he would be puffed up, which he anſwered by humility; for he ſaid, we are not ſufficient of our ſelves to think a good thought, and again, *In me, that is in my fleſh, is no good thing*: 2 Cor. 3. 5. Rom. 7.

thing. So *Job* having been hitherto demanded by ſufferings, is now demanded by words; whether he ſuch, and ſuch ſublime things, that ſeeing he did not, he might alſo anſwer in humility, how greatly ſoever he abounded in knowledge, as his former ſpeeches ſhewed that he did.

Verſ. 4. Verſ. 5. Verſ. 6. *Gregory.* *Where waſt thou, when I laid the foundations of the Earth? Who hath laid the meaſures thereof, if though knoweſt? or who hath ſtretched the line upon it?* Verſe 6. *Whereupon are the foundations of it faſtened, or who hath laid the corner ſtone thereof?* Here becauſe mention is made of the corner ſtone of the Earth laid, and this cannot be properly underſtood, he will have all taken allegorically: By the earth, the Church is to be underſtood, or Congregation of all ſorts, that heare the word of God, as in the Parable of the ſower, the hearers are ſet forth by the earth, the foundations, becauſe they were firſt in imbracing and propagating the faith, to whom others were ſoone added, were the Apoſtles, as they are ſet forth, *Epheſians* 2. 20. For to prefigure them, the high Prieſt bare upon his breſtplate twelve precious ſtones, to ſhew, how deare thoſe twelve were to the Lord: And it is to be noted, that he ſaith foundadations in the plural number, not foundation, for then Chriſt muſt have been meant who is the foundation; and ſuch a foundation as that no man can lay any other; wherefore by foundations the Apoſtles are meant, nad by one principal ſtone, called the corner ſtone, upon which both theſe foundations and all the reſt of the building reſteth, CHRIST JESVS: Where it is to be noted, That it was a doctrine not learned in *Gregories* time, that the Pope of *Rome* is the foundation of the Church, and that when the Lord ſaid to *Peter*; *Upon this Rock I will build my Church.* He meant *Peter* and his ſucceſſors in the Biſhoprick of *Rome*: And to make this Expoſition good, he ſaith, That Gods laying of theſe foundations are ſpoken of, as a thing done, before that *Job* was born, becauſe that in the counſel and decree of God, it was thus done from before the beginning of the World. *Who hath laid the meaſures thereof, if thou knoweſt, or who hath ſtretched the line upon it?* That is, Who took in ſome of the Nations or particular perſons into the Church, excluding others: As it is ſaid of *Paul*, that a man at *Macedonia* appeared in a viſion to him in the night, and ſaid, Come and help us; when as he thinking to goe into *Aſia*, was by the ſpirit forbidden: Likewiſe one offering to follow Chriſt, was anſwered; *The Foxes have holes, and the fowles of the Heaven have neſts*, &c. To put him off, but another was called to follow him, and delaying, and ſaying, *Let me go firſt and bury my Father.* He was not permitted, but bidden again; *Let the dead bury their dead, but follow thou me.* And when the Temple was to be meaſured, *Rev.* 11. It is ſaid, Leave out the outer Court and meaſure it not; wherby who are ſet forth, but ſuch as are in the broad way, and why ſome are within the meaſure and ſome without, who can tel but God only? And hitherto of the allegory: Other Expoſitors expound it altogether according to the letter, as *Chryſoſtome*, *Theodoret*, *Phillippus*, *&c.* And thus the meaning is, whereas *Job* complained of Gods harſhneſſe dealing with him, as if he had ſaid, (O *Job*) What art thou to complain thus, as if my providence ordered not things rightly towards thee; when as by the very earth, out of which thou and all men were firſt made, (when *Adam* was made out of it, as the common ſtock from whom all men came) My juſt and wiſe proceedings appear in making and eſtabliſhing it, as it were, by line and meaſure, and that I am not unjuſt in the framing of any part thereof; but have done all things for the beſt benefit of my creatures, both Men and Beaſts living thereupon: Is it probable, theſe things being ſo, that I will lay any judgments unjuſtly upon man, for whoſe ſake I have made them all: Surely when I did theſe great works, I had no man with me to counſel me, or to keep me from erring, and for thy part, thou

Matth. 13. 1 Cor 3. 11. *Note.* Act. 16. Matth 8. *Cryſoſt.* *Theod.*

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wert then, *Non ens*, and long after, and what a preſumption then is it in thee to call any of my doings now in queſtion, as if I that have hitherto done and ordered all things, ſo as that no exception could ever be taken hereunto, had in thy particular caſe done amiſſe: Moreover man did not only not counſell me, but forſomuch as he had not then any being, he could not then, neither can he ſince ſee into the reaſon of my doings, but they muſt needs lye hidden from him any further then I have been pleaſed, or ſhall be pleaſed to reveal them, and if it be ſo in reſpect of things naturall, how much more in reſpect of things ſupernaturall, or of things that I ſometimes do extraordinarily towards the Sons of men. And if it be ſo (O *Job*) thou oughteſt to have been ſo patient in thy ſufferings, as not to have expoſtulated with me hereabout, but to have layd thy hand upon thy mouth. And upon the ſame Grounds it is the part of us all humbly to acknowledge our own ignorance touching Gods ſad providences towards us in any particulars, and when any one of us ſuffereth extraordinarily, when we have with an upright heart lived in his fear, in ſilence to bear it without complaining of his dealing harſhly with us, or being diſcouraged from the good way wherein we are, as being ſure that after he hath thus tryed our Faith and Patience, he will crown us again with greater bleſſings, as he did his faithfull Servant *Job*, for ever. The coherence of the anſwer here made by God unto *Job* with his ſpeeches before going, being thus ſet forth, and the ſcope and drift of the place: Now for the Expoſition of the things ſpoken according to the letter it is eaſily made: God before the making of any man, to ſhew his Wiſdome, Power, and Goodneſs towards him, made the Earth; whereupon he dwelleth, and out of which he is ſuſtained moſt wiſely eſtabliſhing it, as upon moſt ſure foundations, never to be moved and he made it, as a Carpenter buildeth and layeth the foundation of an houſe by line and meaſure, the Heavens being as it were the Roofe, the Aire the middle part, and the earth the baſis or foundation, which alſo is ſet upon its own foundations the center, wherein all the parts thereof meet, as all the lines of a circle do in its center, for which alſo this is called the corner ſtone, whereby the foundations of a building, the ſides of the walls coming together and reſting upon it are ſuſtained. *Note.*

VVhen the morning ſtars ſang together, and all the Sons of God ſhouted for joy. By the morning ſtars here, who can be underſtood, but the Angels; being all as bright morning ſtars for their heavenly Glory? For in the beginning God made the Heaven and the Earth: Firſt the Heaven, whereby both it, which is above our ſight, called otherwiſe the third Heaven, or the Emperian Heaven, which is the Throne of God; and the Seat and Habitation of his Angells, and the Angells the Inhabitants thereof are meant, and alſo the ſtarry Heaven, then the Earth had the foundations thereof layd, and at the laying of them the Angells ſang Praiſes to God. And they as *Gregory* ſaith, are ſet forth by the name of morning ſtars, becauſe as the morning ſheweth that the Sun is coming, ſo the Angells appearing at the birth of Chriſt, the Son of righteouſneſſe, a great multitude of them ſang, *Glory to God on high, on Earth peace, good Will towards men.* This then is the thing here pointed at, and whereas it was not done thus till long after, it is to be underſtood that God, to whom all things are preſent, calleth and ſpeaketh of things to come under the old Teſtament, as already done, when they are not to be done, till under the New. And the Sons of God at the laying of the foundation of the Earth, that is, of the Church, then ſhouted for joy, as the Angell foretold to the ſhepheards, ſaying, *I bring you tidings of great joy that ſhall be to all people*: And at this *Elizabeth* the Mother of *John* Baptiſt rejoyced, and *Zachary* his Father brake out into theſe words of bleſſing God, *Bleſſed be the Lord God of Iſrael*: And *Simeon* & the Apoſtles, and all other faithfull people at the coming down of the Holy Ghoſt, and the Samaritans being converted, and the Apoſtles even in

Verſ. 7.

Gregor.

Act. 2.
Act. 8.
Act. 4.

in the midſt of their ſufferings. For the literall meaning, they that adhere only to it, by the morning ſtars underſtand all the ſtars, holding them to be ſo called for their riſing and beginning their motions in the Eaſt, where the morning firſt appeareth, and that the ſtars are alſo called the Sons of God; becauſe by him created in ſuch ſhining Glory, and that ſinging and ſhouting together, is aſcribed to them, becauſe of their ſweet Harmony and conſent in their daily motions, making muſick in Gods Ears, as it were, and ſome hold that this muſick is audible, although the ſound thereof cometh not to our Eares; but all this is confuted by the conſideration of the time of their ſinging, which was at the laying of the foundations of the great frabrick of the earth, which was before the making of the ſtars, *Viz.* The firſt day, whereas they were made the fourth day: Therefore as moſt Expoſitors underſtand it of the Angels, let us underſtand it all, yet not as they generally do of the ſame called Stars, and the Sons of God; if, as *Gregory* ſaith, it be ſpoken allegorically, as it ſeemeth to be, but if the literall ſenſe be followed, and it be here ſhewed, what was done at the Creation; we may by the ſame Angels, underſtand both Stars and Sons: of ſetting forth Angels by the name of Stars, ſee *Revel.* 1. *The ſeven Stars are the Angels of the ſeven Churches.* And for morning Stars, ſee *Iſa.* 14. 12. Where the Angels that fell are altogether called by the name of *Lucifer*, the Son of the Morning; that is, Morning Stars, implying that the Angels at the firſt had the name of morning Stars, or Angels indifferently: It is meant then, that thoſe Inhabitants of Heaven paſſed not over that great work of creating the Earth, as it was not meet that they ſhould, without a Jubilee of praiſe to the Creator; implying the joy that they took therein, as a work moſt excellently wrought, and what is man then ſo inferiour to Angels as the Earth, out of which he was made to Heaven, but only in reſpect of his Soule, that he ſhould detract from him in reſpect of any thing done by him?

Verſ. 8. Verſ. 9. Verſ. 10. Verſ. 11. *Who ſhut up the Sea, as it were, with doors, when it brake forth as iſſuing out of the womb? When I made the cloud the garment thereof, and thick darkneſſe the ſwadling band. And brake up for it my decreed place, and ſet bars and doores; ſaying, Hitherto thou ſhalt come.* Upon theſe words, *When it iſſued as it were, out of the womb.* There be divers expoſitions of ſome, conceiving it to be ſpoken of the gathering of the waters together into one place, when they at the firſt covered the whole face of the Earth; but this was rather a bringing of them into a Womb or Priſon, as it were, then an iſſuing out, which impleth the inlarging of them in reſpect of their place: Some ſay, that this womb is Gods omnipotency, wherein theſe waters all were before their creation, as in a moſt fruitful womb, as alſo were all other things, and when they were created they came forth, and when put into one place, ſhut up as with doors: Others ſay, That this womb is the earth, out of which God by his almighty power firſt brought forth the waters all over the earth covering it, and then gathering and ſhutting them up in one place; for when God created the Heaven and the Earth in the beginning, nothing is ſaid of the waters; ſo that moſt probably they were in the earth, which being created they immediatly iſſued out and covered it, but upon the third day were brought from this overflowing, to a place about which bounds were ſet, where are ſhut in as at this day: And this I take to be the beſt, and without all exception, although I have nothing to ſay againſt the ſecond. *Gregory* hereupon allegorizeth thus, The Sea ſetteth forth Perſecutors, the womb out of which their rage to perſecute the Church of God cometh, is their malicious heart; As the Pſalmiſt ſaith, *He hath conceived miſcheife and brought forth iniquity.* This iniquity is conceived, when thonghts of perſecuting ariſe in the minde, and it is brought forth, when it is acted accordingly: But God ſhutteth up this Sea, as with doors

Niceta. Dioniſ. Cajetan. Title. man. *Hyeron. Beda. Pillip.* *Gregor. Allegory.* Pſal. 7.

doors, when he ſuffereth them not to proceed ſo far as they would, but ſaith to ſuch proud waves, Thus far yee ſhall come and no further; as is ſaid, *Verſ.* 11. And to the Sea are the wicked compared, where he ſaith, *They are like the raging Sea, that never is quiet.* And the Pſalmiſt, *He ruleth the raging of the Sea, and the madneſſe of his people.* Where the one is compared with the other, and *Pſalm.* 2. *Why do the Gentiles rage.* Alluding to the ſame: And this is a ſingular comfort to the faithfull in all times of perſecution and trouble, when the power of perſecuting enemies ſeemeth to be irreſiſtible, to conſider, that they are but as the raging Sea yet, which moveth no further then he appoynteth it, to whom he ſetteth the bounds, within the compaſſe whereof they muſt keep; ſo how far ſoever Perſecutors go, it is no further then God hath appoynted them, as for place ſo for time, and the perſons overwhelmed hereby: And all this being ordered by his providence, who ſo dearly loveth us, no doubt, but it ſhall be turned to the beſt: *For the cloud made the covering thereof, and thick darkneſſe the ſwadling bands.* Hereby is ſet forth, the darkneſſe of ignorance and malice, caſt over their eyes by the God of this World, making them to dare blindly to go on thus, to their own ruine in the end, through the unbeleife of their heart; and that whereby they are reſtrained from going any further, is called Swadling bands, to intimate, that when God will, theſe raging Perſecutors ſhall be bound feet and hands, as weak Infants with ſwadling bands, and ſo unable to ſtir any more to hurt his Church or any members thereof: For the literall meaning, ſome by the cloud and darkneſſe clothing the waters, as it were, underſtand the darkneſſe at the creation, ſaid to be upon the face of the deep: Some, the clouds over the Sea, covering it often times as a garment, whereby it ſeemeth to be bound in, as with ſwadling bands, when it is herewith compaſſed, although not hereby ſo bound, as not to run any further, for which there are other boundaries ſet as doors, *Verſe* 10. 11. But what is the meaning of theſe words; *Brake up for it my decreed place.* Vulgar, *And compaſſed it with my bounds.* Hebrew, *And laid upon it my Statute.* For שבר ſignifieth *Statuere, diſcernere*, as well as to *Break*, And being thus rendered, it is eaſie to be underſtood, but obſcured by the rendring of New. Tran.

Isa. 57. 20. Pſ. 65. *Note.*

2 Cor. 4. 4.

Verſ. 10.

Haſt thou commanded the morning ſince thy daies? and cauſed the day-ſpring to know his place, That it might take hold of the ends of the Earth; that the wicked might be ſhaken out of it? Vulg. *And ſhaking haſt thou held the extream parts of the Earth, that the wicked might be ſhaken out of it.* Hebr. *To lay hold upon the wings or extream parts of the Earth.* And thus the ſenſe is plain, but not according to New Tran. and the Vulg. although it ſpeakes to the ſenſe, goeth from the words in the Originall without cauſe: It is, as if he had ſaid further to *Job*, Haſt thou ever had the power to make the light of the morning to appear, or to ſhake the earth, by laying hold upon the ends thereof, to bring wicked men into it, by ſwollowing them up to their deſtruction, as God doth ſometimes by earthquakes, and as he did *Corah*, *Dathan*, and *Abiram*, by an earthquake, making the earth to gape and to ſwollow up both houſes and men in divers places: And laying hold upon the wings of the earth, is ſpoken of, in alluding to the manner of men; as of *Samſon*, who laid hold upon the poſts of the houſe, wherupon the Philiſtims were to their deſtruction. For the allegory, by the morning underſtand, Chriſt borne of the Virgin *Mary*, for then to ſhew the morning riſing, or the day-ſpring from an high, as *Zachary* calleth it, a Star came and ſtood over the place where he was born, ariſing firſt in the Eaſt, to the wiſe men; that came from thence to worſhip him: Of the ordering of this mornings riſing, none but the moſt high hath power, or in reſpect of the time: And whereas morning is named the ſecond time; *Haſt thou made*

Verſ. 12.

Gregor.

the morning to know her place? The Church is meant by the morning, of which it is ſayd, *Song. 6. Who is this, that riſeth as the Morning?* And in ſpeaking of making her know her place, the place prepared for her in Heaven may be underſtood: Touching which our Lord ſaith, *I go before to prepare a place for you, for in my Fathers Houſe are many Manſions:* And at the end of the world, *Come yee bleſſed of my Father into the Kingdome prepared for you*: And then he laying hold upon the ends of the Earth by his judgments, with fire and brimſtone ſhall ſhake all the wicked out of it to hell fire for ever and ever; as is taught, *Matth. 25.* Of this ſhaking alſo, not only of the Earth, but of the Heaven, the Apoſtle ſpeaketh ſaying; *He ſhall ſhake not only the Earth, but the Heaven.*

Ioh. 14. Matth. 25.

Heb. 12. 26.

Verſ. 14. *It is turned as clay to a ſeal, and they ſtand as a Garment,* Vulgar, *It or the ſeal ſhall be reſtored as clay, and ſtand as a garment.* Hebr. *It is turned or perverted as a clay ſeal,* &c. This is ſpoken as a further amplification of that which was before ſayd touching wicked men and their ſhaking out of the earth, he being as a Seal of clay, when this is done, is perverted becoming now but as a garment, by the putting on of which he is neatly formed or faſhioned, but Death coming he is corrupted as a Garment eaten with Moths, being eaten with worms and changed into duſt from whence they were taken, that is, all men. Now for the ſetting forth of man by a ſeal of clay, the reaſon of his being thus called is for the image of God ſtamped upon him in his creation, he being but clay taken out of the earth, and for ſinn dealt with, as he is worthy, this Seal diſanulled as a clay Seal may eaſily be, and he being now from the image of God, who is everlaſting, turned to be like a corruptible Garment, having nothing but an outſide, all that is good within him being corrupted and maimed; for ſo *David* compareth man to a thing conſumed by Moaths as Garments are, hence concluding him to be vanity, a very nothing in reſpect of that which he was by his creation. Some underſtand this of the change of things in appearance, when the light ariſeth from that which they ſeemed to be in the night, the wicked, that have robbed in the night by their Garments put on diſguiſing themſelves, as that they cannot beſt known; others underſtand it otherwiſe, but becauſe this ſtands with beſt reaſon and ſenſe I reſt herein: And ſo the ſtate of man is ſet forth to be ſuch, as that for that excellent one wherein he was firſt made, being like unto God, he is turned to be but as it were a man of clouts, a dead and contemptible thing; howſoever he decketh himſelf with garments, that he may appear glorious.

Pſal. 39. 11.

Junius.

Note.

Verſ. 15. *And from the wicked the light ſhall be holden, and their high Arm ſhall be broken.* Here the miſery of ſinners is further ſet forth in reſpect of the light, as man falling into ſin had his underſtand darkned, and was deprived of that light, which he had before, ſo they that live and go on in ſin ſhall finally be deprived of everlaſting light, being caſt into utter darkneſs, and then how highly and proudly ſoever they carryed themſelves, they ſhall be made weak, and poor, aud low for ever.

Verſ. 16. *Haſt thou entered into the ſprings of the Sea, or walked in the ſearch of the Depth?* The Lord having a little digreſſed in his ſpeech from the works of creation to terrify wicked men; now returneth again unto them, and he ſpeaketh of mans inability to ſearch into the depth of the Sea, to prove hereby, that he is much leſs able to ſearch into the ſecrets of his doings, to finde out the reaſon hereof: From hence he paſſeth on to the ſame effect, to ſpeak of mans not being able to know what is within the Gates of Death, or in what Eſtate each one is after Death. Then to his inability to finde out the breadth of the Earth, which he hath made; That is, the whole compaſs of it; for although there be ſome men, who pretend, that they can do this, yet their determinations herein are but conjectures upon uncertain Grounds. From hence he proceedeth to the light and darkneſſe, touching the place whereof, and how there is this intercourſe of day and night

Verſ. 17.

Verſ. 18.

Verſ. 19. 20,

night continually he is ignorant: And touching all theſe he concludeth, that man of himſelf cannot have the knowledge becauſe he was unborn, when Sea, and Earth, and Light, and darkneſs firſt were, as was alſo touched upon before, V. 4. Verſ. 21.

He paſſeth on to mans ignorance touching the Snow and Hail, which he ſaith, that he prepared *againſt the time of trouble, of battell and warr.* Which is commonly underſtood of cauſing theſe to come as judgments upon wicked men, becauſe a miraculous hail, with which fire was mingled was one of the judgments of *Ægypt*, and hailſtones in *Joſhuah* his time were caſt down upon the *Canaanites*. And for hail this often falleth in a tempeſtuous manner; and doth much hurt to Corn and other growing things, but for ſnow, that moſt commonly fatneth the Ground, and makes it the more fruitfull, yet ſometimes both men and beaſts in deep ſnows are wildred and deſtroyed, and this is here called Gods making War as it were with men for their ſinnes. But how Snow or hail, are thus at ſome times inforced, or come to be made, man knoweth not, but only Conjecturally. Verſ. 22. 23.

By what way is the light parted, which ſcattereth the Eaſt winde upon the Earth? By this ſcattering light lightnings are beſt underſtood, becauſe they ſometimes are in one place and not in another. But for *ſcattering the Eaſt winde*, we may with better ſenſe, and as agreeably to the Hebrew, render it, *Scattering from the Eaſt upon the Earth*, only the word *From*, is here underſtood, and by theſe words the place is ſhewed, from which lightnings for the moſt part come, for ſo Chriſt ſpeaketh hereof, *As lightning cometh from the Eaſt and ſhineth to the weſt*, &c. Verſ. 24.

The ſame of lightning for explication is again repeated, together with that work of watering with Rain even the Wilderneſſe, where no man liveth, by which his providence appeareth even over the wild beaſts, that keep there. From the Rain he proceedeth to the Ice, hard like a ſtone, covering the waters. Verſ. 25. Verſ. 29.

Canſt thou binde the ſweet influences of Pleiades? or looſe the bands of Orion? Canſt thou bring forth Mazzaroth in his ſeaſon? or guid Arcturus with his Sonnes? Of theſe ſignes, ſee before, *Chap. 9. 9.* For *Mazzaroth* the *Vulg.* hath *Luciferum*: Some expound it of the Planets, and ſome of Stars in generall, in ordering of which, and bringing forth now ſome, then other ſome, the wonderfull wiſedome and power, and providence of God appeareth, doing herein as a Generall by his Armies. He ſetteth forth his Almighty power again, by inſtancing in the clouds, raining and lightning. Verſ. 31. Verſ. 33. Verſ. 34. 35.

Who hath given wiſedome to the inward parts, and underſtanding to the heart? From other works of Creation, he proceedeth here to man, who if he hath any wiſedome, muſt aſcribe it unto God; and therefore not think himſelfe able to come into judgment, and reaſon with him. For *Verſe* 39. 40. 41. ſee *Pſalm.* 104. and *Pſalm.* 147. Verſ. 36.

CHAP. XXXIX.

KNoweſt thou the time when the wilde Goats of the Rock bring forth, or when the Hindes calve? The vulg. For wilde Goats hath *Ibices*, ſome, a beaſt partly like a Goat, partly an Hinde, whatſoever it be, the thing for which it is here ſpoken of, is that which is common to it and the Hinde, the ſecreſie of the bringing forth, no man knowing when it is; but for the Hinde, it is noted to be with great difficulty, *Pſal.* 29. Where it is ſaid, That the voice of God maketh the Hinde to calve, upon which, ſee the nature of the Hinde: The Lord in ſetting forth admi- Verſ. 1.

rable providence over his Creatures upon Earth, Beasts, and Fowles; having begun with Lions, *Chap* 38. 39. the King of Beasts, and the Ravens, singleth out some others, that be of greatest note, wherein man is posed, not being able to know the waies or secrets of these, much lesse of God that made them all. *Gregory* who hath his moralls upon all things, having shewed that by the Lions spoken of, *Chap.* 38. The Apostles are set forth, to whom people being converted, were as a prey, so much good did it them, as their meat: And that by the Ravens, the Gentiles black by sin, are set forth, who are fed by God, when converted with the consolations of his word; saith, That in the South parts about *Nilus* in *Egypt*, that are called *Ibices*, but in the East aud West parts, little four-footed Beasts, that keep upon Rocks, and bring forth there, are thus called: And for the Hindes he saith, That they destroy Serpents, and their nature is in swimming over Rivers, to go one after another, and each one to lay her head upon her that goeth before, the better to be borne up in the water, and when the foremost is weary, she cometh behind, and so the rest by course: By which Beasts, Preachers are set forth, who bring forth upon the Rock Christ, upon whom they beare themselves all together, and through virtue received from him, as the Hindes, kill Serpents, that is, Sinnes, where they come, and by becoming all things to all, and bearing their burthens with much difficulty, bring forth in a most admirable manner; for the words, *Verse.* 2. *Canst thou number the months that they fulfill? Or when they will bring forth.* That is, Can any man know, when they will be formed to new Creatures, who are under the Ministers teaching, here being so much required for the making of them such. 1. Knowledge. 2. Life of grace. 3. Growth. 4. Strength as it were of bones, as in a Childe that is born into the World.

Gregory.

Vers. 2.

Vers. 3. *They bow themselves, bring forth their young ones, and cast out their sorrowes:* Ministers of the Gospel bow themselves when they stoop to the capacity of their Auditors, giving milk to babes and not strong meat; for then there is most likelyhood of bringing forth unto God. The *Vul.* for these words they cast out their sorrows, hath it, *Emittunt rugitus*, They mourn as extreamly pained in bringing forth: For the faithfull Servants of God travell not thus without much anxiety and sorrow, by reason of the hardnes of the peoples hearts and of their indocibleness, and the Hebrew will better bear this rendring: *They send out sorrowes.*

Vers. 4. *Their young ones are well liking, they are fed with corn, they go forth and turn not to them again:* That is, these spirituall Children thus brought forth are fed with the Word, till that through their being thus fed they are filled so with Knowledge that they can live now the life of Grace, without being further taught by men; according to that which was propheſied, *They shall no more teach them, saying, Know the Lord, for they shall know me from the greatest to the least:* But alasse who cometh to such perfection of knowledge in these daies, and if they do, how many keep it and loose it not again? So that they have continuall need of teaching still, although not in the first principles, such as this is, *Know the Lord, one God and three persons*, &c. To worship and serve him only, and not any Idols or false Gods. And because to know God, is to live and do so in all things as he requireth, there is need alwaies by Preaching to be stirred up hereunto, as by stirring up a fire it is kept burning, otherwise it goeth out; so Zeal against sin must by Preaching be stirred up from time to time, as the fire in the Temple was dayly renewed.

Note.

Vers. 5.

Vers. 6, 7, 8. *Who hath sent out the wilde Asse free, or who hath loosed the bands of the wilde Asse.* Verse 6. 7. 8. *Whose house I have made the Wilderneſſe*, &c. Here is another wonderfull thing in the Creatures, the Asse being of all Beasts, that men use for labour, the stilleſt and sloweſt in going, and most easily ruled, for which it is said; *The Oxe knoweth his owner and the Asse his*

his maſters crib. Yet God hath made one ſort of them very ſwift and indomable by man, feeding them by his providence in barren Wilderneſſes, eſpecially in the Wilderneſſe of *Arabia*, where this ſort of Aſſes moſt abound, and of their ſwiftneſſe in running *Xenophon* writeth ſaying, That *Cyrus* paſſing that way with his horſemen, there were many of them, who being ſtirred, ran ſo ſwiftly away, that ſome horſemen following, could not come neare them, then ſtanding ſtill, but when the horſemen approached, they fell again a running as before, thus deluding them; and to theſe the Wilderneſſe is as an houſe, where they keep: neither can men take or bring them away from thence, and although there be little food, yet by Gods providence, they are ſuſtained and ſtrengthened hereby to this ſwiftneſſe. Now of this he telleth *Job*, to intimate, that whereas he in proſperity, had great and ſpacious grounds indeed, to keep his Aſſes and Oxen in, and an ample family, as men count ſpacious and ample, ſo that he was the greateſt man in all the Eaſt, as was before ſaid, yet *Jobs* grounds and houſe was nothing to his, and that both he and all men might know hereby, the greatneſs and excellency of God above men, who hath the vaſt Wilderneſſe, as an houſe wherein to keep abundance, both of theſe and of other wilde Beaſts, and keeping them luſty, where but very little food is to be had, and although men cannot rule them, becauſe they are too ſwift for them, yet God can and doth; which ſhould make man to reverence him ſo, as not to dare to lift up his voice upon any occaſion againſt him: And from hence alſo we may gather, that a little is enough to ſuſtain men in the wilderneſſe of this World: As the Children of *Iſrael* alſo were here ſuſtained, having nothing to eat, but what God ſent them down from Heaven from day to day, forty yeares together, that as it is ſaid of nature; *Exigno natura contenta*, It is content with a little, ſo we ſhould be as the Apoſtle exhorteth us, ſaying, *VVhilſt we have food and rayment, let us herewith be content.* Which maketh both againſt Gluttons and Drunkards, whom nothing will ſuffice but exceſſe, and againſt the covetous, who thinking all that they have to be too little, either murmure at their having no more, or gaping after abundance, are ſet upon getting theſe Worldly things without end, by hook and crook, right and wrong: Some take occaſion from hence, and becauſe it is further ſaid, *Verſe 7. He deſpiſeth the multitude of the City.* From hence ſome take occaſion to commend an Eremiticall and ſolitary life, far from the frequency of people, to be the more free to divine contemplations: But this is far fetch'd and rather proveth them that do ſo, when there is no neceſſity, as in time of perſecution, to be no better then wilde Aſſes. The Allegory of *Gregory* is far better here, who will have the faithfull by this deſcription ſet forth, who becauſe their minds are taken up with heavenly things, deſpiſe the courſes of thoſe that are altogether for worldly, are baſely counted of by the world as Aſſes, which are moſt ſilly and dull; but indeed ſuch only are free, all others like Aſſes under the yoak of the World, in whom the ſpirit and generoſity of minde; that is, in theſe is altogether wanting, becauſe he ſaith, *VVho hath ſent the wilde Aſſe out free?* For it is a freedome not to covet or deſire the Goods of this World, or the dignities hereof, contrariwiſe it is ſervitude and bondage to covet them; for proſperity being affected in worldly things, preſſe the minde, as it were, with a yoake of ſervitude and adverſity, when it is feared: But he that hath ſhaken off worldly deſires from his minde, injoyeth a certain felicity in this life, when he joyeth not much in proſperity, nor is ſtraitened by adverſity: How worldly men are yoaked, Chriſt ſheweth, ſaying; *Come to me all yee that be weary and heavy laden, take my yoake upon you, for my yoake is eaſie and my burthen light.* But it is an harſh heavy yoake to be under worldly temporall things, to be ambitious of earthly, to hold things fading, to deſire to ſtand in things not

Iſai. 1.

Xenoph. l. 3. de Cyr.

Note

1 Tim. 6.

Gregor.

Note.

Math. 11.

not ſtanding, to deſire things paſſing away, and not to be willing to paſs away with things that paſſe away. For whilſt all things againſt a mans deſire flee away, which before afflicted the mind with a deſire of getting, they afterwards preſſe with a fear of Looſing. In ſaying, *Who ſetteth the Wilde Aſſe free?* He meaneth, who but God; ſo God can free mans mind from theſe deſires, but man cannot free himſelf, ſo is he held hereby when he thinketh to ſhake it off through the fear of want to come; he is ſtill held faſt hereby; therefore to God we muſt ſeek, that he would ſet us thus free, and as Chriſt ſaith, *If the Son makes you free, yee are free indeed.* The Chriſtians that thus neglected worldly things for Heavenly, were hereby traduced by Heathens, that they were a ſloathfull Generation like the Aſſe. But *Tertullian* anſwereth in their behalf; ſaying, We are accuſed to be idle perſons, and ſuch as refuſe to imploy our ſelves in worldly buſineſſes. How can this be? We living amongſt you and being habited, inſtructed in Trades, and of the ſame neceſſity, that ye are, to get our livings by labour. For we are neither *Brachmans* nor *Gymnoſophiſts* of the *Indians*; for ſuch, alſo other Philoſophers, did nothing towards a living, but gave themſelves wholly to ſtudy, we are not, *Silvicolæ*, *Livers in Woods*, *as Exiles*, only we temper our ſelves, that we may not uſe the things of this life ill, or without meaſure: Therefore we dwell in this world together with you, not without Courts, Bathes, Taverns, Shops, Stables, Faires, and other Commerces. Whereby we may ſee, that no Chriſtians did then count it a point of piety to ſequeſter themſelves from the Society of men, to live either Eremites, Anchorites, or Cenobites, but each one in his Lawfull calling, tending his buſineſs as other naturall men did.

Grave jugum & dura ſervitutis pondere eſt ſubeſſe temporalibus, ambire terrena, retenere labentia, velle tenere tranſeuntia ſtare in non ſtantibus, &c. Ioh. 8.

Tertul. Apol. 42.

Verſ. 9. *Will the Unicorn ſerve thee, or abide by thy Crib?* This is alſo another notable Beaſt, in which the power of God doth greatly appear: It is by the *Vulg.* rendred, *Rinoceros*, by ſome it is alſo called, *Monoceros*, but that is the Greek name taken from the one horn that it hath, becauſe μονος ſignifieth one, and *Ceros*, an horn, Unicorn the Latine, and he hath the name of *Rinoceros*, form the growing of his horn from his Noſe. To ſet forth his great ſtrength, it is ſayd, of *Iſrael* by *Balaam*, *He hath the ſtrength of an Unicorn.* It ſeemeth by the various diſcription made of him by divers Writers, that there be more ſorts of them, one called la *Rinoceros*, and another *Monoceros* or *Unicorn*. *Ælianus* ſaith, that there be wild Aſſes in *India* of the bigneſſe of an Horſe, having one horn in the midſt of their foreheads, in length a Cubit and halfe, and ſo ſharp, that herewith he peirceth through the hardeſt things. Of this *Pliny* writeth, that he is like an horſe in his body, his head like an Hart, his feet like an Elephant, and tail as a wild Boar; having an heavy lowing, and one black horn two cubits long, *Strabo* ſaith that he is as long as an Elephant, but of ſhorter thighs, and therefore not ſo high, in form like an Oxe of a Box colour, or an Elephants, his *Rictus* or opening of his mouth, like a wild boare, and his skin ſo thick and hard, that the ſharpeſt inſtrument of Iron cannot peirce it, and this beaſt alſo is one that cannot be taken alive by man. But becauſe God can, he is mentioned as another of his works of wonder. Man may make uſe of many other beaſts to do his Husbandry work, but of this, though fitted by ſtature and ſtrength to do moſt, he is able to do none, and therefore a poor weak worm to God-ward.

Numb. 24.

Ælian. lib. 5.

Pliny De ferís judicis. Strabo lib. 16.

Verſ. 13. *Who gave the goodly Wings to the Peacocks? Or Wings and feathers to the Oſtrich?* But before I ſpeak of this, a word more of the Unicorn: The mighty men of this world, are hereby ſet forth, ſaith *Gregory*; who lift up their horns on high, againſt which it it is ſayd in the Pſalms, *Lift not up your horns on high:* For long it was, before that Kings and Emperours could be brought in to labour in the Vineyard, as the Unicorn cannot be made to work, but rather with their terrible horns puſhed and peirced men

Gregory.

men, that imbraced the faith of Chriſt; neither could the Apoſtles, the moſt able of all other men, take them, but God in his good time brought them into the feild of his Church, and ſince by their ſtrength, they have done him great good ſervice. But to return to the *Peacock* and *Oſtrich*, The *Vulg.* hath it, *Pennæ ni Struthionis ſimilis eſt pennæ heodis & accipitris*, *An Oſtriches Feather or wing is like that of the Ierfaulcon or the Hauke*: The meaning according to *Greg.* is, The *Oſtrich* hath wings as well as the *Hauke*, but the *Hauke* fleeth moſt ſwiftly, and the *Oſtrich* cannot flee at all. *Hebr.* it is, *The Wing of the Singers or Cryers extended, is the wing of the Stork, or Oſtrich*: For the word חסידה ſignifieth both, to make ſenſe in our tongue, the wings of theſe birds or Fowles, that are noted, for ſinging or crying, are extended, if the wings of the *Stork* and *Hauke* be, that is, the *Oſtriches*, that cry ſo loud have their wings ſpread, as if they could, and were about to flee as well as a *Stork or Hauke*, but the one fleeth not, as was ſayd before: And the other two do a far off, as the *Stork* over the Sea in time of cold, coming again in time of warmth, of which *Jeremiah* alſo ſpeaketh, or moſt ſwiftly, as the Hauke. And by whom this is done, is it not God that putteth this marvelous difference. *Pagnin.* (becauſe רנן ſignifieth to exult, as well as to cry or ſing, and the *Peacock* is a fowle, that exulteth much in reſpect of his painted tail, when he ſetteth it up to make it ſhew moſt glorious) ſaith, that haply the *Peacock* is to be underſtood here; but it is moſt improbable, becauſe if Peacocks were meant, God would not only have given ſo light a touch upon it, and then paſſed on to the *Oſtrich*, without ſaying any more of it, contrary to his manner in ſpeaking of any other Creature, neither doth he in all this diſcourſe propound two to our conſideration together, but one alone, as being admirable enough for us to meditate ſingly upon, before we come to another, neither is there any word in the Text ſignifying who gave, and if כנף be rendred wing, the New Tranſlation were much miſtaken in thinking, that the Peacock was here pointed at, ſeeing his beauty is not ſo much in his Wings as in the feathers of his tail. It is then certainly, a compariſon which is here propounded betwixt the *Stork*, and *Hauke, and Oſtrich*, of which laſt the Lord meant to ſpeak further, as upon a Creature greatly to be noted for the wonderfulneſſe thereof, both in the form and ſtrange qualities of leaving Egs, which yet by Gods providence are cared for, and come many of them to be living *Oſtriches*, although by their Damm thus neglected, either in reſpect of ſitting upon them to bring them to life, or when they begin to live; of feeding them. For rendring the word חסידה *Oſtrich*, I ſee no reaſon, becauſe חסד is mercy, and the *Oſtriches* have none in them, but the *Stork* ſo much, that ſhee pecks her ſelf, till the bloud runneth out to feed her young ones. Touching the *Oſtrich*, ſhee is between a beaſt and a fowle, having ſo thinn Feathers, and ſo heavy a Body, that ſhee cannot flee, but only lifts up her wings and runneth very ſwiftly. *Ælianus* ſaith, that the *Oſtrich* is almoſt as great as a Camell, being therefore called *Struthio Camelus*; and becauſe her buttocks are bare and without Feathers, ſhee cannot ſit upon her young to bring them to life, yet ſome ſay that ſhee layeth 80. Egs, and having a faculty of diſcerning, which of them will prove *Oſtriches*, and which will come to nothing, ſhee leaveth ſome of them upon the ſand, and upon other ſome ſitteth and hatcheth them, but this appeareth to be a fiction, becauſe the Lord ſaith, that ſhee leaveth them for want of wit to conſider, to what dangers they ly open, and of memory to finde them out again being layd, but God by his providence through the heat of the Sun, hatcheth and giveth them life, and ſuſtaineth them moſt admirably, for which this, as another great wonder in nature is worthy to be ſpoken of, to ſhew the almighty power of God. Allegorically the *Oſtrich* ſetteth forth the Hypocrite, who ſeemeth to have, wings whereby to ſoar up towards Heaven, but worldly things lye ſo heavy in his minde, that

Ier. 8.

Pagnin.

Ælian.

Allegory.

that he cannot ſtir from the earth, and his feathers be too few to flee thus withall: That is, his graces, whereof he hath none but common to the wicked and the righteous, praying and preaching with the mouth, hearing with the eare, keeping daies of faſting, and almeſ-giving, and paying of tythes; but herein the hypocrites of theſe times, come ſhort of thoſe of old, ſome not duly paying or willingly paying any, and they that do, not being ſo ſtrict as herein to go to the tythe of Mint, Annis, and Comin; although the Lord ſaith, that this ought to be done alſo: For the graces, wherewith his feathers muſt be thickened, but in him wanting, they are love, joy in the ſpirit, meekneſſe, and humility, temperance, faith, and ſo forth, as they are together ſet forth, *Gal.* 5. 22. And if the hypocrite be repreſented by the Oſtrich, then the Godly indeed and ſincere are here ſet forth by the Stork and Hauke, which hath a little body, but many feathers, ſo that ſhe can eaſily flee upward; that is, little fleſh and a great deale of ſpirit, againſt which, although the fleſh ſtriveth, yet the ſpirit prevayleth, and they are hereby lead, and made like ſpirituall bodies, and to have their converſation now in Heaven, to which their bodies ſhall verily be made apt to aſcend, as Chriſt did in body, when they ſhall be changed and made like unto his glorious body.

Rom. 8.
Phil. 3. 20.

Verſ. 14. *Which leaveth her eggs in the earth, and warmeth them in the duſt.* Here an hypocrite is further deſcribed by his careleſneſſe in reſpect of his people, if he be a Paſtour, or of his Children, if he be a Father; for ſuch a Paſtour, although he preacheth, yet he travelleth not through care of the Flock committed unto him: As *Paul*, till Chriſt be formed in them, but leaveth them in the Earth, as it were, and in the duſt for want of any diſcipline uſing through an earneſt deſire to ſee them reformed, whereby it cometh to paſſe, that notwithſtanding all his teaching and preaching, as they were earth and duſt, ſo they are ſtill, and as hotly ſet upon the duſt and dung of this World, as if they had never heard of not ſetting their hearts hereupon; for which it is ſaid, *Warmeth them in the duſt.* And ſo as when the Oſtriches egg cometh to be hatched, it is but an Oſtrich like her ſelfe: So they that live under ſuch a Miniſtry, are but hypocrites like to their Teachers, having a forme of godlineſſe only, but void of the power of it, coming indeed to the word preached, and the Sacraments, and praying long and often, but not keeping themſelves unſpotted of the World, by not doing any thing that is baſe and wicked, after the manner of worldings, by lying, ſtealing, deceit, oppreſſion, or following in ſecret the luſts of the fleſh, or by pride, envy, malice, or deſire of revenge, or ſtrife, or debate, ſlandering, rayling, or bitter ſpeaking: For by theſe or any of theſe they are ſpotted, as one upon whom black and ſtinking dirt is caſt; yea *Jude* calleth them ſpots and blots, and as they are ſpots, ſo they want another ſubſtantiall point of pure religion; that is, Charitableneſſe, for both theſe put together, make a pure religious Perſon: *To viſit the Fatherleſſe and Widdowes in their adverſity, and keep a mans ſelfe unſpotted of the World.* All other religion, when this is not done, being vain: The Paſtour then that hath no more care of theſe things, then an Oſtrich of her eggs, to propound and ſtir up to all of them, as wherin the power of religion lyeth, or having preached them up crieth them down again, in his own life and example, or that is not vigilant againſt the groſs ſinnes of the people, both to cry out againſt them, and to cenſure particular perſons that be ſuch, by the exerciſe of the keyes committed unto him, is not tender hearted, as the Miniſter of Chriſt ought to be, but hard-hearted, as the Oſtrich againſt her own eggs, and all his labour is in vain, although through his fooliſhneſs he is not ſenſible hereof, and therefore feareth nothing: And as it is with the Paſtour, ſo it is with the Parent, that leaveth his children upon the Earth, by bringing them up in an earthly and worldlymanner, ſeeking

Note.
Gal. 4. 19.

Iam. 1.

Iud. Epiſt.

Verſ. 16.

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to warme them with the duſt and droſs of worldly wealth, but not in the information and feare of the Lord, at the leaſt no further, then that feare of God for outward performances, as hath been already ſaid, that wherein the power of it conſiſteth, being neglected, the fleeing of all ſin, and doing of all good: And if they be judged hard-hearted, whether Paſtours or Parents, that do thus, what do they elſe, as long as they do ſo, but labour with an impenitant heart; whereby *They heap up to themſelves, wrath againſt the day of wrath.* And although in this their way they feare nothing, their labour is vain; and ſo when the Lord of the Vineyard cometh to pay his labourers, that which they have done, being all vain, they ſhall be diſmiſſed without any ſuch pay, and be paid according to their works by the juſt Judge, who to them *That by patients continue in well doing, ſeek immortallity, will give everlaſting life, but to evill doors, ſhame and contempt.*

Eph. 6.

Rom. 2. 4.

Rom. 2. 7.

As the Oſtrich thus hardneth her ſelf againſt her eggs, having no feare for the want of knowledge and underſtanding, of which God hath deprived her: So ſuch Paſtours and Parents are fooliſh, and it is for want of wiſedome, that they do ſo, as hath been ſaid, to their own utter ruine afterwards; according to the ſaying, *Quos vult pardere dementat Jupiter. God infatuateth them, whom he will deſtroy.*

Verſ. 17.

When ſhe lifteth up her ſelfe on high ſhe ſcorneth the horſe and his rider. Here by the Horſe and his rider in the Allegory underſtand, the faithfull Servants of God, in whom the fleſh is as it were, the Horſe, and the ſpirit the rider; the Oſtrich ſcorning, theſe is the wicked hypocrite, who keepeth his wings cloſe to his body, when he wanteth power, and is kept under, but when at any time he cometh to have power, he is bold to uſe the true faithfull Servants of God moſt contempteouſlly, before he keepeth low through fained humility, but now he lifteth himſelfe up on high through pride, and doth deſpite unto the very ſpirit of God, in deſpiſing them: And herein the Popes of *Rome*, have notoriouſly diſcovered themſelves to be Oſtrich-like hypocrites, being in times paſt, *Servi ſervorum Dei.* But now though they write themſelves ſo ſtill, *Domini dominantium:* Above Kings and Emperours, moſt deſpitfully uſing thoſe of the reformation, who are as the Horſe and his rider, ſtirred up againſt them for their abominations, and not much unlike unto them are all that having ſometimes ſhewed themſelves ſo lowly, that whatſoever they ſuffered, they were yet contained through reverence to the higher powers, from lifting up themſelves, but having gotten oppertunity feare not to do it: But this Horſe and rider will be too good for all ſuch Oſtriches in the end, and then they ſhall ſmart for ſuch contempts and elevations; as is ſhewed, *Revel.* 19.

Verſ. 18.

Revel. 29. 11. 12.

Haſt thou given the Horſe ſtrength, haſt thou clothed his neck with thunder. For the Horſe, what a courageous Creature the war Horſe is we all know, that is right bred, and therefore we ſhall not need to proſecute the deſcription of him according to the Letter; but allegorically with *Gregory* underſtand by the Horſe, as before *Verſe* 18. Gods faithfull Servants, who through the ſpirit of God that is in them, are moſt courageous and without feare of any Creature: To ſuch God giveth ſtrength. Firſt, To ſubdue ſin in themſelves, then clotheth their necks with thunder, terriblely to thunder againſt the ſinnes of others; as the courageous Horſe filleth the aire with neighing when amongſt others he goeth to battell. According to this *James* and *John* were called, *Boanerges, Sonnes of thunder.* And not without reaſon is this ſpirituall Horſe ſaid to be clothed about his neck with thunder, when as the noiſe that he maketh by neighing, is within coming from his throat; but to intimate, that he weareth the Law, which he preacheth as a chain about his own neck, which is, when he is graced by living according to the ſame.

Verſ. 19.

Prov. 1. 8.

Verſ. 20. *Canſt thou make him afraid as a Graſhopper? the glory of his noſtrils is terrible.* The Horſe is here further ſpoken of, by way of compariſon with a Locuſt or Graſhopper, becauſe Locuſts alſo are ſaid to go forth as an Army, and God raiſed a mighty Army of them againſt *Pharaoh* and the Ægyptians, and they are by *John* deſcribed as repreſenting war Horſes: But although they have ſome forme of Horſes, yet they are not herein like unto them ordinarily, that they can do nothing with all their accommadations about them like unto war Horſes, they are afraid of man, and are weake creatures, unleſs they be extraordinarily ſtirred up by God, but the war Horſe is naturally feirce and courageous, and cannot be terrified; but whereas the Graſhopper ſingeth weakly, he neigheth ſtrongly and terribly: For the allegory, that which is here further added, ſetteth forth a ſecond property of a faithfull Servant of Chriſt, as one was ſet forth before in his ſtrength and ſtrong neighing, like terrible thundering, *Viz.* The ſtirring up of himſelf by his neighing to be more heavenly,

Prov. 30. Exod. 10. Revel. 9.

Verſ. 21. for which after his neighing ſpoken of, he ſaith, *He paweth the Valley with his feet.* The vulg. nearer to the Hebrew, *He diggeth the earth with his hoofe.* That is, treadeth worldly things under foot, when he is ſtrengthened, as aforeſaid, which he doth, that eſteemeth not of them in compariſon of Chriſt, but counteth them droſſe and dung, as *Paul* did.

Phil. 3. 7. 3. As the Horſe rejoyceth to go to war, ſo the faithfull Preacher at temptations by ſufferings, wherewith he is aſſaulted in time of his ſpirituall warfare, as the Apoſtles did, when they were ſcourged for preaching Chriſt, they rejoyced; and as by the courage of Horſes, courage is put into the man, ſo by the courage, and exultation of the Preacher in ſufferings, other Chriſtians are incouraged cheerfully to incounter with

Act. 4. Verſ. 23. ſufferings likewiſe. 4. Becauſe it is ſaid that the Horſe ſo cryeth, *Ah, ha*; at the ratling of the ſpeares, and ſound of the Trumpet, at which others are afraid; ſo the faithfull Servants of God, ſhall not feare at the laſt day, the things that others feare, the terrible ſignes appearing in Heaven, and Trumpet ſounding; but as Chriſt biddeth them, lift up their heads with joy, for the time of their redemption draweth neere, and likewiſe, whereas the wicked are terrified at the approach of death, they triumph as Conquerours, as knowing that it is but a diſſolution, that they may be with Chriſt. Laſtly, As it is ſaid of the Horſe, *That he ſmelleth the battell a far off.* So that it cometh not upon him unexpectedly; in like manner the courageous Chriſtian is alwaies in expectation of ſufferings, and therefore they cannot come unexpectedly upon him, but being prepared for them, when they come he is not hereby terrified, as others are: For the literall application, it is the ſame that hath been often ſpoken, from ſuch ſtrength and courage by God put into an Horſe, but not into a Graſhopper, to be made for his infinite power, that doth all this, to reverence him, and for our parts each one in particular

Rom. 8. 1 Cor. 15. Phil. 1. 23. Verſ. 25.

Note. ſeeing the diverſity of gifts by God given to divers Creatures, one having that which another hath not, and yet that creature in ſome reſpects not ſo free, as others that want them are, for the Horſe with his courage ſerveth man and not himſelfe in war, the wilde Aſs hath not that courage, but more ſwiftneſs, and ſo keepeth himſelf from ſervitude, and ſo doth the Unicorn; ſeeing I ſay, it is thus with Beaſts, we ought to be content, although other men have more given to them in any reſpect then

Note. we have, for it is the will and providence of God, that makes it thus to be. Laſtly, Becauſe many of the creatures of God ſpoken of, and further to be ſpoken of, do far excell men in ſtrength, and are formidable to them, yea the Horſe would be, if he were not unto man ſubdued, but all are ſubject to God, and by God theſe courageous Horſes are made ſubject to men; let us much more be aſhamed to be rebellious againſt him, being fully aſſured, that if we ſtill hold on ſo, how great ſoever

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any of us be in this World, we ſhall be reduced to ſubjection, though not of our own will yet of neceſſity, to Gods Jaylor the Devill, who ſo proudly deſpiſed or careleſly neglected to ſerve God, as he required.

Doth the Hauk flee by thy wiſedome, and ſtretch her wings towards the South. Vulg. *An ex ſapientiam tuam plumeſcie.* And the word תאבר ſignifieth either *Volare* or *Plumeſcere, to fly or to grow feathery.* And it is by *Gregory* underſtood, of her caſting ſome feathers, and other growing anew, for which purpoſe the Hauks that be wilde, get them into warm places, and ſpread their wings ſouthward to the heat of the Sun, that the old feathers may come out from yeare to yeare, and new ones grow: Allegorically, as by the Hauk before in another reſpect, ſo here underſtand, the faithfull for this, that they being heat by the ſpirit of God, wherewith Chriſt the Son of righteouſneſs ſhineth upon them, caſt off the old man with his luſts and concupiſcence, and put on the new: Of renewing their age like the Eagle, ſee *Pſal.* 103. And being born anew, *John* 3. 5. And of becoming new creatures, if we be in Chriſt, 2 *Cor.* 5. 17. But it is to be noted, that the Hauke is ſaid, *Expandere*; To open wide her wings towards the South, to denote a mans laying open of his ſinnes towards this Sun, by humbly confeſſing them, whereby they may be made to ſhed off, and new to come in their ſtead, becauſe he that confeſſeth and forſaketh his ſinnes, ſhall have mercy, but not otherwiſe.

Verſ. 29. *Gregor.* Ephe. 4. 24. Prov. 28. 13.

Doth the Eagle at thy command make her neſt on high. She dwelleth upon the Rock, &c. *And ſeeketh her pray a far off.* The Eagle is another wonderfull thing in nature for her high flying, even above all other Fowles of the aire; and for her looking with open eyes upon the Sun, when it ſhineth brightly; and according to her high flying, ſo ſhe maketh her neſt upon the top of an high moſt harſh and craggy Rock, ſitting there expoſed to winde and weather: Hereby the faithfull are ſet forth, who are made ſo not by the will of man but of God; as the Pſalmiſt alſo compareth them to an Eagle, for ſuch a man maketh his neſt upon a craggy Rock; when for the love of God and heavenly things, he careth not what hardſhip he indureth in this World, being as well content with poverty as with riches, with bonds as with liberty of body, and with death as with life here, and he ſeeth more into the myſteries of God, then any other man, being comforted at the ſight of him herein, wherein others cannot look, or with their eyes behold, through the weakneſs of their underſtanding; according to that of the Apoſtle, *The ſpirituall man diſcerneth all things, the naturall cannot, becauſe they are ſpiritually diſcerned.* For this Eagles ſeeking of her prey a far off, this ſetteth forth the Saints ſeeing the joys of Heaven by the eye of faith, from which they are yet far; but feed hereupon by comfort, which they take herein.

Verſ. 27. 28. 29. Pſal. 103. Phil. 4. 11. 1 Cor. 2. 15.

Her young ones alſo ſuck up blood; and where the ſlain are, there is ſhe. That is, Referring it to weaker Chriſtians, although they cannot ſee ſo far into the things of God, yet they know Chriſt crucified for them, and ſhedding his blood, and by faith, and receiving his ſupper, they fed upon his blood; for to expreſs this to the Corinthians, that were yet as babes, he ſaith, that amongſt them he deſired to know nothing but Chriſt and him crucified; that is, to inſtruct them in nothing elſe, as being uncapable yet of more profound teaching, *Where the ſlain are, there is ſhe.* To the ſame effect of that of Chriſt, *Where the dead carcaſe is, theither will the Eagles reſort.* Whereby is meant, that as the Eagles follow Armies, that when any be ſlain, they may prey upon them: So the Chriſtian is where Chriſt is, who was ſlain for our ſinnes, living in his Church, where his body or fleſh is to be eaten, and after death,

Verſ. 30.

ascending to be alwaies where he is, first in Soul, then both body and Soul, reunited at the last day to eat of the hidden Manna, and so to be blessed for evermore.

CHAP. XL.

Vers. 2. *SHall he that contendeth with the Almighty instruct him? He that reproveth God let him answer it.* Here the Lord, after many questions moved to *Job*, presseth him to answer (sith God by that which hath been sayd clearly appeareth to be of infinite Power, Wisdome, and Goodnes) and to declare what excellency was in him, wherein none else could compare with him; if he could, because he stood so much upon his Righteousnesse, and if he could not, then to repent of that which he had spoken, and to cease to speak any thing magnifically of himself any more. For whilst man compareth himself with other men, it may seem to him, that he is extraordinary, and ought not to be dealt withall in rigour, but let the most just man that is, look up to God; and consider the super-excellencies that are in him by his creatures so wonderfully and variously indued with qualities, excelling those in many things that be in man, and then he shall finde nothing in himself, whereof to boast, but cause of humiliation and silence, howsoever the Almighty is pleased by his severest judgments to try and prove him. And accordingly *Job* having heard all this, humbleth himself and resolveth upon silence, and not once to mutter more against Gods doings, thus declaring his humble subjecting of himself unto him, whether to live or dye: For he

Vers. 4. Vers. 5. saith, *Behold I am vile, what shall I answer thee? I wil lay my hand upon my Mouth. Once have I spoken, but I will not answer, yea twice, but I will proceed no further.* As if he had sayd, whilst I had to deal with men, I was bold divers times to answer them, and to justifie my complaint, that I made at the first, Chapt. 3. and to speak as if I were wronged, and as wishing to come and plead my cause before thee, but now that Majesty hath vouchsafed to speak, I see thy excellency to be incomparable, and my vilenesse in comparison of thee to be so great, that I will not come into the lists to contend with thee, but loe I am here in silence ready to beare what-

Note. soever thou layest upon me. And as *Job*, so the best man living, shall not be able to speak when God appeareth, if he be lifted up with any conceit of his own Righteousnesse, as thinking that he hath not so ill deserved, as to suffer what he doth. And therefore let us set our selves in Gods presence now whilst we live; if by pride or any way else we have offended, and as if he already were come to reprove, humble our selves unto him, confesse our vilenesse, and cease speaking presumpteously or doing wickedly any more, and so we shall finde mercy again at his hands as *Job* did. For if so just a man as *Job* had his mouth stopped, and now saw so much vileness in himself, that he thought himself unworthy to answer one word; how much more shall wicked men then when God shall appear to judge the quick and the dead, see their abominable vileness, and be confounded hereat, being stricken speechless, and so be taken away and bound hand and foot and cast into utter darkness, as the man that came to the Marriage Supper of the King without a wedding Garment was.

Vers. 6. 7. The Lord beginneth to speak again out of the Whirlwind, as he did, Chapt. 38. 1. And he spake thus to humble *Job*, who before had too much lifted up himself; to *Elijah* he spake with a soft and still voice, when he spake to comfort and instruct him, but to *Job* his voice came out of a Whirlwinde to terrifie and humble him. But when it is sayd, that God spake, it

Gregor. is to be understood by his Angell, as *Gregory* sayth, Although he sometimes speaketh without an Angell mediating betwixt him and men, yet this is,

when

when no voice is heard with the Ear outwardly, but by Revelations made to the Heart inwardly, as he ſpake to the Prophets: but when he ſpake by words and ſillables to the bodily Ear, he uſed his Angells for his Inſtruments of ſpeaking, as when he gave the Law upon mount *Sinai*, where the Lord is ſayd to have ſpoken all thoſe words, the Apoſtle ſayth, that the Law was given by the Mediation of Angells, for it was ordained by Angells in the hand of a Mediator. Gal. 3. 19.

Wilt thou alſo diſanull my judgment, wilt thou condemn me, that thou mayſt be righteous? The man that is juſt being ſmitten, if he finds himſelf greived at his ſufferings, hereby doth in effect condemn the proceedings of God in ſmiting him, although he ſpeaketh not; but is ſilent as *Job* now reſolved to be. For he doth not acknowledge his judgments to be juſt, unleſſe in taking part as it were with God, he riſeth up againſt himſelf, ſaying, I am worthy to be thus dealt withall, although I know nothing by my ſelfe. For if there be no ſinn in him, for which he is made ſo greivouſly to ſuffer; yet becauſe God hath another end by ſufferings to make a juſt man more juſt, and to increaſe his Grace in him, that is, the Grace of patience, that he may have the more ſure hope, it is in him a condemning and diſanulling of Gods judgments not to confeſſe that he is juſt in all his wayes and righteous in all his works. And therefore *Job* having not done ſo ſince his three freinds came to viſit him, the Lord to make him take notice of this his overſight thus challengeth him, as if to juſtifie himſelf he condemned him, that we may all learn in our ſufferings to ſtand ſtifly ſtill to the juſtifying of Gods proceedings againſt us, though we know not the cauſe, even as we would not be found guilty of ſo hainous a crime as this, to condemn God in any of his proceedings, but ſuch as howſoever we ſuffer, ſtill give Glory to him, that we may finally be Glorified by him for ever. Verſ. 8. *Note.*

Haſt thou an Arm like God? Or canſt thou thunder with a voice like him? When God ſpeaketh of his Arm and voice here, or elſe where, it is ſpoken of him, we muſt not conceive with the Anthropomorphites, that he hath ſuch parts, or a Body whereby he uttereth a voice, as man doth; but hereby as by ſimilitudes he is ſet forth by condiſcending to our capacities, who knew no ſtrength in man to do mighty things but his Armes, nor voice, that he can utter; but by his tongue and through his Throat. And in this ſenſe God is alſo ſometimes ſet forth as an Eagle having wings, under which ſhee covereth, or upon which ſhee beareth her young ones, and by an Hen. But the Arm of God is his almighty power, and his voice his wiſedome, for which Chriſt by whom all things were made, is called the Power of GOD, and the Wiſedome of GOD, and his mighty hand and ſtreched out Arm, *And the word which was with God and was God.* Verſ. 9. Pſal. 91. Matth. 23. 1 Cor 1. 24. Luk. 1. 51.

Deck thy ſelf with Majeſty and beauty, and aray thy ſelf with glory and excellency: Abaſe every one that is proud. For this the Lord doth, as he ſaith, *Eſa.* 2. Here *Job* having humbled himſelf to God, hath further reaſon ſhewed him, why he ſhould ſo do, *Viz.* Becauſe he cannot deck himſelf with Majeſty, and Glory as God doth, neither can he abaſe the proud as he can, and therefore as an infirme Creature, that cannot ſave himſelf, it became him to demeane himſelf towards God moſt humbly. Of Gods Glory and Majeſty, it is often ſpoken in the *Pſalms*, and how he can abaſe the proud, is ſhewed in his bringing of a floud upon the Giants drowning them all, and his deſtroying of proud *Pharoah* and his hoſt, and *Sennacherib* and *Nebuchadnezzar*; but alaſs what can the mightieſt of men do, unleſs God ſtrengtheneth him. Now every man that liveth in ſinn is proud, but upon ſome God looketh to make them repent; as Chriſt looked upon *Peter*, and then he was abaſed by being made to weepe bitterly, to his greater future exaltation; upon others he looketh to confound them, and to bring them down that ſtand ſtifly and ſtoutly in their ſinnes, and will not be humbled. Verſ. 10. Verſ. 11. Gen. 6.

Behold

Verſ. 15. 16. *Behold now Behemoth which I made with thee, he eateth graſs like an Oxe. His ſtrength is in his loines and his force in the navell of his belly.* What is meant by *Behemoth* is not amongſt Expoſitors agreed: The word *Behemah* ſignifieth a Beaſt, of which *Behemoth* is the plurall number, Beaſts: Some moſt abſurdly hold that it is a Beaſt, which we know not, of a monſtrous greatneſs, called by the name of *Behemoth*, being ſeven miles long and broad, his head a mile, and his tail a mile, eating up daily the graſs growing upon a thouſand Hills, which being tread down one day, ſpringeth abundantly again the next, and that this Beaſt God will kill at the time of the reſurrection thereof, to make a feaſt for his Saints, thus *Lyra* out of ſome *Rabbins*: Some again will not have any one Beaſt, but all Beaſts meant hereby, as the word ſignifieth, in ſome of which all the things here ſpoken of are, and they were made the ſame day that man was, and therefore being that which is here ſaid, *Made with thee.* agreeth well, if the word be ſo underſtood. 3. Some underſtand the Elephant by *Behemoth*, either for his excellency above all other Beaſts in the bigneſs and ſtrength of his body, ſo called, becauſe equall herein to many Beaſts put together: And there are many that ſay, that the Hebrews call the Elephant commonly by his name, and none other, for which both they and the Hebrews many of them underſtand the Elephant, and all things in the deſcription agree moſt aptly to this Beaſt, and it is not probable, that God having ſpoken of other mighty Beaſt in particular, wherein his power doth moſt notably appear, would omit particularly to ſpeak of the Elephant, the greateſt and mightieſt of them all: And that which is ſaid of *Behemoths* being made with him, doth well agree to the Elephant, if either we look at the time of the creation of the Beaſts and of Man the ſame day, or the familiarity of Elephants with men, being ſo apt to learn their qualities, and having memory and underſtanding like men, and a kinde of love to them, if they be brought up with them, doing them great good ſervice, both in peace and war, and keeping watch, as it were, about mens houſes, and peculiarly poſſeſſed by Kings, whereof *Job* was one: Some alſo note, that he repreſenteth Oxen in his hornes by the fangs that grow out of his mouth like hornes, but yet in his trunk he is unlike him, although in eating graſs and boughs of Trees alſo like him: For the ſtrength alſo ſaid to be in his loines, it well agreeth to the Elephant, who is ſo ſtrong, that he can beare an woodden Tower upon his back, and upon that two and thirty men ſtanding to fight therefrom, and with his trunk he overthroweth Trees, and then feedeth upon them.

Lyra. 2. *Torſter.* *Marinus.* *Vatab.* *Tigur.* *Eugubin.* *Titleman.* *Oſor.* 1 Mach. 6.

Verſ. 17. *He moveth his tail like a Cedar, the ſinews of his ſtones are wrapt together.* This ſeemeth not to agree to the Elephant, becauſe being ſo great a Beaſt, he hath ſo little a tail and without haire, as that it cometh not down to cover him behind, as other Beaſts tailes doe, neither hath he any uſe thereof ſo much, as to beat flies away from annoying him in his *Poſteriorums*, but only with the wrinkles of his hard skin there, upon which they come, he by contracting it killeth them: But the word rendred *Moveth.* Hebr. is חפץ to love or to pleaſure in, or is pleaſed with, for the compariſon made with the Cedar, it ſeemeth to be in reſpect of the ſmall leaves, which that great Tree hath in compariſon of other Trees, being narrow and pricky at the end, like thoſe of the Fir Tree; and the meaning is, the Elephant, a great Beaſt, hath a leſſer tail then other Beaſts, and with few haires upon it, as the Cedar hath ſmaller leaves, and yet takes as much pleaſure in it, as if it were greater. *The ſinews of his ſtones are wrapt together.* This alſo agreeth to the Elephant, which is moſt remarkable for his genitall members, being for his greatneſſe very ſmall, and in a manner wrapped up in his body: And as theſe be, ſo is his luſt ſmall to the Female, never coming together with her for Generation, but

Ariſtot. *Ælian.*

but in ſecret, and when ſhe is once filled, not having to do with her any more, as ſome ſay, all his life time; and ſhe bringeth forth only one at a time, and that no bigger then a yeare old Calfe, although it groweth afterwards to be the greateſt of all Beaſts by far: But that of the Elephants coming together, never but once in their life time for generation, who can beleive, becauſe that ſo, there being but one bred for two, the old dying, though they live long as ſome ſay, two hundred or three hundred yeares, they would either by death naturall, or by being killed, decreaſe in time and be worn out, till that none were left upon earth; for *Verſe* 18. *His bones are like ſtrong peices of braſſe, like bars of Iron.* Which is ſo ſaid, becauſe he is the ſtrongeſt of all other Beaſts. Verſ. 18.

He is the cheife of the waies of God, he that made him, can make his ſword to approach unto him. The *Vulg.* and *Hebr.* have the beginning of the waies of God, it being ſaid thus of the Elephant, not becauſe nothing was made before it, but haply either none of the Beaſts, or it is thus ſaid, becauſe the cheife amongſt the Beaſts, called the waies of God, becauſe that in making of them, whereof many be ſo exceedingly ſtrong, God took away to declare his power upon earth unto men; for his making of his ſword to approach unto him, ſome think that this is done, when he is hunted and killed by the *Indians*, for of their hunting of them, both *Ariſtotle* and *Ælianus* write: Some, when the Unicorn peirceth and killeth him with his ſharp horn, and this being done indeed, it may be ſaid to be done by the ſword of God, but it is rather to be thought, that the meaning is, however he be the ſtrongeſt of all Beaſts, and none dare approach unto him, yet God hath a ſword whereby he can cut him off when he pleaſeth; that is, By his power, which nothing can reſiſt, *Verſe* 21, 22, 23. ſhew his feeding and places of his aboad, he is not a *Carnivorous* wilde beaſt, but harmleſs, for all his great ſtrength, other Beaſts feeding about him without feare, and he is ſhaddowed by the Trees in watery places, in which he much delighteth, by reaſon of his great heate, and neere a Tree he getteth him, in the ſhaddow thereof to reſt him by leaning againſt it, becauſe he cannot bend his knees to lye down. Verſ. 19. Verſ. 21.

He drinketh up a River, and haſteth not; he truſteth that he can draw up Jordan into his mouth. The word יעשק ſignifieth, *To oppreſſe or to take by force, Rapere.* And therefore it may be read, he will do, as it were, ſome violence to a River, when he cometh to drink at it, he drinketh through the greatneſſe of his body, and of his thirſt ſo great a quantity, that the running of the ſtream is even ſtaied hereby, as if it were by force for the time: And it is ſaid, he haſteth not, becauſe as *Ælianus* writeth of him, he drinketh not, till he hath firſt by going into and ſtirring the water made it pudly, for he loveth not clear waters; and for the quantity, *Ariſtotle* ſaith, That he drinketh fourteen Ampharas or Tankers in the morning, and eight at night; but as *Ælianus* alſo ſaith, he goeth long without drinking, even daies together, that which is ſpoken of the River *Iordan*, is added by way of Hyperbole, further to ſet forth the ſame. Verſ. 23. *Ælian.*

He taketh it with his eies; his noſe peirceth thorow a ſnare. He will take it with his eyes as with an hook. But *Hebr.* There is no hook ſpoken of, and *Vatablus* giveth this for the ſenſe, he when he beginneth to drink, is ſo greedy of it, that he thruſteth in his head up to the eyes; but it is rather meant, that in his eye, all the water that he cometh to, is ſcarce enough to quench his thirſt, as the common ſaying is, Better fill his belly then his eye: And hitherto of *Behemoth*, as hereby an Elephant is thought to be meant: Now the Fathers generally and many new Writers alſo hereby underſtand, the Devill, who is let forth by the name of Beaſts or *Behemoth*, for they are all one, becauſe he being made an Angel of Verſ. 24. *Vatabl.* *Auguſt. l.* 11. *De Gen. Ad lit. Hyeron.*

Ambroſ. l. 1. *de pœnit c.* 13. *Cyril. l.* 9. *in Johan. c.* 6. *Chriſoſt. Rom.* 27. *in Malh. Catena Græc. Origen' Gregor. Gloſſaord. Ferlin. Raban Tho: Aqui. Philppius. Toſtatus.* &c.

of light at the firſt by falling, was abaſed as a beaſt, as it is ſayd of man being in honour, that he became like to the Beaſts that periſh, *Pſ.* 49. So the Devill falling was like to Beaſts, the Serpent, the Lion, the Dragon, to all which he is compared; and herein to all Beaſts, that he periſheth, having alſo in him the evill qualities of all Beaſts, the ſubtilty of the Serpent, the cruelty of the Lion or Dragon, the devouring and deſtroying quality of all Beaſts, yea even of the gentleſt, which if they come into Orchards or corn-feilds, or other like Grounds, they deſtroy with their mouths and feet all things, as the Ox with whom is he compared, and ſayd to eat hay like him, of which by and by. As therefore men by living like Beaſts come to be beaſts, as the dogged and quarelſome are dogs, the Drunken are Swine, the Luxurious, Horſes, the Cruel, Lions, the Subtill to deceive, Foxes, the poiſonous tongued, Serpents, *&c.* Of which we read in divers places of the holy Scriptures, ſo the Devill for his being like the Beaſts is called *Behemoth* And to ſhew that a man who liveth like a Beaſt, is a very beaſt, through following his ſenſuall Luſts, and his want of the Knowledge of God only to be high and excellent; one man *Nebuchanezzar* had his underſtanding taken from him, and like a Beaſt, was driven from amongſt men, and eat Graſs like a Beaſt, and lived amongſt Beaſts ſeven years. Moreover to make it the more probable, that the Devill is meant by *Behemoth* in this place, the words before going are to be looked at, *Look upon every one that is proud, and bring him down*, *Verſ.* 13. For who ſo proud as the Devill and by man not to be ſubdued, if he had meant the Elephant, he would not certainly have brought him for an Example of ſuch pride, for he is by man to be ſubdued, as all other Beaſts, as both *David* ſheweth, and *James* affirmeth wherefore when he inſtanceth in *Behemoth*, ſaying, *Behold him*, ſome other thing muſt needs be meant, and not the Elephant, and this is the Devill. And to the Elephant agreeth not that which followeth, v. 19. *He is the beginning or cheif of the waies of God*: But to Angells who were firſt made the firſt day of the Creation of the world, whereas the Beaſts were all made upon the ſixth day neither is there any thing in the next words to the contrary, *Which I made with thee*: For in ſaying thus, may as well be underſtood one madeany of the ſix days, as upon the ſixth, becauſe, as *Gregory* noteth, it is ſayd of all the ſix dayes as of one day: *Thus the Lord made the Heavens and the Earth in the day that he created them and every plant of the feild*: Which may be underſtood as ſpoken of the matter, out of which all things were made, that is, the Earth, ſo that although man were not made the ſame day, that the Angels were, yet for ſo much as the Earth was then made, containing the matter out of which he was formed: he might be ſayd to be made with them, and they with him, or he is ſayd to be made with him, now that by him he was thus ſmitten to try his power upon him; and thus he ſaith, *I have made him with thee*, that is, to come but with thee, that thou finding thy ſelf unable to deliver thy ſelf out of his hands, mayſt not dare to conteſt *with me*. And in ſaying, *Whom I have made with thee*, he meaneth not making, as of Beaſts and other Earthly Creatures, but as of one after Gods image as man is, for in the Angells there is ſome Repreſentation of his Glory and Holineſs by their firſt Creation, as in man of his Dominion, Righteouſneſs, and Holineſs.

Pſal. 8. Iam. 3.

Gen. 1. 1.

Gen 2. 4.

But how is this that true touching the Devill or Devills, becauſe they are called *Behemoth*, in the plurall number (becauſe although they are as one, and accordingly are ſpoken of in the words following, in reſpect of their evill qualities; yet they are merry) that he is ſayd to eat hay or Graſſe like the Oxe?

Anſw. By Graſſe man may well be underſtood, becauſe it is ſayd of him, *All fleſh is Graſſe, and the Glory of it as the flower of the feild*, *Eſa.* 40. 6. 1 *Pet.* 1. 24. The Devill then eateth Graſſe or Hay like the Oxe when he eateth up and devoureth fleſhly men in greateſt proſperity, as he doth when they

they dye, as we may see in the Example of the rich Glutton, *Luk.* 16. And all men that are withered like hay, having no sap or substance of Grace in them. For as men generally are likened to Grass, so some are as Hay or stubble, 1 *Cor* 3. 11. 12. devourable or combustible, that is, which may and shall be devoured by Beasts, that is Devills, or the fire of the last day. Sometime indeed the Devil is likened to a roaring Lion, but then men whom he devoureth come under the notion of flesh, because flesh and bloud properly are the food of Lions. 1 Pet. 5. 8.

His strength is in his loines, and his force in the Navell of his Belly. What loines or navell hath the Devill, that is a spirit? Vers. 16.

Answ. By his loins may be understood lust in men, because the loines are the seat of the seed of Generation in them: And by the Navell lust in women, it being the seat in them. Yet some will have by the loines understood lust, and by the belly, intemperance about meats and drinks, which as the Apostle saith, are for the belly, but God will destroy both it and them, because they say the Navell is not in women the seat of their seed, but the womb. Not to contend about this, it is certain, that from the belly full fed cometh lust both in men and women, and therefore it is said, *Sine cerere & baccho friget venus, Without Bread and Wine venery is frigid.* In saying then that his strength is in his loins and Navell of his belly, he meaneth the loins and bellyes of Libidinous and intemperate men and women, these are said to be the Devills, because by these sinfull courses which they take, made his, and therefore, whereas the Apostle saith, that the Fornicator is the member of an Harlot, so he may be said to be the loynes of the Devill, and she the belly of the Devill, whereby his power cometh to be thus great, and he to be so mighty to eat, and to lift up multitudes of men and women, as the Oxe doth Grass or hay, as *Balaam* sometime said of the Children of *Israel*, in respect of himself and his *Moabites*, and of the like condition are Gluttons and Drunkards of both Sexes. For all Whoremongers and Whores are strong instruments of the Devill, Women to overcome men, and men women, and his very members, which they give to sin to serve him and it, contrary to that of the Apostle, *Rom.* 6. And the like is to be held touching Gluttons and Drunkards; especially Drunkards, who are strong instruments of the Devill; greatly prevailing against temperance almost in all men. Rom. 14. *Note.* *Gregory.* *Philip.* 1 Cor. 4.

He lifteth up his tail as the Cedar. By his tail the end of the Body is set forth, because it is joyned to it behind; hereby therefore saith *Gregory*, Antichrist is set forth, who is strong as a Cedar, and therefore as with a Cedar lifted up, beateth down all that stand before him, and because he cometh towards the end of the World, he is set forth by the tail of this *Behemoth*, and to confirm this, the Dragon in the *Revelations*, who also is the Devill, is set forth by his tail drawing and casting down the third part of the stars to the Earth, which I will not say but that it may be the true meaning, only whereas the Antichrist to come is limited to the later end of the World, and held to be but one man, that should have such power only three years and half properly understood. I cannot herein consent unto him, because this tail hath been long already lifted up on high as a Cedar above all the Trees of the Forest whether spirituall or secular, and began about a hundred years after *Gregory* his writing of this, and was then by him described so; as that he cannot be gathered to be any other then the high and haughty Bishop of *Rome*, each one in his time being, *Vir ejusdem farinæ.* For he is, saith he, the Antichrist or forerunner of Antichrist, that lifteth up himself above all other Bishops as their Prince and Head, in his Epistle to *John Bishop of Constantinople.* And as this great strength is ascribed to *Behemoth* in his tail, so the Locusts are said to have tails and stings therein, and Crowns of Gold upon their head, for the Kingly power which they take upon them. And *Isaiah* expresly calleth the false Prophet Vers. 17. *Gregor.* Revel. 12. 4. Revel. 9. 7. 10. Isa. 9. 15.

the tail. Some by his tail underſtand men ready to dy, becauſe the tail is at the end of the Body, and death is their end, becauſe at the end of this life the Devill beſtirreth him moſt, being ready about the wicked dying, to beat him down into the pit of Hell, I prefer the former. *The ſinews of his ſtones are wrapt together:* Here by his ſtones are ſet forth the divers luſts wherewith libidinous men through the great pleaſure that they take herein, are intangled; being ſo faſt held hereby, as *Abſoloms head* by the bonghs of an Oak, growing in ſuch a perplexed manner together that he was held hereby, till he was ſtricken through by *Joabs* Darts: For ſo men lead by fleſhly luſts are held hereby, till they be deſtroyed. that all may take heed, that they be never thus intangled, for although they think that they will hereafter repent, yet they ſhall not be able, but be held faſt to their everlaſting deſtruction. To this Effect the Preacher ſaith, *That the woman is more bitter then Death, whoſe Heart is as ſnares and nets, and her hands as bands*; that is, *The Whoriſh woman.*

Philippus.

Note.

Eccle. 7. 26.

Verſ. 18. *His bones are like ſtrong peices of Braſſe, like barrs of Iron:* Vulg. *As pipes of braſſe, his Cartilage as barrs of Iron.* Whereupon *Gregory* ſaith, that his bones ſet forth thoſe men, who are parts of the Devill, as it were, that to ſeduce others to Errour, uſe much Eloquence, and fain great holineſs and power that they have with God to do miracles, for ſuch are as brazen pipes making a pleaſing ſound, whereby many being taken are both drawn away to pernicious Errours, and ſo hardned herein, as that they cannot be reduced. Therefore they are ſet forth by the Apoſtle to be as ſounding braſſe and tinkling Simball, the Cartilages or Griſtles, that ſeem to be as bones alſo, but are ſofter and weaker; yet in this *Behemoth* be as Bars of Iron, are ſuch Hereticks, as who, although they have not the eminent parts that be in the other to allure and to deceive; yet are moſt harſh and cruell, perſecuting to the Death, ſuch as will not be ſeduced to their Errours, and like barrs of Iron breaking in peices, and uſing all barbarous cruelties againſt them. As we have had too much Experience in bloudy minded Papiſts, and the Anabaptiſts in *Germany*, and the Arrians of old, and before all Hereticks of Heathen Perſecutors. Whereby we may take notice what they all are, even the Devills Bones and Griſtles to abhorr from their waies. The Hebr. אפק׳ ſiguifieth Pipes, but גרמ׳ either bones, as it is again rendred in New Tranſlat. but becauſe it is a diſtinct word from עצמ׳ put firſt, the *Vulgar* hath it, *Cartilages.*

Gregor.

1 Cor. 13.

Note.

Verſ. 19. *He is the cheiſe of the waies of God, he that made him can make his ſword to approach unto him.* Having ſet forth the great ſtrength of the Devill by his parts, now he giveth a reaſon why it muſt needs be ſo, that there is ſo great power and wiſdome in him. He *is the cheiſe*, or as the *Vulg.* hath it, *The beginning of the waies of God*: That is, by his creation the moſt glorious and firſt made of all his works, for he was the moſt glorious of all the Angells. And this his Glory *Gregory* taketh to be ſet forth, *Ezek.* 28. Where the Prophet deſcribeth the King of *Tyre*, V. 12. *Thou ſealeſt up the ſum, full of wiſdome and perfect in beauty*: That is, thou wert ſo in the image of God as an image in a ſeal; Man indeed was made after the image of God, but the Angels, as being more compleat, had the image of God ſtamped upon them, as a ſeal, being of perfect wiſdome and beauty. V. 13. *Every pretious ſtone was in thy covering, the Sardius, Topbaz, Diamond, &c.* To the number of nine, that is, thou wert covered or cloathed with the Beauty of all the nine orders of Angells, ſet forth by thoſe nine pretious ſtones, there was a confluence of the Beauty of them all in thee, V. 14. *Thou art the anointed Cherub that covereth, and wert in the holy mountaine*, &c. See my Expoſitions upon that place. And *Ezek.* 31. 3. Where the King of *Aſſyria* is deſcribed to be like a moſt high Cedar, and V. 5. *His height was exalted above all the Trees of the feild.* And V. 8. *The Cedars in the Garden of God could not hide him, not any tree in the Garden of God*

Gregor.

was

was like unto him in his beauty, That is, he was higher and more ſpread with Glory, then our firſt Parents placed in *Eden*. And hereunto may be added, *Iſa.* 14. 12. That which is ſayd of the King of *Babilon*, *O Lucifer Son of the Morning*, &c. Yet for our comfort it is added, *He that made him can make his Sword to approach nnto him*: That is, can & will reſtrain him ſo, that he ſhall with all his ſtrength do no more againſt men, then he permitteth him to do, as we may ſee both in *Job* and in the Swine of the *Gaderens*; And as this is a comfort, ſo hereby is intimated, how much more God is able by his ſword to reach and ſubdue man, that he may not be proud, but humble: Of his Swords reach to theſe Angells, *Iſaiah* ſpeaketh, ſaying, I inebriate my Sword in Heaven, and *Moſes* of its reaching to men, *Deut.* 32. 41.

Surely the mountaines bring him forth food, where all the Beaſts of the feild play. By monntains here the great men of this world may be underſtood, upon whoſe evill and corrupt manners, ſpringing from their Wealth and power the Devill feedeth: *By all the beaſts playing here*, all his Devills; who are as beaſts, as hath been before ſayd, and they are all ſayd to play upon theſe mountains, becauſe they are delighted greatly in their ſinnes, whereby their Soules come to be a prey unto them, and many more by their evill Example and countenance. Verſ. 20.

He lyeth under the ſhady Trees in the covert of the Reed and Fennes: That is in cool places, and ſuch are all that be luke warm, in them the Devill reſteth quietly, as being in this their luke warmneſs delighted, as from whoſe hearts the fervent love of God is withdrawn, pleaſures being more loved by them then God, and the profits of this world, that all the fervency of their affections are ſet upon inſuing of them, and withdrawn from God, in whoſe cauſe they are very cool, but fervent; if any thing be done to the prejudice of this their profit. In the zealous and Godly he cannot lye down and reſt, for there the Sun is too hot for him, by reaſon of their love to God and wrath againſt him, and all his ways, which they hate and abhor. *In the covert of the Reed and fennes*, *Reedes* grow high and are goodly to look upon, but hollow within, and ſo light, that they are ſhaken with the winds, and therefore moſt aptly are Hypocrites hereby ſet forth, that are hollow hearted and deceitfull, and yet by lifting up themſelves on high, and making a ſhew of great Devotion, they appear and ſeem to men to be goodly plants. And they are alſo hereby ſet forth, that are not ſetled in the wayes of piety, but inconſtant and blown about with every wind of Doctrine. For of *John the Baptiſt* Chriſt ſayd, *What went ye out to ſee? A Reed ſhaken with the Wind?* In making way to ſhew what and how excellent a man he was, and therefore denying him to be ſuch, but implying that ſome were ſuch, *Viz.* The men before ſpoken of, the Hypocrite, and the unconſtant, being ſomtime of one Opinion and ſometime of another. By fenns which are full of watery moiſture, may be underſtood ſuch as were before ſpoken of being called the Reins and Navell of his Belly, voluptuous perſons being full of the moiſture of ſinfull pleaſures, amongſt theſe alſo the Devill reſteth and takes delight to be, as amongſt thoſe, that are after his own heart, and in whom as in ſoft and watry Ground he can eaſily make impreſſions with his feet which he loveth to do; as Beaſts to ſtand in watery places in the heat of Summer when the Sun is hot. To ſet this forth further, Chriſt ſaith, *That when the evill ſpirit is gone out of a man, he goeth through dry places without water, ſeeking reſt and finding none.* So that he can find no reſt amongſt men in whom the water of worldly pleaſure is dryed up, and now ceaſeth to be. And touching Reeds alſo he ſaith, that he will not break the bruiſed Reed; implying hereby, that he would not, neither came he to deſtroy the cruſhed Kingdome of *Judea*, which was ſo full of Hypocriſie and inſtability towards God and his truth, but to ſave them, if they had not rejected him likewiſe, whereas Verſ. 21. *Note.* Matth. 11. Matth: 13. 44.

whereas he addeth; *the ſmoaking flax he will not quench*, it is meant, the Preiſts ſo called, becauſe they did wear linnen and were then gone from being fiery through Zeal to be but ſmoaking, yet he did bear with them by the long Suffering of his patience, and deſtroy them by the might of his power.

Verſ. 22. *The ſhady trees cover him with ſhadow, and the willowes of the Brook compaſſe him about* Hebr. and vulg. *the ſhadows cover his ſhadow*; That is, wicked men, that are as it were the Devills ſhadows, protect and defend Wickedneſs, and thoſe that walk herein, it being called a ſhadow becauſe ſuch as live herein, are in the ſhadow of Death, as it is intimated in that

Iſa. 9. ſaying of the Prophet, *The people that ſate in darkneſſe, and the valley and ſhadow of Death*: Repeated; *Matth.* 4 16. When Chriſt the light came into *Galilee*. A thing to be conſidered by all that favour evill doers; they are very ſhadows or pictures of the Devill, and they are but ſhadows and no men, walking in the ſuburbs of utter darkneſs that live wickedly. For

Note. ſuch was *Galilee* of the Gentiles, and the Gentiles of other Countries before their converſion. Touching the Willows here ſpoken, they are green but without fruit, yea they make barren, and therefore hereby are ſet forth men barren and fruitleſs in Goodneſs: Of the Willows in *Babylon*, ſee *Pſal.* 137. And yet how the faithfull are likened to Willows by the Rivers, *Iſa.* 44. Upon that place in my Expoſition thereupon,

Verſ. 23. *He drinketh up a River and haſteth not, he thinketh that he can draw up* Jordan *into his mouth*: The vulg. *Wondereth not.* The word יחפז ſignifieth either to haſten or to be amazed or driven into an Admiration. *Gre-*

Gregor. *gory* following the Vulgar, underſtands by the River, which he drinketh up and wondreth not at it; Mankind being compared to a River, becauſe that ſo ſoon as a man is born he is running on towards Death, as the Rivers into the Sea, and even to Death everlaſting before Chriſts coming, and therefore for his ſwallowing up of an whole River of them; he makes no great matter of that, neither wondreth at it, but ſince the coming of Chriſt and his being baptized in *Jordan*, and inſtituting Baptiſme for the waſhing away of our ſinnes, he is confident, and that not without Ground, that the very River of the Baptized will moſt of them run into his mouth alſo, and they are called *Jordan*, becauſe ſuch as have gone through *Jordan*, as it were, when through the Water of Baptiſme are now diſtinguſhed thus from others living in ſin before, thoſe run continually as flowing waters in any River into the Abyſſe or Sea of Deſtruction, theſe as the River of *Jordan*, becauſe falling to ſinning again after Baptiſme, they are as the running waters of Baptiſme flowing into the dead Sea of *Sodom*, and ſo devoured or running into the Devills mouth as well as they.

Verſ. 24. *He taketh it with his eyes, his noſe peirceth through ſnares.* Touching the divers rendring of it by the vulg. *He ſhall take him in his eyes as with an hook*, ſee before: But whereas there the word *It*, hath been expounded, as having reference to the River before ſpoken of, if by *Behemoth* the Elephant be underſtood, now if the Devill be meant by him, as hath been made moſt

Gregor. probable by ſhewing how all things hitherto ſpoken aptly agree to the Devill, we may, as *Gregory* doth, underſtand it thus. The Lord taketh the Devill by his Eyes being drawn to prey upon Chriſt, as another man by procuring his Death, for hereby the Devill was deſtroyed, *Hebr.* 2. 15. But he looking upon him and ſeeing him to be a man like unto us, made at him, as his common manner was at other men, to ſwallow him up alſo, but in ſo doing he did but as the fiſh, which ſeeing the bait, is by his Eyes drawn unto it, but not ſeeing the Hook, it is therefore, though ſwallowing it unawares, alſo thereby deſtroyed. For though the Devill knew Chriſt to be the Son of God, yet he knew not, that by his Death his own Kingdom ſhould be overthrown, and this made him ſo adventurous as he was, and becauſe God thus took him as a fiſh, *the vulgar Expoſition* made bold for further Explication,

to

to put in the word Hook, and this is added for a concluſion about *Behemoth*, for our comfort; for he being ſo powerfull as hath been ſaid, and ſwallowing up Rivers of men, and not doubting, but to do the like by all the baptized alſo, it was neceſſary in the end, and therefore God out of great goodneſs after theſe things ſpoken of, concludeth thus, ſhewing that he would provide a remedy againſt this evill, that all ſhould not be devoured, but by Chriſt, the Devill ſhould have ſuch a blow given unto him, as that to his true faithfull Servants, he ſhould have no power to devoure any one of them, but lye as a monſter deſtroyed, although to ſuch as confeſs God with their mouths, but deny him in their deeds, he is the ſame devourer, ſwallowing all them down, as before, to the worlds end; and ſo the next words are likewiſe to be referred to God, and not to the Devill, as ſhewing not what he ſhonld do further, but what God ſhould do to him. *Viz.* Peirce his noſe with his ſnares ſet for him, which the *Vulg.* rendreth, *Sudes*, That is, ſharper poles in the water, ſtuck faſt into ground, that when a Beaſt cometh to drink, his noſe is peirced and hurt hereby, but the word מוקש ſignifieth *Snare* or *Net*, unto which the next word ינקב *Shall peirce*, agreeth not ſo well, take we it then as meant of ſuch ſnares, as are apt unawares to peirce the noſe, as hath been ſaid, and hereby the Elect of God may well be underſtood, who when Satan attempteth the drinking in of them, prove as peircing *Sudes* to him, whereof he hath more pain and ſorrow, for his being foyled by them then joy; for they reſiſt him ſtrong in the faith, and make him as one hurt, to flee from them with ſorrow, their weapons wherewith they fight againſt him, not being only defenſive; *The ſheild of faith, the breſt-plate of righteouſneſſe, and the helmet of hope.* But alſo the ſword *Of the ſpirit, which is ſharp and peircing.* Ephe. 6.

CHAP. XLI.

IN the Hebrew and vulgar Latine, the former nine *Verſes* of this *Chapter*, are made part of *Chap.* 40. But becauſe both in them and *Chap.* 41. the ſame argument only touching *Leviathan* is handled, it ſeemeth better to put altogether into one.

Canſt thou draw out Leviathan with an hook, or his tongue with a cord, which thou letteſt down? Pineda is long here in queſtioning about the word *Leviathan*, and whether a Dragon, that is, an earthly creature, or that great Fiſh the Whale, be hereby ſet forth, or ſome ſingular one, and not the Whale in generall: And whether hereby according to the Letter, the Whale be not firſt deſcribed, and under the ſimilitude hereof the Devill, or whether the Devill only be not hereby meant, as before by *Behemoth*: But breifely touching the name, it cometh of לוה to adhere, or to be aſſociated to, as *Leah* called her third Son *Levi*, ſaying, Now my Husband will cleave unto me, becauſe I have borne him three Sonnes, and ך *Me*, and whereof cometh, תנן *A Serpent*, ſo that *Leviathan* is a Serpent cleaving or aſſociated to me, and for what reaſon this name is given, wee may eaſily conceive, and ſo what Creature is ſet forth hereby, even the Devill, who aſſociated the Serpent unto him at the firſt, and is therefore called, *The old Serpent the Devill, and Satan.* Otherwiſe, A *great red Dragon, having ſeven heads and ten hornes.* And therefore all the Fathers generally underſtand, as by *Behemoth*, ſo by *Leviathan* the Devill: *Iſidor* alſo and *Toſtatus*, *Leocaſtrenſis*, and others; They that ſtand for ſome other Creature, will either have the Dragon, which is of a monſtrous greatneſſe, underſtood hereby, who liveth ſometimes upon the land, ſometimes in the water: Some the Whale, which is far greater, and to whom the parts of

Verſ. 1.

Gen. 3.

Revel. 12. 3. 9.

Camarenſis. *Tho. Aquin.*

of the deſcription following, do better agree, and the very firſt words; *Canſt thou draw out Leviathan with an hook?* Which muſt needs be underſtood of a Creature in the Sea, where all Fiſhes are, to whom it is peculiar to be taken and drawn out with an angle hook: I ſhall in the expoſition of the words, look at both the Whale and the Devill, to ſet forth his own Almighty power, and mans impotency, the Lord ſaith, *Canſt thou draw out Leviathan with an hook.* This is impoſſible for man to do, but God who made him can do it, although he be of ſo mighty and vaſt a body, as eaſily, as any other Fiſh by an angle.

Gregory. Touching the Devill ſet forth by *Leviathan*, *Gregory* hath a ſingular conceit of this name, *They joyned to me*. As if he had it from his bringing of men by his temptation, to eat of the forbidden Fruit, and ſo to be joyned to him in miſery, when he promiſed greater felicity, ſaying, *Yee ſhall be as Gods.* And ſo they were joyned to him, by beleiving rather in him, then in God: Now touching that which is ſaid here of taking the Devill with an hook, he in ſaying thus proſecuteth that which he had ſaid before of him, under the name of *Behemoth*, *Chap* 40. 24. *He taketh him with his eyes.* Whereby ſeeing the bait upon the hook, he is drawn to it, and taken; and as God doth by *Behemoth*, ſo now being about to ſpeak of *Leviathan*, ſetting forth the ſame Devill, he ſaith, *Canſt thou draw him forth with an hook?* As if he had ſaid, I know thou canſt not, but I can and will, when he ſhall come to the bait, Chriſt before ſpoken of, and ſo as hath been there ſet forth. But here in ſaying, *Or his tongue with a cord*, He ſheweth further, that when he ſhould be ſo taken by Chriſt, as was aforeſayd, he ſhould have his tongue tyed up as it were with a Cord from uttering herewith his falſe Doctrines by Idolatrous Preiſts, Philoſophers and Wizzards, as he had done in former times: For Chriſt coming and by his death deſtroying the Devill, theſe that were as his Tongue, and his ſhrines alſo were put to ſilence, by the power of his word and ſpirit, curbing them from ſpeaking ſo any more.

Verſ. 2. *Canſt thou put an hook into his noſe, or boare his jaw through with a thorne.* Having ſpoken of taking of the Whale, now he cometh to ſpeak of his carrying away after the manner of Fiſhes, or of holding him faſt, that he may not get away again: The word rendred Hook, in Vulg. is, *Circulus, a Ring*, and for *Thorn*, *Ærmilla, a Chaine.* Hebr. אגמן an Hook, or a Bulruſh, upon which the Angler having taken Fiſh, hangeth them, making it round to carry them away, and the next word חוח is a Synonima hereunto, for of ſuch vaſt greatneſs is the Whale, that he cannot be thus held, much leſs carried away by man, but God can do it; as he

Iſai. 37. ſaid of *Sennacherib* the proud King of *Aſſyria*, *I will put an hook into his noſtrills.* And of the ſame man called *Leviathan*, and a crooked Serpent, and Dragon, ſee *Iſa.* 27. 1. Touching the Devill, he is held by the power of God, as by an hook, that he cannot go ſo far as he would, either in tempting to ſin, or doing hurt to the body, and this life or the things thereof, and when he is devouring any of his faithfull people, he is ſo by the ſame power boared through, that they have a way made for them to come out of his danger again; as *Peter*, whom Satan deſired to winnow, and by his temptations he was brought to deny Chriſt, but he had ſoon a way made for him, to come through his jaws again, when he repented and wept bitterly.

Verſ. 3. *Will he make many ſupplications unto thee, will he ſpeak ſoft words unto thee?* If this be applyed to the Whale, it muſt be by a Proſopopeia by his humbly praying his ſubjection being meant, it being not a thing that is done, but by inferiours to their ſuperiours; but apply we it to the Devill, he is ſo much in ſubjection to God, and ſtandeth in feare of him, that he dareth not to ſpeak to him, but by way of intreaty, and with humble words; as he did to Chriſt, when he knew him to be the

Son

Son of God, hewith an whole legion of Devills humbled himſelfe unto him, praying him not to ſend them into the deep before time; and again, to ſuffer them to go into the heard of Swine. Math 8.

Will he make a covenant with thee? Wilt thou take him for a Servant for ever? This alſo agreeth beſt to the Devill, for he maketh, as it were, a covenant with God, becauſe he tempteth none of his faithfull ones, but ſuch as to the tempting of whom he agreeth, and when he tempteth them, it is but according to covenant; as betwixt Maſter and Servant, that the one may have his will fulfilled, and the other his; for ſo the Devill hath his will, when by ſmiting or drawing to ſin, he effecteth that, which in his malice he deſireth; for what doth he deſire, but to miſcheife men, and to make them ſin? And God as the Maſter, much more hath his will, when by miſcheife and hurt done thus unto them, they come to a greater good reformation, of ſome things yet amiſs in them here, and a more ſurpaſſing weight of glory hereafter: yea when ſin, to which any of them have been drawn, is turned to an occaſion of ſorrow, and purging and purifying of himſelfe yet more, by more frequent praying, and more diligent watching, but how is the Devill Gods ſervant for ever? *Sol.* By ſuffering in the torments of Hell, after the day of judgment, the Elect then glorified in Heaven ſeeing it; he ſerveth by this meanes to make the glory and happineſs of the Elect to ſhine the more, as when upon a black ground a white work is ſet, the white ſeemeth and ſheweth much whiter. Verſ. 4. 2 Cor. 4. 17.

Wilt thou play with him, as with a bird? Wilt thou binde him for thy maidens? The Whale is to terrible for men to play withall, or binde; and therefore touching him, this is ſpoken to ſet forth, how much afraid we are of him, but with God it is not ſo, to him he is of no more force then a little bird, or a man, whom he can binde at his pleaſure: Touching the Devill, *Gregory* here noteth a third ſimilitude, whereby he is ſet forth. *Viz.* By a Bird, as before by Beaſts, and a Whale or Dragon; by Beaſts *Behemoth* for their ſenſuality, for his malice by Dragon or Whale, and by a bird for his proud lifting up of himſelfe: And as he hath the name of a Beaſt, becauſe he tempeth ſome to live ſenſually, ſo of a Dragon, becauſe ſuch as he cannot tempt by fleſhly luſts and intemperance, he tempteth by malice and envy, and as he cannot tempt to either of theſe, he tempteth by pride; whereas he ſaith, *Canſt thou play with him?* Vulg. *Illudis ei*, canſt thou deceive? as thou maieſt a Bird, which by hiding the net, and laying Chaffe and Corne is done to Birds, and thus the net is unawares brought over them and they are taken; thus man cannot do by the Devill, but God can, as was ſhewed before by the ſimilitude of a bait laid for a Fiſh, and he alſo can binde him for his maidens; that is, Such maidens as are ſpoken of, *Prov.* 9. Where Wiſedome is ſaid to ſend out her maidens, that is, The firſt Preachers of the Goſpel, inſtructed with power to work miracles, and to caſt out Devills, being by Gods power bound, ſo that they could not reſiſt them, although in themſelves as weak as poor Maid-Servants, for they were not of the greateſt, but of the leaſt, and for their worldly power, moſt contemptible, before whom the Devill lay as faſt bound. Verſ. 5. *Gregory*

Shall the companions make a banquet of him? Shall they part him amongſt the Merchants. The ſame that were called before Maidens, ſaith *Gregory*, are here called companions, and Negotiatours or Merchants, Maidens at the firſt for their timerouſneſs, then companions or friends, for the will of God revealed and made known unto them. Laſtly, *Negotiatours*, For the buſineſs about which they are imployed, giving inſtructions and receiving a return of faith from the inſtructed; for which the Kingdome of Heaven is ſaid to be like a pearle, travelled and ſought for by a Merchant, and the virtuous woman giving girdles to Merchants, ſetteth forth the Verſ. 6. *Gregor.* Ioh. 15. Matth. 13.

the Church exercising Merchandise: The *Vul.* according to this Exposit. hath it, *Shall freinds cut him in peices, and Negociatours divide him?* And this is done to the Devil, when his members the Wicked are cut off from him, by being perswaded at the hearing of the word preached to turn from their sinnes, because that being limbs of the Devill before, now they are seperated from him, and are through the joy that the Preachers have herein, as most delicate meat unto them, which that they should be, was shewed to *Peter* in the similitude of a sheet, wherein were all manner of Beasts and fowles, and the voice coming to him, *Up Peter, kill and eate.* And this Christ shewed to be his meat, when he was about to convert the *Samaritans*, and as meat being eaten is incorporated with them that eat it, and thenceforth is of their substance; so sinners converted are now no more members of the Devill, but of Christ, flesh of his flesh, and bone of his bones, and one also with all the Faithfull, that have been from the beginning of the World, to be alike made blessed, together with them for evermore.

Note.

Act. 10. Ioh. 4.

Eph. 5.

Vers. 7. *Canst thou fill his skin with barbed Irons, or his head with fish-spears?* vulg. *Wilt thou fill the drag nets with his skin*, Et gurgustium piscium, *With his head*: *Hebr.* The word בשכורת signifieth *Pilis acutis, with sharp stakes, and* צלצל *a Knife or Fish-spear, or a Fishers* Umbraculu, *a shaddowy cottage.* And the meaning, touching the Whale is nothing else, but that his skin is so hard and impenetrable that fisher-men cannot peirce it with their sharpest instruments, much less can his head be taken off and layd as other fishes into such Cottages, it being so vast a Creature, yea the Head so wonderfully great.

Gregor. Touching the Devill, by his skin we may understard either the ignorant or inferiour persons, by his Head the superiour and wiser of the world: In saying then, *Canst thou fill his skin with sharp Iron, or woodden instruments*, He meaneth, neither thou nor any man can peirce the common sort so by preaching the Gospel, as to take them, & bring them into the net which is the Church, as it is compared, *Matth.* 13. But I can do it, as was afterwards proved by Experience, when multitudes of the inferiour, and unlearned sort of the Jews were converted: And the like was done afterwards, when Philosophers and Kings, who were as the Head, were converted also, being taken by fishers of men, as Christ sayd, that he would make those, whom he called to the Ministry of the Gospel. And all these are set forth by his skin and Head, because that before this, they cleaved as close to him as ones skin to his Body, and were as his head devising how to promote his Kingdom, and using their power to this end and purpose. And speaking of his skin first and then of his Head, the order whereby he proceeded in converting the wicked is set forth, first, the common sort were taken, then after that, the Wiser and more potent also, there being at the first not many wise, not many mighty called, but the foolish and vile of this world being chosen to confound the wise and the mighty.

Ioh. 1. Math. 11.

Vers. 8 *Lay thine hand upon him, remember the battel and do no more.* vulg. *Add not to speak any more.* Heb. *Add no more*: The meaning is, ponder and weigh as with a ballance in thy hand, the Good that shall come unto thee by suffering by his violent dealings against thee, if thou patiently beareſt them; and the hurt of murmuring, for then a far more terribble Battel by the most high will be made against thee, and therefore speak no more by way of complaining against God, as if he had dealt too harshly with thee, by letting the Devil loose upon thee so far as he hath done. A necessary consideration for us all to make us patient in all Adversities; for it is better to indure the hot fit of a Fever, then the hot burning of Hel fire, and therefore better patiently to suffer any pains or loss, then by murmuring to indanger our selves in respect of that fire.

Note.

Vers. 9. *Behold the hope of him is vain, shall not one be cast down even at the sight of him?*

him? None is ſo fierce as to dare to ſtirr him up, who then is able to ſtand before me? The former words here in vulg. are *His hope ſhall deceive him, and he ſhall be caſt down headlong, all men ſeeing it.* And being thus underſtood it is taken, as ſpoken to the comfort of *Job* and other faithfull perſons ſuffering by means of the Devill: For although his power be ſo great as hath been ſayd, yet his hope hereby to overcome ſuch ſhall be fruſtrated, and at the laſt day all men and Angels ſeeing it, he ſhall be caſt down headlong into Hell fire. Touching the Whale it is meant, that he by tempeſtious weather is ſometime caſt upon the ſhore, and then men come about him and take him, as one that by caſting down headlong hath his limbs broken, and ſo is diſabled to defend himſelf any more: *Vatablus* and ſome others refer it to the fear, wherewith men are taken at the very ſight of the Whale, when they go a Whale fiſhing, and have ſome hope to take him; but the word יטל *Iuttal* ſignifieth *Projicietur, he ſhall be taken up, or caſt out as a light thing*, may well bear this conſtruction, the Whale ſo confident of his own ſtrength, whereby he hopeth to overthrow all, againſt whom he ſtirreth, hath this his hope ſometime fruſtrated; and this is when he is caſt out of the Sea by tempeſt, they ſeeing it who are ready to make a prey of him. For the next words, Verſe. 10. they are eaſy to be underſtood, the meaning being, that although God can caſt out the great Whale, as hath been before ſayd, yet men dare not meddle with him, but upon that advantage of his being caſt upon the ſhore, and how much leſs then ſhould any man dare to ſtir up and provoke me? Verſ. 10. *Vatabl.*

Who hath prevented me that I ſhould repay him; whatſoever is under the whole Heaven is mine. See the like ſpeech to this, *Rom.* 11. 35. The meaning is, when I caſt up the whale upon the ſhore, as hath been ſayd, making him no more terrible to men, or according to the Allegory, when the Devill is by me caſt out, as it is ſayd, *When a ſtrong man armed keepes the houſe, all is in quiet; but when a ſtronger then he cometh, he caſteth him out.* This is not done by me, becauſe I am any mans Debtor, but of my meer Grace and Mercy the evill ſpirit is caſt out and the good ſpirit entreth in, and ſo men are ſanctified and ſaved, that none may attribute any thing to himſelf but all to God, if he hath Grace or any good thing here, or be delivered from ſufferings, as *Job* now had need to be, but hereby the Lord teacheth him not to expect it, as due unto him; but out of his undeſerved favour, as being accepted before him. Verſ. 11.

I will not conceal his parts, nor his power, nor comely proportion. Here the Lord returneth to ſhew the terribleneſs of the Whale and Devill, by further declaring, what manner of Creature he is, how ſtrong, how ſtrongly compacted his limbs and ſcales, and what a ſtir he maketh in the Sea when he aſſaulteth thoſe that travell thereupon. Verſ. 12.

Who can diſcover the face of his Garment? who can come to him with a double bridle? Who can open the doores of his face? his teeth are terrible round about: Vulg. *Who can enter into the midſt of his mouth?* Heb. *Into the doubling of his bridle who can go?* And becauſe the mouth of a Beaſt and the middle of it is the place into which a bridle is put, the *Vulg.* not amiſs rendreth it, *The middle of his mouth*, It being meant, that it is ſo horrid a ſight for his monſtrous teeth and jaws that none dare approach near unto it, much leſs enter into it; his teeth are ſayd to be 120. Each tooth four cubits long, his mouth ſo wide that he ſometims ſwalloweth up an whole ſhip. For as *Olans* ſaith, in *Norway* a whale was ſeen, the opening of whoſe mouth was two and twenty foot long, and his jaws two and twenty, and ſome relate it for a truth, that the Whale in time of any danger to her young ones by greater fiſhes, reviveth them into her mouth. For the face of his Garment that is underſtood of certain fleſhly excreſcencies growing out about his Eys, by means whereof he is ſo covered about his Eyes, as that he cannot ſee his way, but is guided by a Muſcle, going before him, as both *Pliny* and *Ælianus* write. Verſ. 13. Verſ. 14. *Pliny. Olans. Philoſtratus. Ælian.*

write. Touching the Devill, by the face of his Garment underſtand that which is covered, as with a Garment, when he tempteth to ſinn, becauſe he many times tempteth by pretending Good to the party tempted, when as under that pretence moſt deadly evill lurketh; as when he tempted *Evah* to eat of the forbidden fruit, under pretence of being made hereby as God. Now when the Devill cometh thus to any man, he cannot of himſelf diſcover it, but God can, and doth to his Elect; to make them to beware hereof, and ſo of coming into his Mouth to be devoured. By the doors of his face underſtand Teachers of Errours, who ſo cunningly palliate their Errours over by the ſhew of truth, that none can diſcover them, but ſuch, as to whom God layeth them open. And they are called the doors of his mouth, becauſe by means of them, many are made to enter into the mouth of the Devill. By his teeth ſayd to be terrible round about the ſame, falſe Teachers may be underſtood, who as faithfull Preachers being as Gods Teeth teare vices in men, and the old man that they may be ſacrifices unto God, ſo they tear and deſtroy virtue that they may be ſacrifices of the Devill. And round about they are ſayd to be terrible, becauſe Earthly *Potentates* are about them to ſtrike terrour into them, if they refuſe to come into theſe doors to be thus ſacrificed.

Verſ. 15. *His ſcales are his pride, ſhut up together as with a cloſe ſeal: They are joined one to another:* Touching the Whale, this is ſo plain that I need not to ſay any thing upon it, touching the Devill, his ſcales, of which he is ſayd to be proud are the hard hearts of the Wicked, into which the ſword of the ſpirit cannot enter nor peirce them to make them repent, to ſet forth which there were ſeen ſcales, as it were, falling from *Pauls* Eyes when *Ananias* put his hands upon him, before his inward Eyes, that is, his heart was covered thick over with the Devills ſcales: So that faith by the preaching of the word could not enter, and theſe ſcales are upon the Hearts of all wicked Reprobats who are far from being moved at any thing that is ſayd againſt their ſins, that they rather ſtand to defend them, as with a Bucklar repelling the ſharpeſt reproofs whereby they can be aſſaulted in the Preaching of the word; and theſe ſcales are joyned cloſe one to another, to ſhew that ſuch are linked together in Evill, and ſo as ſcales lying cloſe together be the ſtronger againſt all peircing, in like manner they harden one another againſt Reproof. But let this be thought upon, whilſt they do thus they are the Devils ſcales, or that hardneſs is by reaſon, that he hath ſet his ſcales upon their Hearts as Bucklers againſt Reproof, whereby they might be converted and ſaved, ſo that now there is poſſibility of it.

Act. 9.

Verſ. 18. *By his neeſing a light doth ſhine, and his eyes are like the Eye-lids of the morning.* By the neeſing of the Whale cauſing a light ſhining, is meant the abundance of white frothy water, which he caſteth out at his noſtrills, and for his bright Eyes, *Olans* writeth of the *Norway* Whales, that their Eyes ſhine in a dark night like a fire, ſo that Marriners have often thought when they have ſeen them, that they ſaw a great fire. Touching the Devill *Gregory* firſt teaching how neezing ariſeth (*Viz.* an inflatian riſing from the Breaſt, which when it findeth not the pores open for it to go out thereby, it toucheth the Brain, and ſo going out by the Noſe vehemently ſhaketh the Head) ſaith that the Elation of the Devills inſtruments when they have gotten power in this World againſt the juſt is hereby ſet forth, which finding no paſſage by pores to do that hurt unto them, that they would, becauſe God ſtops them in their proceedings, are toucht and ſhaken in their heads, that is, much troubled; but all commeth to nothing, only it goeth out by the noſe, that by their expreſſing of their wrath, ſhewing how full of fury they were againſt them. And this elation ſhall ſpecially be in the Antichriſt, who ſhall moſt terrifie the faithfull, and rage moſt againſt them: his Eyes like the Eyelids of the morning are ſuch as preach him up, crying down Chriſt as the night, and his Doctrine as darkneſs, making men beleeve, that

Olans. l. 21.

Gregory

that now firſt the light of the Day beginneth to appear when he cometh.

Out of his mouth go burning Lamps, and ſparkes of fire leap out. This is ſpoken of the Whale, becauſe he is of an hot fiery nature, as *Ariſtotle* ſaith, and therefore needeth much breathing, and becauſe he is full of fury, he is deſcribed, as ſending out fire at his mouth, and ſmoake at his noſtrils, *Verſe* 20. 21. Whereat coales of fire are kindled; as *David* ſaith of the Lord, 2. *Sam.* 22. 9. When he was inraged at his Enemies: Touching the Devill, the Lamps going out of his mouth, are Teachers of errours, pretending to be Lamps and lights, the ſmoake out of his noſtrils, ſet forth, the darkening of the eyes of men, ſeeing the wonders done by them, to deceive the very Elect if it were poſſible, ſeething Pots may ſet forth the fervency of thoſe that are ſeduced by them, who are not only as ſeething Pots, but as burning coales of fire, ſo hotly ſet are they upon promoting Antichriſtianiſme and moſt damnable errours, wherewith they are bewitched, through Antichriſts illuſions. Verſ. 19.

In his neck remaineth ſtrength, and ſorrow is turned into joy before him. Touching the Whales neck, *Ariſtotle* ſaith, That amongſt Fiſhes none but Whales and Dolphins, and ſuch as breath, have necks, and the Whale having ſo great an head hath a neck proportionable to it, very great and ſtrong; the word rendred, *Remaineth. Hebr.* is לִין *Pernoctabit, Shall reſt all night.* So ſpoken, becauſe the Whale ſleepeth, as alſo the Dolphin doth, his head erected out of the water, and lying above, *And ſorrow is turned into joy before him.* Heb. יָרוֹץ *Rejoiceth.* That is, When other Fiſhes in the Sea have ſorrow, for their being devoured by him, he rejoyceth as having taken a prey: Touching the Devill, his neck is ſaid to be ſtrong, to ſhew his great ſtrength to overcome and deſtroy men, againſt whom he fighteth, becauſe a thick great neck, as *Ariſtotle* ſaith, is a ſign of a man ſtrong and ſtout, but a ſlender neck of one weake and *Puſilanimous*: for ſorrow before him made matter of joy; that is, When he prevaileth by tempting, to bring men to ſin and damnation, therefore he rejoyceth and exulteth at it, which was notably expreſſed, when Popiſh Idolatry being practiſed in this Land, Robbin good-fellows, and Fairies ſo commonly appeared, making a ſhew of dancing, and much mirth by laughing: *Gregory*, here following the *Vulg. VVant goeth before his face.* Makes another Allegory, but becauſe neither word is herein rendred rightly, I paſſe that over. Verſ. 22. *Ariſt. l. 3. de. Partiarivald.*

The flakes of his fleſh are joyned together. The word מִפְלֵי ſignifieth *Parts, The parts of his fleſh.* It being meant, that not only his ſcales were hard, as was ſaid before, but thoſe parts of his fleſh, which are ſoft in other Fiſhes are hard in him, and impenitrable, and the ſame is ſet forth further by the word יָצוּק *Are ſtraitened or compacted cloſe.* Touching the Devill, the parts of his fleſh, as was ſaid before of his skin, and head, and ſcales, the wicked are, who by their holding cloſe together in their wicked opinions, are the ſtronger againſt the faithfull, to put them to the more trouble, whereas if they be divided, they are the weaker; for whith the Pſalmiſt prayeth, Divide them (O Lord) and *Paul*, that he might the better eſcape, made a diviſion betwixt the Phariſees and Saduces, and God divided the tongues of thoſe that built *Babell:* Therefore we have warning often given us, to take heed of diviſions, and not to forſake the Aſſemblies, and love, and unity, is every where commended unto us in the truth, whereby we may be made the ſtronger againſt Satan and his Limbs: For the next words, *Gregory* following the *Vulg. He ſends againſt him thunderbolts, neither are they carried to any other place.* Will have theſe words ſpoken by way of comfort to the faithfull, when they might even deſpaire, their adverſaries the Devill and his Limbs being ſo ſtrongly compacted, their God yet is able, and will ſtrike him with a thunderbolt, which ſhall be at the laſt day: But becauſe the *Hebr.* can by no meanes be drawn to this, I leave it. Verſ. 23. Pſal. 55. *Note.* *Gregory.*

Verſ. 24. *His heart is as hard as a ſtone, and as a peice of the neither milſtone.* In ſome other Creatures, as in an Horſe and Oxe, ſaith *Ariſtotle*, ſome bony or griſtly hardneſs in part is found ſometimes, but the Whales heart is all as it were a bone, and this bone, as a ſtone, and for a *Peice of a neither milſtone*. Vulg. hath, *The ſmiths Anvill*. Touching the Devill, the hardneſs and obſtinacy of his heart is ſuch, that having ſinned he can never repent, and like unto him be thoſe Limbs of his, that through *The hardneſſe of their hearts cannot repent, but heap up to themſelves wrath againſt the day of wrath.* Other Irons by the beating of the hammer, are turned into another forme, but ſuch never, but alwaies remain as an anvill in the ſame ſhape, and ſo ſhall remain to be hammered to their extremity of ſorrow in Hell, when their hearts ſhall be made ſenſible of torments everlaſtingly.

Rom. 2. 4.

Verſ. 25. *When he raiſeth up himſelfe, the Mighty are afraid; by reaſon of breakings they purifie themſelves.* Vulg. *When he ſhall be taken away, the Angels ſhall feare, and being terrified ſhall be purified.* The word rendred in New Tran. *Raiſeth up himſelfe*. Heb. is משהר *From his lifting up, or taking away.* אל *The Mighty*. By Vulg. rendred Angels, becauſe of their great might, and thoſe Angels that fell, being taken and bound in chaines of darkneſs, as *Jude* ſpeaketh, the good Angels that ſtood being warned by their harmes, were the more carefull to keep their ſtanding in holineſs, as at this day. Touching the Whale being applyed to him, it muſt go according to New Tran. even the Mighty are afraid, when he moveth againſt them, and counting themſelves even dead men, if God doth not preſently deliver them from that danger, they pray to God and repent them of their ſinnes: But apply we it to the Devill, and the *Vulg.* Agreeth beſt, the Devils fall being here ſet forth, and the good Angels confirmation at the ſight of it.

Iud. Epiſt.

Verſ. 26. *The ſword of him that laieth at him cannot hold, the ſpeare, the dart, nor the Habergeon*, &c. *Verſe* 27. 28. 29. Where all manner of weapons are reckned up, with which although the Whale be aſſaulted by many men, yet he cannot hereby be prevailed againſt: For the Habergeon here ſpoken of, it is a breſtplate, wherewith men being fenced, yet are not ſafe againſt him: for ſling-ſtones, *Verſe* 28. they are ſpoken of, becauſe ſlings of old were uſed in war, as *Lucretius* ſaith, *Arma antiqua manus ungues denteſque fuere, & lapides, Hands and nailes and teeth, were armes of old, and ſtones.* And ſome of *Benjamin* were famous for ſlinging of ſtones out of ſlings at an haires breadth: Touching the Devill, it is meant, that howſoever the Preachers of the word arme themſelves againſt him, by the ſword of the ſpirit; that is, The word of God, and darts taken out of the ſame, and breſt-plates of patience, yet when Antichriſt cometh, all theſe will be of none avail to beat him down, that he may not deſtroy and devoure Gods people, but the greateſt patience to beare his perſecutions wil be, by his force broken, till that God coming againſt him, deſtroyeth him; as the Apoſtle ſaith, and becauſe his power is ſo great, that even the beſt men can do nothing againſt him, it is ſaid, *He ſhall deceive, if it were poſſible, the very Elect.* But yet hereby is ſhewed, that the faithfull Preachers of the word, ſhall not forbeare through feare, to draw the ſword of the ſpirit out againſt him, or to aſſault him with Darts, Speares, or Arrows, Slings, ſtones, and hammers, although neither he nor his fellows ſhall eſteem ought hereof: Every one of theſe, *Gregory*, by his ſubtlety of invention, makes a divers allegory, of which becauſe I take not to be ſo ſolid, I paſs over, only we may hereby ſee what many of us, who truſt that we are Braſs or Iron, ſtrong to ſtand againſt any perſecution, as *Peter* ſometime did; if ſuch hot perſecution ariſeth, are in danger to be but as ſtubble, as *Verſe* 29. It is ſaid, That to this *Leviathan, Speares ſhall be as ſtubble.* That we may not truſt to our own ſtrength, but to the help of

Lucretius.

Iudg. 20.

2 Theſ. 2. 8. 9.

Math. 24.

Note.

Pſal. 20. 8.

of God only, and then we ſhall be able to ſtand indeed, howſoever aſſaulted.

Sharp ſtones are under him, he ſpreadeth ſharp pointed things upon the mire. Vulg. *Under him ſhall be the beames of the Sun, and he ſhall put Gold under him as dirt.* This is added to ſhew the hardineſs of the Whale, ſharp ſtones being by him lyen upon, he feeleth them not, no although he lyeth down upon the points of ſwords, he feeleth them not, through the impenetrability of his skin any more, then if he lay upon ſoft mire, and agreeable to this reading is the *Sept.* alſo, and the words חרוס חרש ſignifie, ſharp Rocks or Shels: Touching the Devill and his cheife inſtrument Antichriſt, hereby is ſhewed, That the faithfull cannot by aſſaulting him prevail, ſo if they ſhould think of any policy, whereby to overcome him by obſerving where he lyeth, there to ſtick many ſharp inſtruments of Iron, that by lying down thereupon he might be peirced, or in ſome pit made in the ground, but ſleightly covered, unawares falling thereinto, be deſtroyed: In a word it is meant, that as by force, ſo by policy, there is no withſtanding of him by man, but only by the wiſe God. Verſ. 30.

He maketh the deep to boile like a pot, the Sea like a pot of oyntment. Here the Whales vaſtneſs and power is further ſet forth, that he moveth the Sea with ſuch violence, that by the waves thereof a riſing, it ſeemeth like a boyling pot, ſo *Pliny* alſo writeth of the Whales in the *Indian* Seas: Touching the Devill, he makes a boyling, and great commotions, in the ſea of this World, by his boiſterous inſtruments the wicked, who by him are continually ſtirred up to ſtrife and contention, and are like the raging Sea, that never is quiet, as the Prophet ſpeaketh. Verſ. 31. Iſai. 47.

He maketh a path to ſhine after him, one would think the deep to be hoary. That is, The Whale by the foame coming of his mouth, maketh the Sea where he goeth to ſeem white; ſo that hereby as by a path it may be known which way he went: Touching the Devill, it may be ſeen alſo where he hath his path, by the worldly ſplendor and wealth, to which they attaine by fraud, injuſtice, and wrong, to which hee tempteth them. Verſ. 32.

Upon earth there is not his like, who is made without feare. Here the Lord concludeth upon the premiſes, that as in the Sea, ſo upon earth, there is no creature comparable to a Whale, for the vaſtneſs and ſtrength of his body and courage, for he feares none, either ſingle or coming together in troupes againſt him; ſo the Devill is principalities and powers above all powers in this World, and is ſo obſtinate in his waies of malice, that the feare of God cannot any whit reſtrain him herefrom, any more then his Limbs, wicked Reprobates living here upon the Earth. Verſ. 33. Ephe. 6. 12.

He beholdeth all high things, and is a King of all the Children of pride. That is, The Whale being ſo mighty, looketh with diſdain upon all others, that be high and great, as whoſe ſtrength is contemptible in regard of his, and he is as a King over them all, be they never ſo mighty or haughty, in reſpect of any thing in them: And much more the Devill looketh, even at the moſt high, with an envious eye, aſpiring to be like unto him, as *Iſa.* 14. 12. And for all proud perſons, let them take notice of it, he even he is their King, and to his Kingdome they ſhall go, the Children of pride, by an Hebrew phraſe, are all they called, that be notoriouſly proud. Verſ. 34.

CHAP.

CHAP. XLII.

Verſ. 2. *Chap.* 45. I *Know that thou canſt do every thing, and no thought can be hidden from thee.* Job had before ſaid, I *will anſwer no more:* How then is he now brought in anſwering again, as it is ſaid, *Verſe* 1. *Sol.* He meant that he would not anſwer by ſpeaking, as he had done before, that God ſpake unto him by way of complaining or juſtifying himſelfe in reſpect of this, that he thought himſelfe too harſhly dealt withall, by ſufferiug ſo great judgments, but that he would not ſpeak in way of confeſſing his ſinnes and vileneſs, he had no meaning that he would ſay nothing, in acknowledging, that God can do every thing, and that no thoughts of the heart can be hidden from him; he ſpeaketh thus, as confeſſing, that he had now learned, that it was in Gods power to bring him from the depth of miſery again to the height of felicity; ſeeing the Almighty can do in every thing what he pleaſeth, both touching the making and ruling, and again, ſubduing and deſtroying any creature, although moſt potent above others, and therefore having brought him ſo low, he could eaſily raiſe him up, and reſtore him as much as ever he had loſt, and more alſo: And becauſe he found by his ſpeeches uttered unto him, that he ſaw into the thoughts of his heart, and inclinableneſs to deſpaire through the violence of temptation, he further addeth further; *No thought can* *Gregor.* *be hidden from thee. Gregory* applyeth this to *Leviathan* the Devill, who by his ſubtlety deceiveth men, as was before ſhewed, in ſpeaking of his principall inſtrument Antichriſt, no policy or ſecret ſtratagem of his can be hidden from God, although it be from men, but that he ſeeth it and knoweth how to turne it to the beſt, to his faithfull Servants; and in the end, to bring down the pride, and confound all the counſels of the Devill: *Nicetas.* Some becauſe the word בצר ſignifieth, *Abſcindere*, or *Prohibere, to cut off*, or *To withhold.* Refer it to God, taking this to be the meaning, No thought that thou haſt in thy minde, can any waies hinder or hold thee from effecting, whether touching man or any other creature, which way ſoever it be taken it is true, God is the ſearcher of the hearts, and tryer of 1 Sam. 16. the reines; *He ſeeth not as man ſeeth, but he ſeeth into the heart.* And he ſeeth all the fraud, that is in the Devils heart, for his ſpeaking ſo proudly Iſa. 14. of aſcending and ſetting his Throne, by the Throne of the moſt High, was not vocall, but the ſpeech of his heart, and it is moſt certain, that none can hinder God from doing all his thoughts and counſels; according to Pſal. 33. 11. which the Pſalmiſt ſaith; *The counſell of the Lord ſtandeth for ever, the thoughts of his heart from generation to generation.* We may therefore put them all here together, neither mens nor Devils thoughts are held from thee by concealment, neither canſt thou be withheld fom fulfilling thine, or fruſtrating theirs,: Then *Job* upon this conſideration, proceedeth to confeis the weakneſs and erroneouſneſs of his own thoughts, and of the thoughts of others, touching him ſo beſet with miſery.

Verſ. 3. *Who is this that hideth counſell without knowledge? Therefore I uttered that, which* I *underſtood not.* In the firſt part of the *Verſe*, he uſeth the words ſpoken by the Lord, againſt proud *Elihu*; *Chap* 38. 2. Not excluding himſelf and the reſt of his friends, from being guilty of the ſame evill ſpeeches: And it is, as if he had ſaid, Thou mighteſt well (O Lord) challenge both me and them for ſpeaking ſo, and for my part I confeſs, I ſpeak ſome things without knowledge, for I knew not that which I now do, for I thought my diſeaſe incurable, and mine eſtate irreparable, and therefore ſpake as one proceeded againſt in extremity of wrath, and not at all in mercy, for which I complained as taking my ſelfe to be wronged;

on

on the other side they to aggravate my misery, judged me for my sufferrings a wicked Hypocrite, whom God had met withall, according to his deservings, and spake as holding that by adversity or prosperity in this world it were made manifest, who were Hypocrits and who sincere Worshippers of God. For either of these ways men hide Counsell without Knowledge, that is, bewray their ignorance, because God hath sometime in his secret Counsell a purpose to try and purifie, and to deal better by them whom he judgeth here, and contrariwise by prosperity always continuing in this world, to fat up against the day of slaughter: But touching *Job*, in thus saying, he meant nothing else, but that his or any mans Wisdome being compared with Gods wisdome is Ignorance, and so whatsoever Good is in him, he hath no cause therefore to be lifted up, but to be humbled, when God cometh to shew himself, as did *Abraham*, saying, *I am dust and ashes*, and *Moses* a most learned man, when God appeared, *I am not eloquent*; and *Isaiah* when he saw God sitting upon his Throne, *Woe is me for I am a man of polluted lips*, and *Jeremiah*, *I am a Child and cannot speak*, and the winged Creatures, when God was over their heads, are sayd by *Ezekiel* to let down their wings, which were streched out before, to shew that men, who are lifted up before, when God appeareth are most demiss in their thoughts and speeches. But whereas *Gregory* taketh these words of *Job* to be spoken of the Devill, because he hideth counsel without Knowledge, when he cunningly setteth upon Christ and his members, thinking to prevail against them, but knoweth not, that there is one wiser then he, from whom none of his counsels can be hidden; I see no reason of imbracing that his Expofition, and therefore rest in that which hath been already sayd; but for that which *Job* confesseth here against himself, it is not to be taken as an Argument, that he sinned in his speeches, but spake as not so well instructed as now he was. And if any man thinks himself wise, this should humble him, that God will one day appear, and then alass, what will the Wisdome of the Wisest prove? Verily a thing nothing worth.

Gregory.

Ezek. 1. 25

Note.

Hear, I beseech thee, and I will speak; I will demand of thee, and declare thou to me. Here *Job* after the acknowledging of his Ignorance, desireth God to instruct him better, by his demanding the humble desire of his Heart, to be made wiser being set forth, and by Gods Grace hearing and answering it, his taking notice thereof to increase divine Knowledge in him. It may seem strange here, that *Job* having craved Audience to his demand endeth so demanding nothing, but he is to be understood in thus saying, as desiring nothing else, but for so much as without Gods teaching him he should do nothing but err in speaking of divine things, that God would instruct him so hereabout, that he might be able to teach others; thus also *Nicetas and Tygur.* Interpr. Whence we may learn for this Understanding, to apply our selves with all earnestnes to God by prayer, as *David and Solomon* did.

Vers. 4.

Note.

I have heard thee with the Hearing of my Ear, and now mine Eye seeth thee. It is conceived that we may the better make a coherence of these words with the former, that *Job* having desired answer from God, whereby he might more clearly see and know his will touching him, had his desire immediatly granted, God that spake to him before out of a whirlwinde, now vouchsafing to shew himself in some Glorious apparition unto him, whereby he more fully knew his Glory and his own vileness, which made him break out as he did.

Vers. 5.

Therefore I abhor my self and repent in dust and Ashes. Thus *Eusebius* saying, That he saw God the Son, who in an humane shape appeared unto him, as a proludium of his incarnation, as also to the three Children in the fiery furnace, and hereby he was yet more inlightned and comforted in respect of the happy issue, that he should now have out all his troubles as they then had, to this also subscribeth *Titleman*, *Dionisius*, *Isidor*, although *Gregory*

Vers. 6. *Euseb. de demonst. Evang.* c. 4.

Gregor. *gory* ſayth, that by his ſeeing was his ſeeing with the Eye of his mind, by being better informed by the communication which he had with God. And *Chriſoſt.* ſayth the ſame, and *Olympiodorus*, *Tho. Aquinas*, *Cajetan*, *Vatablus*, and *Rab. Moſes*. For this ſpeech of *Job* cometh in not upon that Communication and inſtruction had hereby immediatly, but the petition, Verſe 4. Being firſt put up for it, and if after this he heard ſomewhat more, as formerly for his further information, he would not have diſtinguiſhed ſo betwixt his firſt hearing and his ſecond: Moreover the words would have been ſet down, and if it be ſayd, by the like reaſon he ſaw nothing, becauſe it is not related, I anſwer, His own ſaying that he ſaw with his eyes, was relation enough to ſhew that it was ſo: And now he repeateth, that he did ſo much overſee himſelf to ſpeak as he did before, & abhorred himſelf in duſt and Aſhes: In ſaying ſo acknowledging that in compariſon of the moſt glorious God, he was but a dead carcaſs, vile and worthy to be abominated of God, notwithſtanding any wiſdome or Grace in him, becauſe by the overweening conceit that he had of himſelf, he had fruſtrated it as nothing worth.

Verſ. 7. *And the Lord ſaid to* Eliphaz *the Temanite, my wrath is kindled againſt thee and thy two Friends, becauſe yee have not ſpoken of me the thing that is right, as my Servant* Job *hath.* It may ſeem ſtrange, ſaith *Gregory*, that God having reproved *Iob* in ſpeaking to himſelfe, doth now commend and prefer him to *Eliphaz*, but he did ſo, becauſe that although the moſt juſt man that liveth is not without ſin, when he cometh to be compared with God, yet being compared with other men, he is approved as righteous: And from hence again it appeared, that *Iob* ſinned not by that which he ſaid, even in the greateſt extremity of his ſufferings; for as the Lord began with his commendation to the Devill, ſo he endeth with it to *Eliphaz*, whereas he ſaith, *Yee have not ſpoken of me ſo rightly, as my Servant Iob.* The reaſon hereof is unknown to man, for to man they may ſeem to have ſpoken more rightly, as being in all their ſpeeches for

Note. God, but *Job* in many for himſelfe: Hence therefore note, That ſome, who ſeem unto men more righteous, are not accepted of before God, when others are, that ſeem leſs to men, for ſuch are Hereticks and Hypocrits, thus *Gregory*; but *Eliphaz* and both his friends might eaſily enough be ſeen by men alſo not to have ſpoken rightly, becauſe they judged *Job* wicked for his ſufferings, and to do this is a great ſin, *Rom.* 2. And they intimated that which was falſe, that ſufferings here, argue a wicked man: But in that *Job* muſt offer their ſacrifices for them, it appear-

Verſ. 8. *Note.* eth, that God is placable towards ſuch as err out of ignorance, if they turn from errour to the Church of God again: And till they do ſo, no ſacrificing for them is acceptable; for *Job* typifying the Church, muſt ſacrifice for them, that they might not have their folly laid to their charge, and ſuffer accordingly, through the wrath of God ſtirred up thereby.

Verſ. 9. *And they did ſo, and God accepted Iob.* Whereby is ſhewed, that ſuch as have ſinned, eſpecially in taking upon them to be Leaders in Hereſie,

Note. muſt humble themſelves to be lead by others, who have not erred likewiſe; for ſuch only are accepted, and by their prayers, the erring may come to be accepted and pardoned: For the Orthodox are Gods Servants, Hereticks not till that by meanes of Gods Servants they be converted, and to God by their praying reconciled.

Verſ. 10. *And the Lord turned the captivity of Iob, and he prayed for his friends*, &c. The vulg. *God turned at the repentance of Iob.* But the Jeſuite himſelfe confeſſeth the firſt to be the true reading, God miraculouſly brought back the Cattell, which the *Sabeans* and others had taken from him;

R. Moſes. ſo *R. Moſes*. And it is not improbable, the Hebrew is turned, the turning of *Job*.

Verſ. 11. To make up his eſtate again, God moved all his friends hearts, to come and contribute liberally to his loſſes: Then it being ſhewed how his Cattell

Cattell were doubled, Verſe. 12. 13. He telleth of the three Daughters which he had. The firſt called *Jemima*, ſignifying the day, as coming of יום the ſecond *Kezia*, by interpretation *Caſſia* ſmelling ſweetly. The third *Keren-happuch*, the horne of *Stibinum*, ſo ſome, but *Pagnin*, the Horne like a pretious ſtone, the Carbuncle, and פוך an anguler Stone, which is the faireſt; ſo that they had all their names from their beauty, and the firſt ſpecially called *Jemima*, for a remembrance of his night of adverſity, turned into the day of proſperity; as *Ioſeph* called his firſt Son *Manaſſeth*, becauſe God had then ſo advanced him in *Ægypt*, that he forgate all his adverſity, becauſe *Manaſſeth* ſignifieth forgetfulneſs: And in theſe names *Gregory* findeth this allegory; in the name *Jemima*, *Day* is ſet forth, what we are that beleive ſo ſoon as converted, *Children of the light and of the day*. In the name *Kezia* or *Caſſia*, The ſweet ſavour that they are unto God, and in the name *Keren-happuch*, The ſong of exalters, which we ſhall come to ſing aloud as with a Cornet in Heaven hereafter: And making *Iob* a figure of the Church, he ſaith, That his doubled proſperity ſetteth forth, that the Church of God, towards the end of the World, ſhall be greatly increaſed by the converſion of the Jews, as alſo is propheſied by *Iſaiah*. Touching their beauty it is ſaid, None were ſo faire as they, and he gave them Inheritances amongſt their Brethren: Hereby is ſet forth the ſingular beauty of beleiving Soules, and women the weaker ſexe, are made a type hereof, to intimate that the weakeſt true Chriſtian, excelleth in beauty all others, how faire and gloriouſly ſoever they be ſet forth; and females ſhall have inheritances in Heaven as well as Males, for there is no difference, Male and Female being in Chriſt all one, although under the Law, the Females had none inheritance.

Verſ. 14.

Verſ. 15.

Note.

Gal. 3. 28.

And Iob lived after this one hundred and forty yeares, and ſaw his Childrens Children to the fourth generation, and ſo he dyed being full of daies. Which phraſe is uſed, only in ſpeaking of ſuch as live well; for others, although their lives be long, cannot be ſaid to be full of daies, becauſe they are ſpent in darkneſs: And if the Allegory from *Iob* to the Church holdeth in this alſo, it is ſhewed, that after the converſion of the Jews, the World ſhall not forthwith come to an end, but a hundred and forty yeares likewiſe after, which alſo is intimated by the Prophet *Iſa.* Where he ſpeaketh of Children a hundred yeares old after the creating of *Ieruſalem*, a rejoycing.

Verſ. 16.

Finitum eſt totum opus in omnes libros canonicos cum Novi, tum veteris Teſtamenti in 34. *annis*, 16. *die* Martij, *Anno Domini* 1649. *Ætatisq; ſuæ* 67.

Trinuni Deo Patri filio aſpici tui ſancto, cujus auſpicijs, ad Eccleſiæ Anglicandæ *illuminationem, & nominis ſui gloriam, ſit omnis Laus, honour & Gloria in ſæcula ſæculorum.* AMEN.

August. prologus in Psalme.

OF Things inspired by the Spirit of God, the Prophets, saith Auguſt. deliver ſome things, the Hiſtoriographers others, the Proverbs others, but the Book of the Pſalmes, what is profitable of them all. It foretells things to come, commemorates the Ghoſts of the Ancients, gives the Law to the Living, and ſets down the manner of things to be done. And that I may ſpeak breifly, is a certain common Treaſury of good Doctrine, adminiſtring aptly, things neceſſary to every one: For hereby we may know how to heal the old wounds of the Soul, and the ſpeedieſt remedy for new, in arts to uſe Saluti ſerous perſeverance, and in paſſions to ſuccour againſt divers Damnations, that vex the Soul. And this is done by a certain modulation and delightfull ſinging, ſtirring up mens minds to Piety; for the ſpirit ſeeing mans mind reluctting againſt the way of Virtue, and to be more inclined to the Delights of this life, then erected to the way of Virtue; hath mingled the force of his Doctrine with delightfull modulations, that whilſt the hearing is pleaſed with the ſweetneſs of the Verſe, the profit of divine Doctrine might together be inſtilled, after the manner of wiſe Phiſitians, who to make their Patients the more willingly to receive their diſtaſteful medicines, which yet are for the Bodily Health, anoint the top of the Cap with ſweet Honey. A Pſalm ſung by many together is the tranquility of Soules, the ſignifier of Peace, reſtraining troublous waves of diſtempered Cogitations, repreſſing Anger, repelling Riot, ſuggeſting Sobriety, congregating Freindſhip, bringing the differing to Concord, and reconciling Enemies: For who can call him any longer his Enemy, together with whom he ſends out the ſame voice of ſinging to God. Singing Pſalmes, fugates Devills, invites Angells to be an help, it is the ſheild of Nocturnall Terrours, the reſt of Diurnall Labours, a Defence to Children, an Ornament to young men, a Solace to old men, and the beſt Grace to Women. It decoreth Solemnities, mitigateth Godly Sorrow, and brings Tears out of a ſtony Heart. It is the work of Angells, the ſpirituall Incenſe of the Heavenly Hoaſts: And what is it, that is not to be learned out of the Pſalmes? Not every magnitude of Virtue, Rule of Juſtice, Deſency of Chaſtity, the Conſummation of Prudence, the Rule of Patience: Doth not all whatſoever is called Good, proceed from the Pſalmes? The Knowledge of God, the perfect prediction of Chriſt to come in the fleſh, the Hope of our common Reſurrection, the Fear of Puniſhments, the promiſe of Glory, and the Revelation of Myſteries?

Baſil. magnus.

For the Author of the Pſalmes, he ſaith, that nine of them only were made by David, the reſt by four holy men choſen by him, who indited them ſeverally, as the holy Ghoſt came upon them; Aſaph, Eman, Ethan, Iduthun: But the contrary to this will be found to be true by their Titles. He alſo ſaith, the firſt Pſalm only is without a Title; but indeed there are more, as Baſill notes, and it will appear to any Reader. They without Titles were of the Lord, and to be ſung by all, ſome are intituled by Halaluja, praiſe the Exiſtence or being, which are Hymnes compiled for the praiſing of God, being likewiſe to be ſung by all, ſome upon particular Occaſions, as their Titles ſhew; for particular perſons, Baſill alſo ſaith, that the Pſalmes are intituled by men, as this man or that was the cheife Singer of this or that Pſalme, and theſe only are intituled by David, of which he was the Præcentor or cheife Singer.

PSALME. I.

BLeſſed *is the man, that walketh not in the Counſell of the Ungodly*, &c. Here are three degrees, whereby men are drawn to ſin, and conſequently to miſery. 1. When it enters into the thought, ſet forth by counſell. 2. Is brought forth into act, meant by way. 3. When a man doth not only commit ſin, but labours to corrupt others alſo, ſet forth by ſitting in *The ſeat of the peſtilent*, Or ſcornfull, as the word לצים ſignifieth, but in *Vulgar Lat. Peſtilent.* Becauſe as the Peſtilence infects very many where it is, ſo pride and ſcornfulneſs almoſt all: Again, by the wicked, ſaith *Baſill*, either Atheiſts or Idolaters are meant in Scripture, by ſinners corrupt livers, and by the peſtilent corrupters of others; the meaning in breife is, That he or ſhe is bleſſed, that keeps his minde from thinking evill, his feet from walking in any evill way, and his hands from acting it; and if he hath, makes it not his ſeat by hardning his heart, to go on in ſin, ſetling upon the lees thereof; and this, ſaith *Auguſtine*, was Chriſt only, who ſaith, *Abiit ille*, He went after the counſell of the ungodly, that fell into ſin, *Stat*, he ſtandeth that delights in it, *Sede*, *ſitteth*, That is, So fixedly ſetled in evill, that he cannot get looſe, tiſi he be by him delivered, that *Neque abiit, nec ſtetit, nec ſedit.* Verſ. 1. *Baſil.* *Auguſt.*

But his delight is in the law of the Lord, &c. 1 *Tim.* 1. *The law is not given to the juſt.* That is, That he ſhould be under it, but by meditation in it continually: For it is one thing to be in the law, another to be under it, as *Auguſtine* ſaith, To be in it, is to do according to it; to be under it, to be dealt with according to it. Verſ. 2.

He *meditates therein day and night.* That is, Either without intermiſſion, or in the day of joy, and the night of ſorrow: Other things here following are plain, but *Auguſtine* applyeth the Tree here ſpoken of to Chriſt, whereas it is meant of any godly man; and whereas *The way of the righteous*, is ſaid to be *Known to the Lord.* It is meant approved, which he makes appear by bleſſing him in all things that he undertaketh.

PSAL. II.

HERE the perſecution that ſhould be raiſed up againſt the Chriſtian Religion, both by Jews and Gentiles, is propheſied of, and how vain it ſhould be to hinder the proceedings of the Goſpel, for it ſhall, notwithſtanding be propagated amongſt the Gentiles in all Countries and Nations, and the wicked enemies thereof ſhall be confounded, for which all Kings Act. 4. 25.

and Kingdomes, are exhorted to ſubmit to Chriſt, being threatned with perdition, if they do not.

Calvin. *Calvin* expounds it firſt of *David*, who was the Lords Anoynted, againſt whom many enemies, both of the Jews and Nations about, conſpired to prevent his comming to the Kingdome, or to overthrow him being ſet up, and then of Chriſt and his Church, as appeares by the Apoſtles application of theſe words, ſo *Act* 4. 24. For *Davids* Kingdome was but Umbratill or typicall, and therefore what was ſpoken thereof, is moſt compleatly fulfilled in Chriſts, and he ſaith, That they conſulted together againſt the Lord, becauſe againſt him, who the Lord had appointed to be King, and this may well deter the wicked of the World from perſecuting Gods Church, becauſe in ſo doing, they make war, as it were, againſt God, and comfort the faithfull, becauſe it is not againſt them, but God that they rage thus, who is of power ſufficient to confound them all.

Verſ. 3. *Let us break their bands aſunder*, &c. This is by *Baſill* applyed to the
Baſil. faithfull, here exhorted by *David* to contemne the power of their enemies, and not for feare of them, to be detained in the bands of their ſinnes: But it is better by *Auguſtine* and *Calvin* applyed to the foreſaid raging Gentiles and People, brought in ſpeaking thus by a Proſopopeia, for the
Pſal. 12. wicked think it a bondage to be ſubject to God and his Chriſt, the pride of their hearts being ſo great, that they will indure no Lord over them.

The word rendred anoynted, *Hebr.* is, *Meſſiah*, as Kings are generally called, and Jeſus eſpecially, *Dan.* 9. *Ioh.* 4. Bands were ſignes of ſubjection, *Ier.* 27. See the like phraſe, *Iſa.* 44. 15. 53. 8. *Lam.* 4. 10. &c.

Verſ. 4. *The Lord will laugh them to ſcorn.* That is, In their miſery will be ſo far from helping them, that he will increaſe it, as men aggravate the miſery of one another, by deriding them therein; See the like, *Pſal.* 59. 9. *Prov.* 1. 26. 28. The word אדון The Lord, ſaith *Ainſworth*, ſignifieth
Ainſworth. my ſtaies, or ſuſtainers, it comes of אדן a ſtay or Pillar. And Lord comes of a Saxon word *Lafors*, which comes of Laef, *To ſuſtain.*

Verſ. 5. *Then the Lord will ſpeak to them in his wrath.* That is, Having ſeemed
Calvin. for a time to have ſleighted all their wicked attempts againſt Chriſt, ſuffering them to go unrevenged, when he ſhall ſee his time, he will be thus ſilent no longer, but ſpeak in his wrath; That is, Really execute, judgments upon them.

Verſ. 6. *I have anoynted my King upon Zion.* That is, Firmly ſetled Chriſt for
Auguſt. King of my Church, for the Church is both holy as *Zion* was, and for the eminency ſet upon an Hill, *Matth.* 5. *As a City ſet upon an hill.* And this the Lord doth, and brings men into ſubjection, though they reluct againſt it, as was before ſaid.

Verſ. 7 *This day have* I *begotten thee.* This is not ſpoken in reſpect of Chriſts di-
Baſil. vinity, for ſo he was begotten of the Father before all time, and is eter-
Calvin. nall as the Father, but as he is man, and was conceived in the fulneſs of time, and made of a woman, *Gal.* 4. Some, ſaith *Calvin*, will have this begetting referred to his divinity, expounding this day of a perpetuall act, but by (*This day*) is better underſtood any ſolemne time of his manifeſtation in the fleſh to be he, that by all the ſacrifices and types was pointed at obſcurely under the Law, as *Pſalm.* 118. 24. *Ioh.* 1. 14. *Rom* 1. 4. He was declared to be the Son of God, when he raiſed him from the dead, ſee alſo *Act.* 13. 22. *Heb.* 5. 5. For the firſt words; *I will tell the decree*: This is ſaid to ſhew, that Chriſts incarnation and paſſion, ſhould publickly be divulged and made known, ſo that none, except by their own default ſhould be ignorant of it, but might know and beleive and be ſaved; of the uſe of the word *Till* for preaching, ſee *Pſal.* 22. 23. *Act.* 2. 12. *Exod.* 9. 16. as *Ainſworth* notes.

Verſ. 8. *Ask of me*, &c. Accordingly Chriſt did ask, *John* 17. 5. But it is rather

to

to be taken, ſaith *Calvin*, as a propheſying only, that thus it ſhould be, *The heathen ſhould far and wide become his inheritance.* Which is, when they are made the ſubjects of his Kingdome, by the preaching of his word. *Calvin.*

Thou ſhalt rule them with a rod of iron, &c. That is, ſaith *Auguſtine*, breaking the fleſh and corruptions ſo in peices in them, as that it can never come together in them again, as the peices of a broken earthen pot cannot, and becauſe corruption in men, is ſet forth ſometime by a body, as *Rom.* 7. 23. And by an old man, *Ephe.* 4. 24. The allegory from an earthen pot, may well ſerve to expreſs mortification in the converted; yet *Calvin* applies it to obſtinate enemies, who ſhall thus violently be deſtroyed, and never be able to make head again, and indeed becauſe he concludeth with periſhing, *When his wrath is kindled.* And ſuch a rigid ruling over the faithfull agreeth not to Chriſts lenity, it is beſt to underſtand it of obſtinate and malicious enemies, ſuch as the Jews were, and therefore periſhed by the Romans Armes, and heathen Emperours, not ſuffered to continue long in their power, but by ſpeedy death cut off one after another, and their ſubjects conformable to themſelves by the ſword, famine, and peſtilence; as was propheſied under the ſimilitude of horſes, *Revel.* His Scepter or rod, is his word or will, which worketh irreſiſtibly againſt the greateſt forces in all the World. Verſ. 9. *Auguſt.* *Calvin.*

Bewiſe (O yee Kings) This is ſpoken to cry down all worldly wiſdome as nothing, he onely being hereby ſhewed to be wiſe, that ſerves Chriſt, others fooles, and ſuch are even the greateſt Kings with their wiſe counſellors: And Kings are cheifly exhorted to this ſervice, becauſe they of all others are hardeſt to be brought to it for their pride and highneſs of ſpirit, but if they muſt ſerve, ſurely all their people muſt do likewiſe, or elſe it will not be ſafe for them, in *Feare*, or *reverence*. That is, Being afraid to offend him, who is ſo terrible to his wicked enemies, and with reverent behaviour, and not as thoſe that ſleight ſo powerful a Lord, neglecting to bow the body to him in prayer, or to give that reverence to him, which all Subjects do to their King, when he comes ſpeaking to us by the myſtery of his word, and in his houſe, which is, as it were, his Chamber of preſenſe; ſith he is in the midſt of two or three gathered together in his name, and the place where God is in a ſpecial manner is feareful, according to that of *Jacob*, how feareful is this place, it is the very houſe of God, the Gate of Heaven: And he addeth *Rejoice.* Leaſt they ſhould take ſome diſtaſte of this ſervice for the feare ſpoken of, as if they that betake themſelves to the ſervice of God ſhould do that, wherein they ſhould have nothing but continuall feare, like ſlaves; ſo *Auguſtine*, leaſt that which he ſaid, ſhould ſeem to be a perſwading of them to miſery; he adds, *And rejoice.* Intimating as *Calvin* hath it, that by ſerving the Lord with feare, a ground is laid of true joy, all other joy and mirth, that men make not grounding hereupon being madneſſe, and ſuch as hath an woe annexed; according to that of our Lord, *Woe to you, that laugh now, for yee ſhall wail and weep.* But he proceeds, ſaying, not only *Rejoice*, but *With trembling*: Leaſt our joy ſhould go on into the effuſion of temerity, that it might avail to a circumſpect keeping within the bounds of ſanctification, or as *Calvin* hath it, leaſt they ſhould wax wanton in their joy, thinking themſelves bleſſed, as being drunken with vain joyes, being ſtill enemies to God, he exhorts them to an humble and modeſt ſubmiſſion: And whereas he bids them, be *Wiſe or intelligent*, ſaith *Auguſtine*, as if he had ſaid, Be not ſorry for me being King over you, as if your good were taken from you, but underſtand, that this is expedient for you, that yee ſhould be under and ſerve him, that can give you underſtanding and teach you indeed, that yee may not raſhly domineer, but in ſerving him, the Lord of all, exult in moſt certain bleſſedneſſe, Verſ. 10. Verſ. 11. Math. 18. Gen. 28. Auguſt. *Ne ad miſeriam valere videretur quod dictum eſt, ſed rurſus ne ipſum pergeret in effuſionem temeritatis, additum eſt, cum tremore.* Calvin, *Ne ſuo more diſcivi ant & manibus gaudijs corij ſe beatas fugant, dum inimici deo ſunt, ad ſupplicem & modeſtam ſubmiſſionem eos hortatur.* *Auguſt.*

neſs, being made cautious and circumſpect, that by pride yee fall not from it.

Kiſſe the Son. Sep. and vulgar Lat. *Receive nurture or inſtruction.* Cald. *Receive doctrine.* Reſpecting rather the ſenſe, then the ſignification of the word: By kiſſing here is meant, loving and obeying and reverencing, and as one ſaith it well, in doing homage and in way of promiſing fidelity: of kiſſing, ſee *Gen* 41. 40. 1 *Sam.* 10. 11. 1 *King.* 19. 18. *Hoſ.* 13. 2. *Job.* 31. 27. So Subjects kiſſe the Kings hand at this day, in token of ſubjection, and mutuall love, and the *Baalites* kiſſed *Baal*, to ſhew that they were his Servants. Kiſſe the Son then is as much as be ſubject unto him and ſerve him as your King and God, but the word rendred *Son*, is בר ſignifying, as *Calvin* hath it, Son, or Elect, but by him rendered *Son*, that it might the better anſwer to Son before ſpoken of, ſome render it, *Pure*, which he rejects; and by kiſſing he underſtands honouring, for he that honoureth the Father muſt honour the Son, and pray to the Father through him. *When his wrath is kindled a little, or ſhortly, or in a ſhort time.* Which the beſt rendring of כמעט in a little, or little time, which is ſo ſpoken, as both *Auguſtine and Calvin* note; to ſhew the ſudden coming of Gods judgments upon his wicked enemies, when they think themſelves ſafe, for which he alſo ſpeaks of their periſhing (*In the way*) before they think that their end is neere, going on therefore in their ſinnes in all ſecurity, for ſo commonly is the laſt judgment ſpoken of, as the coming of a Theife in the night. *Matth.* 24. 2 *Pet.* 3. *Revel.* 3. *Luk.* 17 27. *Bleſſed are they that truſt in him.* This ſhall be the end of the unbeleiver, but of the faithfull kiſſing the Son bleſſedneſs for ever, which is added for his comfort, againſt terrour that might lay hold upon him, by reaſon of the threatnings beforegoing, as *Ioel* 2. after terrible things ſpoken of, it is added; *He that calls upon the name of the Lord ſhall be ſaved.*

Calvin.

PSAL. III.

A Pſalme of *David*, when he fled from *Abſalom*, of his fleeing, 2 *Sam.* 15. And the cauſe of this judgment, 2 *Sam.* 12. His foule ſinnes of adultery and murder, for theſe he laments, *Pſalm.* 51. and having obtained pardon, he prayeth here with confidence, that he ſhould be delivered.

Verſ. 2. *Calvin.*

Many ſay to my ſoule, there is no help for him in God, Selah. Some ſaith *Calvin*, render it, *Many ſay of my ſoule.* But it is to be underſtood, as if he had ſaid, Theſe their words tending to ſhew, that his caſe was deſperate, and that God could not, or would not help him, went to his heart and cut his very ſoule: For all *Iſrael* ſaving a few more conſtant friends about him, were ſuddenly fallen from him to *Abſalom*, which when his enemies conſidered, they made no queſtion but to prevail againſt him, and that he ſhould by no meanes eſcape out of their hands, howſoever he truſted in God, that he ſhould help and deliver him; For the word (*Selah*) added, ſome think it to be put for Amen, or Verily; ſome for the World, but becauſe *Salal* ſignifies to lift up, he takes it to be a note of lifting up the voice in conſent: *Ainſworth* noteth, That this Pſalme is intituled *Mizmor*, taken from a word ſignifying pruning or cutting of ſuperfluous twigs, becauſe the matter herein contained, is ſet forth in few words, all ſuperfluous ones being cut off, and there be of others, two other titles, *Tehittah*, *Hymnus*, and *Shir*, *Ode* in Gr: as *Mizmor* is *Pſalmus*: one ſignifying praiſe, the other a Song; and for *Selah*, he concurs with *Calvin*, it is a warning to lift up the minde or voice

Ainſworth.

voice or both in Admiration, the *Cald.* renders it, *For ever*, and to that of Elevation, and Admiration, and Marking, do I ſubſcribe is cheifly for an Allegory here taking this *Pſalm* to be propheticall concerning Chriſt, becauſe he ſaith, I *lay down and ſlept and roſe again*, implying Chriſts ſleeping by death and riſing again. And then by *Abſolom* he will have *Judas* underſtood, who by falling to his Enemyes the Jews, that were exceeding many before, did increaſe their number; for they alſo ſayd the ſame in Effect of Chriſt, that is here ſpoken, he truſted in God, if he will have him, let him come now and ſave him: For theſe words, *To my Soul*, the common reading is, *Of my Soul*, but herein I prefer *Calvin*, becauſe (Hebr. it is ולנפש moſt properly ſignifying, *To my Soul*, and being ſo read, the ſenſe given by him is good. *Auguſt.*

Davids Enemies ſeeking to put him out of allhope of help from God, he yet hereſheweth that this could not make him to hold his peace, or ceaſe from truſting in God as his ſheild and ſure defence, and Reſtorer again to his Kingly Glory, although for the preſent he was put from it, and made to flee, and leave his City and Throne, where he had hitherto raigned glorioufly, to another. Verſ. 3.

I *cryed to the Lord with my voice, and he heard me out of his holy Hill.* This ſayth *Calvin*, ſome expound of Heaven, but he of *Mount Sion*, where the Tabernacle was, ſhewing hereby, that although he had ſent the Ark back to the proper place there, as he did, 2 *Sam.* 15. 24. Yet he certainly beleived, that God would thence hear him, and give him a gracious anſwer, as well as if he had been there preſent. For he thought it not fit though he were forced to flee, that the Ark ſhould be taken out of its place to go with him, having no direction from God for it. And ſurely he doubted not, although the Ark was a ſign of Gods preſence, to which they muſt reſort that would be heard, when they prayed, but that the Lord, who is ſayd to have dwelt there, could and would hear him, who reſpected ſo much this holy ſign, that his heart was ſtill to it, though in body he were removed far off from it. Of his crying to the Lord, ſee 2 *Sam.* 15. ſoon after which, to ſhew his confidence, that he was heard and ſhould be reſtored, he penned this *Pſalme*, being herein, and in the threatning of his wicked Enemies with deſtruction, V. 7. Propheticall. Verſ. 4. *Calvin.*

I layd me down and ſlept. That is, to ſhew what my confidence in Gods protection was, when I was in the midſt of theſe great dangers, I ſlept and took my Reſt, as at other times, not being diſquieted by thinking of my preſent dangerous condition, as is the manner of worldly men in danger, they lye down haply when night comes indeed, but through fears and cares poſſeſſing their minds they cannot ſleep, but tumble and toſſe all night. Some ſaith *Calvin*, render it by the future, ſuppoſing an *Enallage temporis*, to be here: I *will lay me down*, becauſe the laſt word, *The Lord will ſuſtain me*, is the future. But it is as if he had ſaid, my ſecure condition hath been, and ſhall alwaies be ſuch during this my great danger, that it hath not hitherto broken my ſleep, and what I ſay now, I am confident I ſhall be able to ſay to the end of it, I *lay down and ſlept night after night*, for the Lord that hath hitherto, will ſtill ſuſtain me. But how could *David* be thus confident of Gods help, ſeeing he had ſinned ſo greatly againſt him? *Sol.* He had repented and greatly humbled himſelf for his ſins, and obtained pardon, and therefore now he might well with comfort and confidence look up to God again, nothing doubting but that he would protect him and confound his Enemies, although he juſtly ſuffered this indignity at their hands, for a time to be thruſt from his Kingdom, becauſe he had ſo groſſely ſinned againſt him, as he had threatned by his Prophet *Nathan*, yet at the ſame time he layd him a Ground of Confidence, ſaying, that he had pardoned his ſin that he ſhould not dy. And juſt ſoever it was with God after this to puniſh him thus, yet they that were uſed as inſtruments to do Verſ. 5. *Calvin.* 2 Sam. 12.

do it, ſinned greatly againſt his revealed will, in ſeeking to put *David* down, whom the Lord had anointed and ſet up to continue King till his Lives End. Whence note, that the Servant of GOD having faln fouly, but by his Grace repented and riſen again by amendment of his Life, is no leſs deer to God after this, then he was before, and may as confidently ſeek unto him in diſtreſs, although the Judgment, under which he is, be for the ſame ſin. For when God puniſheth in this caſe, his End is not to deſtroy but to vindicate his Honour from diſparagement, in regard of which it would otherwiſe be indangered amongſt his Enemies, being ready to ſay, his Servants may commit any groſs ſinn, and yet never ſmart for it, but others ſhall be cruelly deſtroyed. Get therefore but to be Gods Servants, and do what ye luſt, ye ſhall never ſuffer for it: This is touched upon, 2 *Sam.* 12. *Becauſe thou haſt made the Enemies of God to blaſpheme*, &c.

Note.

Firſt, To ſtrike the more Terrour into his Servants, and to make them fear more to ſin.

Secondly, To purge them as Gold by the fire of the furnace.

Thirdly, Who ſo preſumeth to do any thing againſt the King, which is unjuſt, although he hath ſinned groſly, ſhall not *Impunè ferre*, neither may the meaneſt of men be proceeded againſt, but according to Juſtice and Equity.

Verſ. 7. *Thou haſt ſmitten all mine Enemies upon the Cheek bone, thou haſt broken the teeth of the Ungodly.* Here *David* prayeth with ſuch Confidence, that God would ariſe and ſave him, upon the Gronnd of his Faith in him before ſpoken of, that as if it had been already done, that with the ſame breath he doth both pray for it, and publiſh it as done: And he allúdes to that which men uſe to do to beaſts that bite, for they ſmite aud break out their teeth, ſo that they can do no more hurt with them. So the Lord in his good time ſmites the wicked Enemys of his Servants, that though they do them much hurt for a time, yet being thus ſmitten and their ſtrength being taken away, they are able to do ſo no more.

Verſ. 8. *Salvation belongs to the Lord.* Heb. *Salvation or Hoſanna to the Lord*, as Matth. 21. 7. *They cryed Hoſanna to the Son of David*, aſcribing their Salvation to him, ſo here *David* being ſaved from *Abſolom* and the Conſpiratours with him, aſcribes it wholly to the Lord, from whom it comes, as we ought all to do at all times. And becauſe his being delivered from this danger and ſaved, was a bleſſing to all the People of *Iſrael*, as conducing to their Peace and proſperity, he concludeth ſaying, *Thy bleſſing is upon thy people, Selah.* Of which enough before, v. 2.

PSAL. IIII.

To him that excelleth in Niginoth *a Pſalm of David:* Some for theſe words, *To him that excelleth*, have theſe, *Ad ſæculum*, for ever, as if it were meant that is ſhould be uſed as a Pſalm at all times, but becauſe the word נצח ſignifieth to overcome or excell, it is moſt commonly rendred hereby, the moſt skilfull and cheif in playing upon the inſtrument here ſpoken of being meant: *Calvin, Prafectò in Niginoth*, and this word *Niginoth* comes of נגן *to ſtrike*, as he that ſtrikes a muſicall inſtrument to make muſick therewith, wherefore it was an Inſtrument ſo called: And *David* compiled this *Pſalm*, but at what time it is not ſayd: Some refer it to the time of *Abſoloms* Rebellion: Some of *Sauls* perſecuting him, and this laſt is rather to be imbraced, becauſe ſome paſſages imply a longer continuing trouble, then by *Abſolom*, thus *Calvin.* But becauſe he ſpeaks of his being ſet at liberty, which cannot ſo well be underſtood, but of his Liberty from *Saul's* Tyranny, and alledgeth this as a Ground of his confidence

Calvin.

to

to be heard and ſaved now likewiſe, I rather prefer the other, referring it to *Abſolons* Rebellion.

O God of my Righteouſneſs, Here *David* doth not aſcribe Righteouſneſſe to himſelf, as if he were without ſin, but becauſe his Enemies did unrighteouſly riſe up againſt him, he pleads the Goodneſſe of his cauſe againſt them, praying God, who is the Protector of them that unjuſtly ſuffer by the conſpiracies of Wicked men, to be on his ſide, that how potent ſoever they were, they might not prevail. For indeed without Gods help his caſe was deſperate, when all *Iſrael* joyned with *Abſalom* againſt him. But he lookt unto God as his ſtrength and Patron, as he is of all thoſe that ſuffer wrong, yet not for his own Righteouſneſs, but for the Lords mercy, as the next words, *Have mercy upon me*, ſhew. *In a ſtreight thou haſt inlarged me.* Some will have this ſpoken of his inlargment to come, although ſpoken as already paſt, for his certain confidence, that it ſhould be ſo: But it may better be underſtood of Deliverances paſt; whereupon his Confidence was grounded for this, as we muſt do in our diſtreſſes, recounting what God hath done for us to be more confirmed for time to come. Verſ. 1. *Note.* *Note.*

O Sons of men, how long my honour to ſhame. *David* having beſought the Lord for his help, and now nothing doubting of it, is bold to expoſtulate with his Enemies, that went about to put him from his Kingdom, contrary to Gods will, who had ſo notably ſet him up, that none of them could be ignorant of it, and he calls them (Sons of men) in oppoſing them, and their weakneſſe to Gods power, for thus ſometime he ſayth, *That they may know themſelves to be but men*, yea even the greateſt and proudeſt of them, intimated in the word אישׁ *Iſhim* here uſed, being commonly put for cheif men: *My honour or glory to ſhame*, here muſt neceſſarily be underſtood, *Will yee turn*, and becauſe it is ſayd, *How long?* *Calvin* and ſome others think, that an hint is given of *Davids* dangers by *Saul*, in which he was long, and not of thoſe by *Abſalom*, which were but ſhort, but becauſe *David* was not come to the Glory of a King in *Sauls* time, for he was alwaies then either in lurking places or in exile, their going about to turn his Glory to ſhame, muſt needs be after that he had many years raigned Glorioufly, their conſpiring together to put him down, ſetting up another againſt him, even his unnaturall Son *Abſalom*. And though they were but a few daies in doing this, yet it might well be ſayd to be long; for they came with *Abſalom* to *Jeruſalem* and there ſtayed to conſult; and for *Abſalom* openly to go in to his Fathers Concubines, and after conſultation; not content with *Davids* leaving the City and Kingdom to him, fleeing away with a ſmall Retinue, they proceeded to ſeek his life alſo, and to the good King, being all that time in ſo great miſery, it could not but ſeem to be long, and ſpoken of accordingly. If any man be moved to think otherwiſe by theſe words, *How long*, let him look to *Verſe* 8. and compare it with *Pſalm.* 3. 5. And he ſhall find *David* lying down to ſleep in both places and riſing up again in ſafety, implying the ſame thing ſpoken of in both places, and that the time of *Davids* ſtreights ſpoken of here was not long, becauſe but as it were the time of once reſting only, which is but a night. But to return to the *Verſe*, he chargeth them with the love of vanity and lyes, meaning that they vainly perſwaded themſelves, that they ſhould prevail, and if any man ſayd that they ſhould, now that God was offended with *David* for his foul ſinning before, wherein they were ready to harken to him, this he calls their ſeeking of a ly. Verſ. 2.

Auguſt. turns all this into an Allegory, reading the words thus, *Uſq; quò graves corde, how long will ye be hard-hearted* even til the coming of the Lord to Judgment, being taken up with the vanities of the world, and neglecting to imbrace the truth, wherein only is ſalvation, and ſeeking after lyes, that is, truſting to any thing elſe for life, and not to Chriſt alone; and indeed, *Auguſt.*

2 *Theſ.* 2. 11. Beleiving a lye is thus ſpoken of in the antichriſtian crew to their damnation.

Baſil. And *Baſil* ſayth, *Graves corde*, are the laden with malice, and the Sons of men carnal perſons, and their vanities which they loved, were their Idols, *&c.*

Verſ. 13. *Know that the Lord hath ſet apart the Gracious to himſelf.* The word is חסיד one to whom he hath ſhewed mercy and Grace, and who accordingly is gracious. *The Vulgar Latine*, *Magnificavit ſanctum ſuum*, as the words alſo ſignify. The meaning is, the Lord had mercifully and wonderfully ſet pious *David* in the Throne, and therefore his prayers ſhould be heard to uphold him in it, and all their attempts that ſought to put him down, ſhould be fruſtrated: And to this Effect *Calvin*, who noteth, that the word פלה *Calvin.* ſignifieth to ſegregate, ſo God had ſegregated him from amongſt all others to be King, and therefore doubtleſs he would have him continue: and he rendreth חסיד *Benignum*, *kind*, all implying him one for his mildneſs and clemency fit to be King, becauſe nothing doth more become a King, and therefore he being a man ſingularly choſen of God, he ſheweth hereby, that he was by his Grace thus fitted for this high calling. The *Selah* added to the former *Verſe*, called by *Auguſt. Diapſalma*, but expounded, *Fiat*, ſheweth *Auguſt.* that this is not to be joyned to that, and therefore he queſtioneth what it ſhould mean, that this is begun with a Conjunction Copulative *And*, for it is *Hebr. And know*, *Anſ.* and is often redundant amongſt the *Hebrewes*, and yet here haply is implyed that he conceived this firſt in his minde, and then uttered it with his voice, which he did for the wonderfullneſs of the thing ſpoken of. For he expounds *His holy one*, of Chriſt, whom he ſayth, he made wonderfull when he brought him from the Grave and Hell, and ſet him in the higeſt Heavens: But for the Conjunction ו rendred *And*, by others it is and may be rendred *But*.

Verſ. 4. *Tremble and ſin not*, Vulg. *Be angry and ſin not.* But the word ſignifieth, *Tremble or fear greatly*, and it is plainly an Admonition to his Enemies, who were very inſolent in their Rebellion; but he ſeeks here to ſtrike terrour into them, that they might, for fear of God, whom they made war againſt, deſiſt from their wicked enterprize. And to this End he bids them in ſecret betwixt God and their own Souls, examine and conſider, and ſo they ſhould find that their doings could not, but be highly diſpleaſing to God. *Ainſworth* for *Tremble yee*: hath *Be ſtirred or moved*, for the word רגז *Ainſworth.* ſignifieth an inward moving, and is uſed ſometime for moving by anger, *Proverb.* 29. 9. *Ezek.* 16. 43. ſometime by fear, *Pſal.* 18. 8. *Deut.* 2. 25. According to the former if it be taken, that *Epheſ.* 4. 26. May ſeem to have the Ground here, *Be angry but ſin not*, and if it be Expounded by Anger, the ſenſe muſt be, *Be moved with wrath and indignation againſt your ſelves*, for your wicked rebellion, and proceed not thus to ſin ſtill: If, *With fear*, then the ſenſe is, as hath been already ſayd, and is rather then to be preferred.

Verſ. 5. *Offer to God the Sacrifices of Righteouſneſſe*: Some, ſaith *Calvin*, think, *Calvin.* that this is ſpoken by way of Exhortation to his Enemies to turn from ſin to Righteouſneſs, which is called an Offering of the Sacrifices of Righteouſneſs, becauſe the End of ſacrificing is for Reconciliation with God offended by ſin, now ſacrificing without turning thus will not avail, but thus it will, according to *Pſal.* 50. *Offer to God thanksgiving, and pay thy Vowes*, &c. And *Rom.* 12. 1. But he thinks their ſacrificing here taxed, and the confidence which they had therein. Becauſe the Tabernacle was now theirs and the Alter, but he was driven away and could not come to make any Oblation there. Wherefore they perſwaded themſelves, that they ſhould have Succeſs, but *David* not, and ſo it is as if he had ſayd, your confidence in God is vain, although ye bear your ſelves upon your ſacrificing, ſith ye all are poluted with a foul ſin, therefore if ye would be accepted ye muſt offer Sacrifi-

ces

ces of Righteouſneſs, and ſo put your truſt in the Lord, otherwiſe yee truſt in him in vain, for the Sacrifice of the Wicked is abomination to the Lord. *Prov.* 15.8. But herein is not much difference from the former, but only his Exhortation is inforced with an intimation of the vanity of Hypocrits, who though for outward duties, they think to be accepted and proſpered, yet they ſhall be utterly deceived.

Many ſay, who will ſhew us good? That is, vain and worldly men, that truſt not in God, but if they be in ſtreights or want for the preſent, are ready to diſpaire of ſupply, and deliverance, as haply was the caſe of many now with *David*. But he contrariwiſe prayeth, and by Faith expects aſſuredly, *Lift up the light of thy Countenance upon us, (O Lord)* meaning by a favourable aſpect, whereby we may be comforted through a ſenſe of it in our miſeries, and in thy good time have deliverance out of our dangers, as after a dark and tempeſtious night poor ſea-faring men by a lightſome clear and calm day coming on. But this comfort is not but in JESVS CHRIST through Grace ſhewed to our Souls to the Remiſſion of all our ſins, *Luk.* 2. 32. *To be the light of the Gentiles.* *Heb.* 1.3. *His expreſs image*, Vulg. Lat. renders it, *Signatum eſt ſuper nos lumen*, as if it were an aſſertion of the comfort already found, and aſſured, but the word is an Imparative, *Lift up*, implying a Prayer: *Calvin* thinks that *David* inlargeth himſelf here, and ſpeaks generally of worldly minded men, what they cheifly deſire, and wherein they place their Felicity, *Viz.* In ſome externall Good for the body and this preſent life: but he contrariwiſe, and all the faithfull in Gods Grace and favour whatſoever becomes of their Bodys and outward Eſtates. Some take it as ſpoken of his Enemies, as longing after a good day and victory over him; but whilſt they did ſo he continued in prayer, that the light of Gods Countenance might be towards him, uſing a Phraſe borrowed from men, who ſhew their Good Will to others by a loving and kind look, according to that, *Spem fronte ſerenat, and the light of the Kings Countenance is as a Cloud of the Later Rain.*

Verſ. 6.

Calvin.

Prov. 15. 16.

Auguſt. underſtands it as a voice of the carnall, who comes from the dead to tell us of the happineſs to come, becauſe thou ſpeakeſt of putting our truſt in the Lord, *Verſe* 5. as if ſo doing we ſhould be bleſſed: *But he anſwers, the Light of thy countenance, is ſealed in us:* It cannot be ſhewed what Good they partake of, that truſt in God, for it is an internall thing; but as ſurely impreſſed in the Hearts of the Faithfull, as the Kings Image upon his Coin, Gods image, which is in Righteouſneſs and Holineſs being renewed in them: And therefore he addeth, *Thou haſt put joy into my heart*, ſo that it is not to be found without, but within.

Auguſt.

Thou haſt given joy in my Heart, ſince the time that their Corn, &c. That is, Having obtained thy favour which I have prayed for, my heart is joyfull though I be in ſtreights by reaſon of mine Enemies. See the like, *Rom.* 5.1. *Since the time*, or whilſt they have outward and fading joy in the increaſe of their Corn, and wine, and other fruits of the Earth, and wordly Riches; whereby is intimated how vain and unſatiſfying carnall mens joyes are, and that true and induring Joy, is to be had only in Gods Favour and Grace.

Verſ. 7.

I will lay me down together, of this ſee before, *Pſal.* 3.5. Only whereas he ſayth, *Together*, underſtand with the joy before ſpoken of, and confidence wherein he ſought unto God. For ſuch and ſuch only may ſleep quietly, and ſhall be ſure to be kept in ſafety.

Verſ. 8.

PSAL. V.

Calvin. TO *the cheif Muſician on* Nehiloth, *a Pſalme of David.* The word *Nehiloth*, ſaith *Calvin*, is by ſome rendred Inheritances, by ſome Armies, they that are for Armies, by the word על upon, underſtand *Againſt*, as if it were meant againſt the Armies of his Enemies, they that are for *Inheritances*, hold it to be a prayer for the Tribes, which were Gods inheritances, but he for an inſtrument of Muſick. And *Ainſworth* determins it to be a wind inſtrument, called *Nehiloth*, as that with ſtrings is called *Neginoth*, for *Nehiloth*, is ſo uſed, *Iſa.* 5. 12.

Ainſworth.

Verſ. 1. *Hearken to my words my Lord my God*, &c. For the occaſion of this Pſalm, nothing can certainly be ſayd, but *David* being often in danger by *Saul* and other Enemies, we can only generally conceive, that he made this Pſalm to be commonly uſed during thoſe times. And he doubles and trebles theſe words, *Give eare, hearken, mark the voice of my crying*, to expreſs his Earneſtneſs, and for the ſame reaſon he ſayth, *Not only my God, but my King, and Jehovah.*

Verſ. 3. *In the morning I will diſpoſe my ſelf to thee, and watchfully look:* that is, For an anſwer, being confident that I ſhall have it.

Verſ. 5. *Mad men or vain-glorious Fooles ſhall not ſet themſelves before thee*: The word tranſlated thus comes of הלל to praiſe ones ſelf, and becauſe it is a mad part for any man ſo to do, it is commonly uſed to ſet forth mad men, *Pſal.* 73. 3. *Pſal.* 75. 5. 132. 9. *Eccl.* 2. 2, 12. 7. 9. 10. 13. *Iſa.* 44. 25.

Ainſworth.

Verſ. 8. *Lord direct me in thy Righteouſnes becauſe of my Adverſaries*, &c. That is, ſayth *Calvin*, according to thy mercy and Grace towards me, direct me to walk ſo, as that my Enemys may have no advantage againſt me, but I may be kept out of their ſnares craftily layd for me; to expreſs which, further he adds, *Direct thy way before me*: Lead me in that way, which thou knoweſt to be moſt ſafe for me, and whereby thou meaneſt to bring me out of their dangers. But ſome he ſaith, that becauſe his Enemies were ready to pry into his doings, if they could in any thing eſpy any ſlips in him, he prayeth that God would guid him ſo by his Grace and ſpirit, that he might do righteouſly in all things.

Calvin.

Baſil. magnus. *Baſil*: *Lead me in thy Righteouſneſs*, not mine, which is imperfect, *Becauſe of mine Enemyes*, that is, *My ſpiritual Enemies*, which indeavour to turn me out of the right way, to which it may well be drawn allegorically. *Auguſt.* rendring it, *Direct my way before thy face*: Expounds it, as if he had prayed that he might keep in the right way in ſecret, where none ſeeth but God, that he might approve of him, & ſo he makes the next words a Reaſon, *For there is no truth in their mouthes, their judgments are falſe and not to be regarded*: But the words being *Hebr. Thy way before my face*, will not bear this: I prefer the Expounding of theſe words by Righteouſneſs regulated by GODS Law, for this is his way wherein we are commanded to walk, and therefore he pray eth that this may ever be before his Eys, and then the next words declaiming againſt the falſhood of his wicked Enemies, are ſpoken by way of oppoſing it to Gods truth, this is to Salvation, their lyes to Deſtruction of thoſe that beleive & are led by them. And this is true not only in conſpirators againſt Gods faithfull Servants here ſpoken of, but in Arch-Hereticks alſo, falſhood is in their mouths, and they that beleive them, beleive lyes to their Damnation, being ſwallowed down through their throat as it were, by the grave and Hell. *Their Throat an open ſepulcher*, ſo called becauſe they gaped to devour the Innocent, as the grave, dead Carcaſes: This *Rom.* 3. 13. is applyed to men in common, for having ſaid, *They are all corrupt*,

Auguſt.

Verſ. 9.

Note.

2 Theſ. 2.

rupt, and become abominable: He proceeds to amplifie this corruption in theſe words, and herein he goeth not from the meaning of the ſpirit, ſaith *Calvin* well, becauſe ſuch as the wicked enemies of the faithful be, are all the unregenerate, through the corruption of their nature, whether Jews or Gentiſes, till they be converted and changed by grace into new Creatures. *Calvin.*

Let them err (O God) Let them fall from their counſells, &c. The word rendered *Err*, doth alſo ſignifie, *Periſh*. And therefore may be taken both waies; he meanes, by being infatuated, when they thought to take wiſe counſell againſt him doing fooliſhly, that he might eſcape and they come to ruine, as he ſometime prayed particularly againſt *Ahitophel*, that God would turne his wiſedome into fooliſhneſs; and then, *Let them err from their counſells*. Is as if he had ſaid, Whereas the end of their conſulting is againſt me, make them to miſſe of this their divelliſh end, and let their counſells be turned to their own ruine: And as the faithfull Servants of God pray, ſo to their comfort it ſhall be; and therefore having prayed for this, there is no need to take care in this caſe, but to caſt our care upon God, who will catch the ſubtleſt in their ſubtlety, turning their wiſedome into fooliſhneſſe, his Servants in the meane ſeaſon, taking their reſt, although be holpen in their conſultations by all the ſubtleties of the old Serpent the Devill. *For they have rebelled againſt thee*. And thus he ſaith, to ſhew, That the wicked perſecuting the righteous, do through him ſtrike at God himſelfe, though they think nothing leſſe, and account them whom they maligne and perſecute, moſt baſe and contemptible. Verſ. 10. *Note.*

And let them all rejoice that truſt in thee, &c. Here is the end of *Davids* praying againſt his wicked enemies, that by their miſcarrying in their counſels, he might be preſerved and they confounded; this being done, joy ſhall be to all the righteous, from the example of one thus protected in deadly danger, aſſuming a truſt to themſelves of finding the like favour in all their dangers, and this did moſt affect *David*, that by his being preſerved, joy ſhould generally come to the Church, and aſſurance of Gods protection, and ſo it ought to be with us; the common good of the Church being more lookt at then our own, and likewiſe her miſeries, to joy more for the one, and to ſorrow more for the other. For the laſt words; *Favour, defend, or compaſſe them about with a ſheild*. Hebr. *Crown them*. But the ſimilitude of a ſheild being uſed, ſheweth, that crowning is put for defending by his favour compaſſing them round about, as a crown the head of a King. Verſ. 11. *Note.* Verſ. 12.

Ainſw. With favourable acceptation thou wilt crown him about. And this ſhall be to him, as a ſheild to a ſouldier, covering the head in the day of battell.

PSAL. VI.

TO the cheife muſitian on Neginoth upon eight. Of *Neginoths* ſee before, *Pſal.* 4. Now more expreſly it is ſhewed to be an inſtrument of muſick, or harp with eight ſtrings, ſome to the eighth tune, which was high, and of this, mention is made again, 1 *Chron.* 15. 21. *Auguſtine* taking this Pſalme to be made in the perſon of the Church, ſuffering greatly in this World; by the eighth underſtands the time to come of the everlaſting felicity of the faithfull, as if it were made with reſpect unto that; And this, he ſaith, Is called the eighth, becauſe to come after a naturall or carnall life, lead under nature and the Law, and a ſpirituall under the Goſpel, which may well be underſtood by ſeven, becauſe the body conſiſts

ſiſts of foure Elements, and the ſpirit is ſet forth by three, as in that precept; *Thou ſhalt love the Lord with all thy heart, ſoule and minde.* Some others, he ſaith by eight underſtand, eight thouſand years, as if it were meant, that *Anno* eight thouſand after ſeven thouſand compleat, ſhould be the laſt day, which he confuteth, and by as good reaſon may we *Reject the other, as a forcing of the Scriptures.* And as little reaſon is there for *Baſils* expounding it of Circumciſion, becauſe *That was upon the eight day.*

T. W. Calvin. This Pſalme is by ſome thought to be made upon occaſion of ſome great ſickneſſe; by ſome, of ſome great miſery, and overthrow, ſuſtained by his enemies, for which he complaineth of his weakneſſe: But neither ſeemes right, for if *David* had been ſmitten with any ſuch great ſickneſſe, we ſhould doubtleſſe have had it related in his hiſtory, and of any overthrow of his forces that he had at any time, we read not, but altogether of victories and prevaylings. Wherefore *Baſil* is to be preferred, who expounds it of his foule ſinnes, into which he fell through his weakneſſe, and for which he was threatned to be purſued with judgments, by the Prophet *Nathan.* To cleave then to his expoſition only.

Baſil. Magnus.

Verſ. 1. *Correct me not (O Lord) in thy wrath.* Although adultery and murther caſt men out of their Inheritances, yet deale not ſo with me, by calling theſe my foule ſinnes to remembrance.

Verſ. 2. *Heale me for I am weake,* &c. That is, through the fleſh prevayling againſt the ſpirit, and carrying me to ſuch foule ſinnes, *Heale me for my bones are broken.* That is, The ſtrength of ſpirit, cogitations which I pray thee therefore to renew in me.

Verſ. 3. *My Soule is much terrified.* In recounting the ſtrength of temptations and my own weakneſſe. *But thou (O Lord) how long.* I have by repentance turned unto thee, confeſſing my ſinnes, ſo ſoon as thou ſenteſt to reprove me, but how long delayeſt thou to turne to me in mercy: For although his ſinnes were immediatly pardoned, yet he indured the conflict of temptations ſtill by meanes of his ſufferings, which he deſires, may now be withdrawn, as the Phyſician withdraweth his Corraſives when the ſoare is healed.

Verſ. 4. *Be turned (O Lord) deliver my ſoule.* Here he beggeth two things.

1. That the Lord would ceaſe to perſue him with his judgments.
2. That he would not finally reject his ſoule.

Verſ. 5. *For in death there is no remembrance of thee.* That is, By praying to thee to obtain mercy, for that muſt be done in this life, and if any ſhall think to do it after death, they ſhall be deceived, as *Dives*, and the fooliſh Virgins, and they (*Matth.* 7. 21. He is not therefore to be underſtood, as meaning that there is none other life to come, for he knew the doctrine of the reſurrection; as appeares, *Pſal.* 17. *ult. Pſal.* 22. 24. 92. &c.

Verſ. 6. I *made my bed every night to ſwim with teares,* &c. That is, In conſideration of my ſinnes I weep bitterly, and continue ſo to do every night in my retiredneſſe, ſo that he made all his life a practiſe of repentance: And thus do many true penitentiaries, yea all that have fallen into foule ſinnes, they cannot think upon them without extream ſorrow, and therefore never fall into them any more, as *David* did not, and if any man doth, it is an evidence againſt him, that he was never yet truly penitent.

Note.

Verſ. 7. *My ſight is dim and waxeth old for all my enemies.* To whom we give advantage againſt us by our ſinnes, and as weakneſſe and feebleneſſe brings a dimneſſe upon the ſight; ſo weakneſs occaſioning the prevayling of ſin, hinders the ſight of the minde.

Verſ. 8. *Depart from me all yee workers of iniquity.* Here *David* ſeemeth to have found by ſome inward comfort, that God had heard him, and therefore after ſuch greivous complaining, he now takes courage to him to inſult over his enemies, who by reaſon of Gods diſpleaſure againſt him for his ſinnes,

ſinnes, were confident that they ſhould prevail over him, but he bids them depart from him, and not wickedly attempt any thing againſt him more, for if they did, they ſhould but work againſt themſelves, falling by their own practiſes, as he had prayed, *Pſal.* 5.10. and now he tels them that God had heard his prayer.

Let all mine enemies be aſhamed, &c. To move his enemies the more, he here by way of malediction prophecieth of their confuſion, fleeing away for feare and ſudden coming to ruine; all which was verified in *Abſalom* and his adherence, and this ſhall be the end of all malicious perſecutors of any of the Saints of God. Verſ. 10.

PSAL. VII.

SHiggaion *of David, which he ſang to Jehovah upon the words of Chuſh ſon of Jemini.* The word *Shiggaion* coms of *Shagah*, ſignifying delight or wandring in pleaſure, *Prov.* 5.19.20. Wherefore it may be rendered *Davids delight*. See the ſame word, *Hab.* 3. 1. And it ſeemeth, ſaith *Ainſworth*, to be ſo called, for the divers matters here ſet forth according to art, and ſo cauſing the more delight: The *Cald.* renders it, *Davids interpretation of the Law*. But upon what ground I know not: *Calvin* ſaith, That ſome will have it a muſicall inſtrument, ſome a delightful verſe, wherein it was made, as *Saphick* or *Phaleucian*, to which he ſubſcribs, utters, that it is intituled *Shiggaion* from the firſt word of other ſongs, according to the tune whereof this muſt go, as amongſt us ſome Pſalmes are to be ſung, as others: I hold it to be a kinde of ſong compoſed in ſuch a verſe as he moſt delighted in, whereas *Ainſworth* this either for rendering it *Davids errour*, it is abſurd, becauſe ſo errour ſhould come from the ſpirit of God, as both this and all the reſt did. *Upon the words of Chuſh the ſon of Jemini.* That is, ſaith *Ainſworth*, of *Saul*, the ſon of *Kiſh*, by the change of one letter, called Chuſh, a *Blackamore*, for his black and wicked conditions, for which the wicked are thus compared, and to this the argument of the Pſalme agreeth, *Verſe* 4. *&c.* Where he imprecateth himſelfe, if he had done ſo, as it ſeems, he had charged him: Therefore I cannot aſſent to *Calvin*, who denyeth it to be meant of *Saul*, and turnes it to ſome other man of his houſe thus called, becauſe *David* reverenced *Saul*, as the Lords anointed; and therefore it is improbable, that he would brand him with this black brand; but however, he reverenced him ſo, as not to lay hands upon him, yet he did not ſometime forbeare to impeach him, as overcredulous againſt him that was innocent, and unjuſtly and unreaſonably perſecuting him, which was a foule blot unto him: His other reaſon, that when he ſpeakes of *Saul*, he plainly names him, and therefore it is not likely, but he would have done ſo here likewiſe, if he had meant him, is of little force; for it is enough to make it appear, that he meant him, becauſe the whole ſcope of the Pſalme is to juſtifie himſelfe againſt the aſperſions by ſome evil tongue of a perſecutor caſt upon him, and to pray to God againſt him, and to threaten him; and how *Saul* aſperſed him ſometime we read, to his men, and to *Jonathan*, but not of any other of *Jemini*, that is, *Benjamin*, till *Shemei* came out and railed againſt him, which was long after, in *Abſaloms* time, and the *Caldee* hath it, *Upon the deſtruction of Saul the ſon of Kiſh of the tribe of Benjamin.* For the word דבר here uſed, doth as well ſignifie matter as words.

Auguſtine and *Baſil*, by *Chuſh* underſtand, *Huſhai* the *Archite*, of whom ſee 2 *Sam.* 16. That he went back to *Abſalom* under a pretence of friendſhip, to overthrow the counſel of *Ahitophel*, and having by his word done it, ſaith *Baſil*, *David* made this Pſalme, aſcribing all to God, and therefore they render it, *Upon the words of Chuſi*, calling *Huſkai* by this name:

Ainſworth.

Calvin.

Ainſworth: Ier. 23. 13.

Calvin.

1 Sam. 24.

Auguſt. *Baſil. magnus.*

name: but *Chuſh* is the ſon of *Jemini*, *Huſhai* a *Proſelyte* of another country, dwelling in a place from whence he had the name, *Archite* in the Tribe of *Joſeph*, of which ſee my expoſition upon, 2 *Sam.* 15. 32 And therefore it cannot be him: Some think *Shemei* to be meant, called *Chuſh* for his back conditions, of whom alſo ſee, 2 *Sam.* 16. And what I have ſaid there hereupon: *Junius* agreeth with *Calvin*, and if *Shemei* be underſtood, and this Pſalme to have been made when he fled from *Abſalom* alſo, I ſee nothing that makes againſt it, but rather for it, becauſe he ſaith, *If I have done this, &c.* V. 4. as meaning the crime objected by *Shemei*, that he had been cruel towards *Sauls* houſe; let the Reader follow whether he pleaſeth.

Arnob:
Burgenſis:

Verſ. 2. *Leaſt he teare me in peices like a Lion.* He prayeth *Verſe* 1. againſt his perſecutors, but here he mentions one eſpecially as the head of the reſt *Abſalom*, if we follow the laſt expoſition of the title, if the firſt *Saul*. *Auguſtine* turneth all this into an allegory, as if by *Chuſhi* ſignifying ſilence, *Judas* were meant, and by *Jemini*, ſignifying a right hand, the office, to which he called him, uſing him as an Apoſtle, as his right hand, but he ſecretly plotted miſcheife againſt him, and ſo was cut off; leaving this, as a ſtreining of Scripture, let us look only to the true literal meaning, according to which this is to be underſtood, either of *Abſalom* or of *Saul*.

Auguſt.

Verſ. 4: (*Yea I have releaſed my adverſary lightly.*) Thus *Ainſworth* diſtinguiſheth this clauſe, and that moſt rightly by a Parentheſis, whereas others render it, *If I have not delivered my adverſary without cauſe*: But here is no word ſignifying, *Not*: And therefore it is better to render it ſo, neither is there any word ſignifying *If*, but And or Yea, וחלצה from a word ſignifying to divide, the meaning being, that he went away rather, and ſtood not to reſiſt *Abſalom*, but left *Jeruſalem* to him to avoid bloodſhed, or he kept himſelfe and men from laying violent hands upon *Saul* in the Cave, dividing betwixt his perſon and his garment, when he cut off a skirt thereof and not him, as he could have done, the thing, the doing whereof he diſclaimes, in the firſt words, ſaying, *If I have done this thing*, Is commonly underſtood of ſome thing then commonly divulged to his diſgrace, but not determined what, but moſt probably he meant *Shemei*, his upbraiding him by his bloodſhed to attain the Kingdome, being innocent from ſuch crimes objected againſt him, he appeales to God, praying him to judge him, if theſe things objected were true in a moſt ſevere manner, not to give example to others, to imprecate themſelves, as the manner of prophane perſons is, when they have done evil to juſtifie themſelves by calling upon God, for this is to make him the Patron of an evil cauſe, and therefore in revenge of ſuch groſſe impiety, he ſometime ſtriketh ſuch impudent imprecatours immediatly. We ſhould learne of *David* in all things to walk ſo innocently, as that we may with a cleare conſcience flee to God, in caſe that ſlanderouſly any foule evil be laid to our charge. *Baſil*, *If I have done this.* If I have riſen up againſt my Father, as my ſon doth againſt me; If I *have rendred evill to mine enemies.* That is, Sought *Abſaloms* deſtruction as he hath ſought mine, for nature it ſelfe would not ſuffer me to do it: *Let me fall by mine enemies empty.* That is, Being deſtitute of my hope in God, for he hoped by Gods help that he ſhould not come into the hands of his enemies: This laſt clauſe excepted, I think he cometh neereſt of all others to the genuine ſenſe of the words.

Note.

Baſil.

Verſ. 6. *Awake up to me, the judgment that thou haſt commanded.* Whilſt God left *David* in miſery, his enemies geting the City and all things in their hands, he ſeemed to ſleep and not to come up and ſit in the ſeat of judgement, therefore he prayeth him *To ariſe and lift up himſelfe and to awake.* As a Potent and juſt Judge, to maintain him in the Throne, wherein he had

had ſet him againſt the attempts of his proud and malicious Enemies, and this he calls the Judgment, which he had commanded, becauſe he ſought it not at the firſt, through ambition, of himſelf; but it was by GOD, that he was commanded to feed his People *Iſrael*. *Or ariſe and be exalted*, as *Baſil* hath it, is not meant of local motion, or as if GOD at any time were low, but becauſe he is ſo in the Opinion of wicked men, when he ſuffers them and takes not revenge upon them for perſecuting his faithfull Servants, but ariſe by being avenged upon them, *In the Judgment thou haſt commanded*: That is, commanded to men in caſe of Wrong done, by releiving the Oppreſſed, or which thou haſt commanded to be promiſed in thy name that thou wouldſt releeve the Oppreſſed. *Baſil. magnus.*

And the Congregation of Peoples ſhall compaſſe thee about: That is, With praiſe, for he alludeth, ſaith *Baſil*, to that which they then uſed to be done when they ſang praiſes to God, to do it ſtanding round about the Alter. *Calvin* refers it to all peoples ſtirred up to praiſe God at the hearing of his juſt dealings. Verſ. 7. *Baſil.*

The Lord ſhall judge the Peoples: When the Righteous are upheld, and the wicked judged, this is not to be aſcribed to chance, or fortune, but to divine Providence, ordering it thus: *Judge me according to my righteouſneſs*; But elſewhere he ſaith, *Enter not into judgment with thy Servant*: But there he meaneth to puniſh him, as he by his ſins deſerved; for ſo no fleſh ſhall be juſtified, but all muſt be condemned, here he meaneth judging betwixt him and his Enemies whom he accuſeth, as perſecuting him unjuſtly, he on his part having given them no cauſe by wronging any man, but the Devil and their own malice only ſtirring them up: And the former words, *The Lord ſhall judge the peoples*: are a ground of this his Petition, it being as if he had ſayd, *Thou art the Judge of right and wrong in all men*: Of all Countreys and Nations, therefore let me injoy this common good with others. if I be wronged, ſhew thy ſelf ſuch a Judge towards me, by delivering me and confounding mine Enemies. Verſ. 8. *Baſil.*

Make the malice of the wicked to ceaſe, and direct the Righteous; that is, Judg them by breaking their forces, and turning their Counſells into fooliſhneſs, that they may not be able to go on in perſecuting the Righteous, and the Righteous may walk or be in ſafety: So that a double good of puniſhing the Wicked is here intimated: Verſ. 9.

Firſt, The ſtaying of them, by diſabling them from perſecuting.

Secondly, the ſafety of the Righteous, and peace. But who are theſe Wicked, and who theſe Righteous? the next words declare, *The Righteous God proveth the Hearts and Reines*, not ſuch as make a ſhew, but ſuch as are of an upright Heart, and who be ſuch God knoweth, although man doth not.

God judgeth the juſt, and him that deſpiſeth God dayly: Or it may be read, *God is a juſt judge, and God is angry every day*. And this is moſt followed, and moſt agreeable to the *Hebr. Vulgar*, *God is juſt, and ſtrong, and patient*, but the word זֹעֵם ſignifieth Angry, or provoked to Anger, and if it be ſo read, *Provoked to anger every day*, it is beſt, becauſe otherwiſe it is liable to exception, ſith God is patient and long ſuffering, and how can this be, if he be angry every every day, which is the part of an impatient and cholerick perſon. Some Salve it by ſaying he is executing his wrath againſt ſome or other dayly, but not without having firſt long born with them in great Patience. Verſ. 11.

If he be not turned he will whet his ſword. This is by ſome applyed to God thus: If the Enemy, that is, the wicked turn not from his wickedneſs, God will whet his Sword, and bend his Bow, *&c.* That is, He will in hoſtile manner come againſt them as men uſe to do againſt their Enemies, with ſwords and bows and arrows to ſlay and kill them up, whether they ſeem to be neer to judgment or not, for which he uſeth two ſimilitudes, of a Sword, that ſmites the neere, and of Arrows, wherewith he ſhoots at them, that ſeem Verſ. 12.

to be furtheſt off. By ſome it is applyed to *Davids* Enemies, wheth er *Saul, or Abſalom* called a Lion, V. 2. As if he had ſayd by way of Irony, if he change not his mind, as I am ſure he will not do, he will uſe all manner of hoſtile means to deſtroy me, yea he hath already done it in his thoughts, ſo ſtrongly hath he prepared for it, *But he ſhall travell with miſcheife, and bring forth a lye*: He ſhall be able to do nothing leſs, then what he vainly hopeth to do againſt me.

The firſt Expoſition hath been moſt anciently received, and then the words, Verſe 14. *He hath travelled with miſcheif*, &c. Are underſtood as a threatning of the Wicked further, when God ſhall come in ſuch hoſtile manner againſt them, that they ſhall find themſelves utterly diſappointed of their hopes, which were that they ſhould always injoy proſperity; although they went on in their ſins, and particularly in perſecuting the Righteous: And being thus underſtood, they will moſt aptly follow that which was ſayd before, *God is a righteous Judge, and God is angred every day*: and here he is ſo angred, that if the wicked turn not from their ſins whereby they anger him, he will thus and thus deſtroy them, and theſe words, *he wil prepare Arrows for the Perſecutors*, will excellently agree, as ſhewing againſt whom he bends his bow, whereas if it be underſtood of the Enemy, as preparing Arrows for the furniſhing of his Army with weapons againſt *David*; there muſt be a ſudden falling off from that which was ſayd immediatly before, *He will bend his bow*: Seeing he that bends his Bow and prepareth Arrows, doth both for himſelf to uſe them, againſt ſuch as he would deſtroy, and not for others of his Army: for they do each one whet his own Sword, and bend his own Bow, and make ready Arrows accordingly. So that if *Davids* Enemy had been meant, it would rather have been ſayd, *Prepare Arrows for the Righteous*, wherefore I conclude with the firſt, for which is *Baſil. Cald. Paraphr. Ainſw.* and many others. For the words, V. 14. All note, that conceiving is before travelling; but here travelling as a Woman in labour goeth firſt: The Reaſon whereof is, that the Wicked are ſo hotly ſet upon the Evill which they maliciouſly intend, that they would be immediatly acting of it if they could tell how, even before they have conceived by what means, but in fine they bring forth but a lye, that is, They find that their own Hearts lyed to them, when they promiſed good Succeſs, but they had evil. For their haſt to perpetrate miſcheiſe is intimated in the word rendred Perſecutors, V. 13. which properly ſignifieth *Ardentes, Burning*. That is, with a Deſire to do miſcheif, and this admits of no delay. A notable common place, both ſetting forth the Evill caſe of the Wicked, eſpecially attempting any thing againſt the Righteous to move them to Repentance; For thou haſt God for thine Enemy warring againſt thee, whoſe Force thou canſt not reſiſt, and the Greedy Deſire of the Wicked to do Evil, but their Conception ſhall all prove abortive.

Note.

V. 15. 16. Are nothing elſe but an Amplification of this, ſhewing that they ſhall not only be diſappointed, but fall into the Miſcheif deviſed againſt others, the ſame pit and Cave.

PSAL. VIII.

Ainſworth.

TO him that excelleth on Haggithith; *Gittith* cometh of *Gath*, ſignifying a Wine Preſſe, and was the name of a City of the *Philiſtims*, and of a City of the *Levites*, called *Gath-rimmon, Ioſh.* 21. 15. Whence *Obed-Edom*, that dwelt there, was called a *Gittite*, 2. *Sam.* 6. *The Caldee, to be ſung upon the Harp that came from Gath*: the Sept. *At the Wine preſſes*, Or it was made at the removing of the Ark from the houſe of *Obed-edom the Gittite*, or it was committed to him to be ſung.

Out

Out of the mouthes of Babes and Sucklings thou haſt ordained or founded ſtrength. *David* being about to ſtir up himſelf and others to praiſe God for his ſingular Goodneſs towards man above all other Creatures, beginneth with an Admiration of his Excellency, V. 1. And then in ſpeciall, enters into a Contemplation of his Goodneſs towards man. Verſ. 2.

1. In a propheticall manner ſpeaking of that which was to be done by Children many hundreds of yeares after, for the Aſſerting of his infinite mercy in ſending his Son Jeſus Chriſt into the world to ſave us from our ſins. For ſo the Lord applyeth their crying, *Hoſanna to the Son of* David *in the Temple.* And thus both *Baſil* and other ancients, and ſome new writers alſo underſtand it: But *Calvin* will have it meant of Gods wonderful providing for them, by turning their Mothers bloud into milk, and giving them the faculty to ſuck, thus nouriſhing and preſerving them, which ſufficiently convinceth all Gainſayers of Gods wonderful providence towards the weakeſt, and moſt ſhiftleſs of all Creatures. Wherefore he condemns them as abſurd; who vary the word מפי from the mouth, into בפי *By the mouth*, and ſuch for fooles as apply it to Childrens beginning firſt to ſpeak; or to the Regenerate; who become as little Children. And for Chriſts applying it to their ſpeaking to his praiſe, he ſaith, it may be drawn to that by way of Argument, *A minore ad majus*; But I adhere to the common received Interpretation: For this is alledged by Chriſt, as now moſt notably fullfilled, and being thus underſtood it agreeth beſt with the words following, *Becauſe of thy Enemies, and to confound the Enemy:* For when *Hoſanna* came out of the mouthes of Children, the Phariſees were indeed confounded, for it is ſaid, *They had indignation at it, and bade him rebuke them*, but by this Scripture had their mouthes ſtopped, having nothing more to object againſt ſo plain an Evidence of his being ſent of God for Salvation. And the Phariſee is alſo the called *Enemy, and Avenger*, becauſe taking themſelves to be wronged by Chriſt, they ſought by ſlaying him to be avenged upon him. Some apply it at large to any that wil revenge themſelves, thus as enemies to God, taking his Office out of his hands, but this is forced here: Apply this as *Calvin* doth, to babes in common in reſpect of their Suſtenance, and it may as well be applyed to the young of Beaſts. To conclude therefore, *David* was carryed by a Spirit-rapture herein to a thing to come; Which *Baſil* ſayth, was indeed miraculous, that out of the mouthes of Babes, divine words ſhould ſo come, whereof they had no underſtanding in their Hearts, and therfore he noteth that it is ſayd, *From the mouth of Babes*, as being made by the Spirit thus to ſpeak, not from babes, as knowing and beleiving and ſpeaking accordingly. *Thou haſt ſtabliſhed ſtrength*, this is by our Lord rendred, *Thou haſt perfected Praiſe*: So the *Sept.* here, which tranſlation Chriſt and his Apoſtles commonly followed, becauſe the Greek was then the moſt common known tongue, and it is according to meaning, which is that God ſtrongly ſetled his praiſe againſt all Oppugners, by that Acclamation of Babes, ſo that all his Enemies could not overthrow it, though they were mad, and barked at it, even as a ſtrong building perfected cannot be overthrown, if ſet up by God, as the Church alſo is ſayd to be, *Matth.* 16. 16. Matth. 21. 16 *Baſil.* *Calvin.*

Thou haſt made him little leſſe then God. But the *Sept.* render it, *Then the Angels.* And ſo it is rendred, *Heb.* 2. 7. And applyed to Chriſt, but *Hebr.* it is, אלהים *God*, by which name the Angels alſo may be underſtood, as well as Kings and Judges upon earth: But how it may be applyed to Chriſt, ſeeing it ſeemeth to be ſpoken of men in common, is the queſtion: For that which is here ſaid, is true in *Adam*, made after Gods Image, and ſet over all other earthly creatures, and although man be ſo baſe, as being made of the duſt of the earth, and vilifying himſelfe yet more by ſin, that it is a wonder, that God ſhould give ſo great reſpect unto him, yet there is not the like reaſon of Chriſt, who was an holy thing from the Womb, and the very Son of God, for which he calleth him ſo, and Verſ. 5.

bids all the Angels to worſhip him, as is ſhewed, *Heb.* 1. *Anſw.* To this *Baſil* ſaith nothing, as not applying it to Chriſt, but to man in common, who, he ſaith, is by ſin made a little leſſe then the Angels, becauſe mortall, but he ſhall live again, and leſſe then himſelfe, becauſe having dominion at the firſt over the Creatures, they willingly obeyed him, but now not without much care, and evil uſing and danger, cauſing his dominion to be full of feare: *Calvin* anſwereth well, that this is ſpoken, firſt and properly of *Adam* in the ſtate of innocency, but ſince man being by ſin fallen from that excellency, and ſo little of that glory left unto him, yea being a ſpectacle of miſery, Chriſt cometh, to whom all things ſpoken of, the honour and glory of man do moſt aptly agree; and becauſe in him is reſtored to man what was loſt in the firſt man, for the comfort and benefit of all that by faith are joyned unto him, the congregation of the faithful, who are Chriſt body, may well have it applyed to them, as who do through him ſo abundantly partake of Gods ſpecial favour; for thus the firſt man and the ſecond are compared, 1 *Cor.* 15. *Rom.* 5. And the good comming by the ſecond, paralleled with the evil by the firſt. *Auguſtine* having allegorized much about the winde-preſſes in the title of this Pſalme, upon theſe words, *What is man, or the Son of man.* The one being called אנוש from miſery, the other בן־אדם *The Son of Adam or man.* Saith, That by the firſt, is meant man in the ſtate of ſin and corruption, by the other man regenerated by grace, yet called the Son of man, becauſe made more excellent by the change of his minde, and life from old corruption, to newneſſe, and from an old to a new man, whereas he that is ſtil carnal is miſerable; and then aſcending from the body to the head Chriſt, he extols his glory, as being ſet over all things, even the Angels and Heavens, and the whole World, as is elſewhere ſhewed, that he is, *Ephe.* 1. 21. And then leaving the higheſt things, he deſcendeth to *Sheep and Oxen.* Whereby we may underſtand, ſanctified men and Preachers, for to Sheep are the faithful often compared, and Preachers to Oxen, 1 *Cor.* 9. *Thou ſhalt not muzzel the mouth of the Oxe that treadeth out the Corn*; *the Beaſts of the feild* ſet forth the voluptuous, that live at large, going in the broad way; *The fowles of the aire*, The lifted up by pride. *The Fiſhes of the Sea*, Such as through a covetous deſire of riches, peirce into the lower parts of the earth, as the Fiſhes dive to the bottome of the Sea, and becauſe men paſſe the Seas again and again for riches, he addeth, that paſſeth through the way of the Sea, and to that of diving to the bottome of the waters, may be applyed, 1 *Tim.* 6. 9. *They that will be rich fall into many noiſome luſts, that drown the ſoule in perdition.* And hereby ſeem to be ſet forth, the three things of the world, of which it is ſaid, *They that love them, the love of the Father is not in them.* 1 Ioh. 2. 15. *The luſt of the heart* being ſenſuality, *The luſt of the eyes*, covetouſneſſe, to which is added the pride of life, above all theſe Chriſt was ſet, becauſe without all ſin, neither could any of the Devils three temptations which may be referred hereunto, prevail with him. And all theſe, as wel as Sheep and Oxen are in the Church; for which it is ſaid, That into the Ark came all manner of Beaſts, both clean and unclean, and Fowles, and all manner of Fiſhes, good and bad came into the net, as it is in the Parable. All which I have ſet down, as of which good uſe may be made by the diſcreet Reader.

Calvin.

Auguſt.

PSAL. IX.

TO *The cheife muſician upon Muth-Labben.* Some hereby underſtand, the counter-tener, as *Junius*, *Ainſworth*, *&c.* Some the beginning of a

Pſalmes

Pſalme, according to which the tune ſhould go; Some a muſical inſtrument thus called: Some again becauſe *Ben* is named, as one of the cheife ſingers, 1 *Cron.* 15. 14. will have it intituled from him; ſome going to the ſignification of the words, upon the death of *Labben*; that is, *Goliah*, ſome upon the death of *Nabal*, by inverting the words, as *Pagninus*, *Auguſtine*, and *Baſil*, *Super occultum Filij*. Referring it to the myſtery of the Son of God, by death overcoming all ſpiritual enemies for ever; and this from the *Sept.* which hath it, *Upon the ſecrets of the Son.* Theodotion, *Of the Son of David.* Amongſt ſo great varieties, it is hard to determine, but becauſe it is ſaid, *Verſe* 5. 6. *Thou haſt brought the wicked one to perdition; the deſolations of the enemy are wholly wiped out to perpetuity.* There muſt needs be ſome greater deſtruction meant here, then either of *Saul*, or *Abſalom*, or other men in *Iſrael*, enemies to *David*, or of forrain enemies, *Philiſtims*, *Edomites*, *Ammonites*, *Moabites*, *&c. Viz.* Of ſpirituall enemies, whom Chriſt by his death deſtroyed, *Heb.* 2. 15. And therefore I with the moſt ancient Expoſitors, refer it to the death of the Son of God, the utter overthrow of all infernall forces being wrought hereby, and here propheſied of, as the ground of greateſt comfort, yet forſomuch as the deſtruction of *Davids* enemies did not obſcurely typifie this; we may firſt underſtand theſe things literally of them, and then myſtically of ſpiritual enemies ſubdued by Chriſts death.

When mine enemies turned backward they ſtumbled and fell, or periſhed from thy face. Having praiſed God, *Verſe* 1. 2. Here he ſheweth the cauſe of this his ſo great thankfulneſſe, *Viz.* His enemies overthrow, not ſome but all, for God in time delivered *David* from all his enemies, *Pſal.* 18. 2 *Sam.* 22. 1. And this he aſcribes to God, by ſaying, *From thy face:* Teaching us likewiſe to aſcribe all our deliverances to God, and to praiſe him therefore. Verſ. 3. *Note.*

Thou haſt made my judgment: That is, Haſt righted my cauſe, finding my enemies unjuſtly to have riſen up againſt me, as a Judge ſitting upon the judgment ſeat, judgeth for the wronged, and againſt thoſe that wrong them, acquitting the one and doing execution upon the other: And if we would in miſery look up to God with confidence, we muſt likewiſe take heed that our cauſe be good, and let none that unjuſtly trouble any, think finally to proſper. Verſ. 4.

Thou haſt blotted out their name for ever. And he cals them altogether, *The wicked one*: Becauſe they all periſh, that be wicked perſecutors and rebels, as one man, and they periſh forever, not only here but hereafter in Hel-fire: *Auguſtine* applyeth all this myſtically, as is intimated *Verſe* 1: That it ſhould be applyed, for, *I will ſpeake, ſaith he, Of all thy wonderfull works.* And what ſo wonderful, as the turning of the ſpiritual enemy backward, whether the Devil, as when he ſaid, *Get thee back behinde me Satan.* Or the old man, which is turned backward, when he is put off and the new man put on: *Thou haſt made the judgment mine*, the voice of the Son of God unto the Father, men judged and condemned me as wicked, but thou haſt made it to work on my ſide, which was by thus deſtroying death, and him that had the power of it, the Devil, and raiſing me up to greater glory: *Thou haſt rebuked the heathen:* That is, After thy reſurrection (Thou O Son of God) giving gifts to thy Apoſtles, didſt ſet them to rebuke the wickedneſſes of the Heathen in all places, whereby *The wicked one came to be deſtroyed*: That is, Sin reigning before in our mortal bodies, and *The name to be blotted out for ever and ever.* Becauſe a ſinner being converted, and ſin in him mortified, he is no more called wicked but righteous, being juſtified from all his ſinnes, and that unto eternity, ſet forth by theſe words; *Ever and ever:* Verſ. 5. *Auguſt.*

Thou haſt deſtroyed Cities. Here ſome, ſaith *Calvin*, will have an Irony, as if *David* had derided his enemies, by ſaying, (O yee mine enemies) yee Verſ. 6. *Calvin.*

yee have in your thoughts the ruine of me, and of my Houſe and Kingdome, and yee are ſo ſtrong I grant, that none can keep you from deſtroying my Cities, and putting them and me out of all remembrance; but God ſitteth upon the Throne, who judgeth all men in righteouſneſſe and therefore yee ſhall be diſappointed of your intentions, *Verſe* 7: 8: Some read it interrogatively, yet ironically, (O enemy) are deſtructions come to an end, and Cities ſo waſted, that they can never be repaired, No it ſhall not be ſo, *The Lord ſitteth in the Throne:* Some again, *The*

Sept: *deſolations of the enemy are wholly ended,* &c. But he preferreth the firſt; but when I conſider, that the deſtruction of the wicked is the theam in hand, not their deſtroying of others, and that *David* ſpeaks unto *Jehovah*, *Verſe* 4: 5: *Thou haſt deſtroyed the heathen, and blotted out their name for ever:* I cannot but think that he goes on to amplyfie the ſame further here; *Thou haſt deſtroyed Cities:* That is, *Thou O Lord*, For he hath not only judged particular perſons, but whole Cities and Nations for ſin; as *Sodom* and *Gomorrah*; *&c.* And the Nations of *Ægypt*, and in *Canaan*: *Their memoriall is periſhed with them. Hebrew*, המה rendred in *Vulgar*, *Cum ſonitu.* So that the ſound hereof ringeth all over the World, and ſo indeed it ſignifieth, athough I deny not but המה ſignifieth them alſo, but then it muſt be reade, the memorial of them, then with a gemination to make the deeper impreſſion: And for the firſt words of the V. (*O enemy*) *deſolations are come to a perpetual end, or are perfected for ever.* So that the deſolations of the wicked ſhall never have end; they may better be read ſo, for it begins האוֹיב (O enemy) and there is no need to turn it into a Genitive, but we may take it, as an Apoſtrophe to the wicked enemy, whereby *David* inſulteth over him upon the premiſes, *Verſe* 4, 5. And then goeth on in ſpeaking to the Lord again, *Thou haſt deſtroyed Cities.*

Auguſt: Which *Auguſtine* proceeding in his allegorical expoſition, underſtands of thoſe perſons, members and faculties that come, as it were, and dwell together to miniſter to ſin, thus making whole Cities, but are deſtroyed when theſe evil luſts and affections by the word are mortified, and the old man is turned into the new.

Verſ. 11. *Praiſe the Lord inhabiting Zion.* which is ſo ſaid, becauſe his houſe was there, and in oppoſing him to all falſe Gods, to whom houſes were by ſuperſtitious perſons built in other parts, yet he did not ſo inhabite there, but that he fils Heaven and Earth, only providing for the weakneſſe of his people under the Law he would have an houſe amongſt them, for a ſign of his ſpecial preſence, where all ſacrifices muſt be offered to

Calvin: him and not elſewhere: From hence *Calvin* rightly gathers, that this Pſalme was not made for the victory obtained againſt *Goliah*, becauſe the houſe of God was not then built in *Zion*, nor the Tabernacle neither.

Verſ. 12. *Becauſe inquiring bloods, he remembers them, &c.* That is, According to his juſtice, he revengeth the blood of the weak and poor, unjuſtly ſhed

Note. by wicked perſecutors, and tyrannical Judges; ſo that there is cauſe, why wicked enemies raging againſt the innocent ſhould tremble and feare, they may wrong and kill them, but God will inquire into it, and be revenged upon them; and contrariwiſe there is cauſe, why ſuch as ſuffer unjuſtly ſhould be comforted, becauſe God will take their part, although he may ſeem to deſer it.

Verſ. 15. *The heathen are ſwallowed up in the pit which they made.* That is, The wicked, for they are all before God, as heathens that know not God, and he only is counted one that knows him, who feares and obeys him: And in ſpeaking of their Pit and Net, he intimates, that they do not only perſecute the righteous with open force, but by ſubtle devices, which they can hardly diſcern, as the Hunter or Fowler deales with Beaſts and Fowles to take them, but the comfort is, their Pits and Nets, ſhall be turned to their own ruine by the wiſe God, in compariſon of whoſe wiſedome, the wit of the wiſeſt is but fooliſhneſſe.

God

God is known executing judgment. That is, When he from time to time thus turnes the crafty devices of the wicked enemies of his people againſt themſelves, he is known and cannot but be by all, whoſe eyes are not blinded, acknowledged to be a moſt wiſe and righteous God, to deter them from the way of wickedneſſe, and to incourage in the way of righteouſneſſe. *Higgaion Selah*, that is, as *Ainſworth* renders it, *Meditation Selah:* Shewing that this ought to be ſeriouſly conſidered of: The word *Higgaion* is again had, *Pſal.* 92. 3. Being mentioned amongſt other muſical inſtruments, whereby we may gather it to be one of them, for there is, *Saltery, Nable, Higgaion, and Harp.* The reſidue of the Pſalme *Verſe* 17, 18, 19, 20. Is nothing elſe, but a confident aſſertion, of the everlaſting deſtruction of the wicked, and of the remembrance wherein God hath the righteous, though afflicted and much impoveriſhed, and a prayer for judgment upon the wicked, under the name of Heathen: And for terrour to be laid upon them, that they might finde themſelves to bee but miſerable, as indeed they are, and ſo bee confounded in reſpect of their own weakneſſe, and abate of their feirceneſs againſt the righteous, as perceiving their ſtrength to be but weakneſs, and able to effect nothing againſt them, but that the worſt will be their own in the end: Hereupon *Auguſtine* ſaith, To know a mans ſelfe, is the beginning of true humility.

Verſ. 16.

Verſ. 17.
Verſ. 18.
Verſ. 19.
Verſ. 20.

PSAL. X.

BECAUSE this Pſalme is without a title, the *Sept.* and all Ancients make it a part of *Pſal.* 9. And ſo put them together into one, making the next the ten, and thence forth reckoning one ſhort of the Hebr. account, whereby this is the ten: And indeed it tendeth almoſt to the ſame, that *Pſal.* 9. doth, for here is a complaint againſt the wicked, whoſe doom is there ſet down, yet ſo as that their remaining ſtill is intimated in part, becauſe he prayeth againſt them, *Verſe* 19, 20. After which here followeth a lamentable complaint; *Why ſtandeſt thou afar of* (*O Lord*) As if the Lord had not yet fulfilled that, of which he ſpake before touching their deſtruction. Then to move the Lord the more to haſten it, he complaineth, that they perſecuted the poor, *Verſe* 2. And contemned Gods judgments, as if he were not God, that had threatned them, *Verſe* 3, 4. And yet injoyed proſperity, which made them more inſolent and ſelfe-confident, *Verſe* 5. 6. And by this meanes more notoriouſly wicked, *Verſe* 7, 8, 9, 10. And yet more to ſleight the Lord, *Verſe.* 11. In the ſecond place, he repeateth his prayer, *Verſe* 19. of *Pſal.* 9. *Ariſe* (*O Lord*) *why do the wicked deſpiſe God. Verſe* 12, 13. Adding a motive hereunto, *Viz.* His ſeeing of all injuries, and the confidence of the poor oppreſſed, that he did both ſee and would be revenged, *Verſe* 14. 15. Laſtly, He repeateth the propheſies of comfort before uttered, of the deſtruction of the Heathen, and the releif of his poor people, *Pſal.* 9. 5. 9. 15, 17. ſaying, *The heathen are periſhed of his earth, Oh Lord, thou haſt heard the deſire of the poor, to judge the Orphan and the poor.* Concluding alſo in a manner as he did *Pſal.* 9. for there it is, *Strike terrour into them, that they might know themſelves to be but miſerable men.* Here, *That the man out of the earth may not terrifie any more.* In all this Pſalme there is nothing difficult, only whereas *Verſe* 6. it is ſaid, *He thinks that he ſhall never be moved from generation to generation. Auguſtine* applyeth it to Antichriſt, who like *Simon-magus* thinks by his evil art, to paſſe from the Generation of men to the Generation of God, being in high account, and from this never to be moved: Then he deſcribes him by his

Verſ. 1.

Verſ. 2.

Verſ. 3. 4.
Verſ. 5. 6.
Verſ. 7. 8 9.
10.
Verſ. 11.
Verſ. 12. 13.
Verſ. 14. 15.
Verſ. 16. 17.
18.

Auguſt.
Verſ. 6. 7.

his mouth, ſpeaking blaſphemies, and by his fraud deceiving the poor, for whom he thus lyeth in wait, for he ſhall deceive if it were poſſible, the very Elect.

PSAL. XI.

To him that excelleth, of David to be ſupplyed thus, a Pſalme of *David*, and ſo it is ſupplyed in *Sept. Tran.* It ſeemeth to have been made, when he fled from place to place from *Saul. Flee yee to your mountain as a Bird.* The Verbs Plural here, ſaith *Calvin*, is by the *Rabbins* turned into a Singular, *Flee thou.* Becauſe they could not ſee otherwiſe, how it ſhould agree to one man, *David* alone, but there is no ſuch need of going from the word in the Text, becauſe *David* was not alone, but had many others with him, fleeing together from the preſence of *Saul*, who ſought to ſlay him, 1 *Sam.* 23. and 24. *Ainſworth* is for the double reading, flee thou, that is, *David*, and yee, that is, His company with him: For the next word, *Mountain.* It is without any thing prefixed, either *To* or *From.* And therefore ſome read it, *From your mountain*: But forſomuch as they fled into the Wilderneſſe, where there were Mountaines and ſtrong holds, it is moſt probable, that any ſuch place is meant, where they might think to be moſt ſafe, and out of danger; For they are ſometime ſaid to have been on one ſide of the Mountain and *Saul* on the other, ready to overtake them, but that news coming of the *Philiſtims* invading the Land, he was inſtantly called off. *As a Bird.* That is, Being full of feare, for ſo the Bird being in danger to be taken, fleeth from her neaſt, *Prov.* 27. 8. and 1 *Sam.* 26. 10. He likeneth *Saul* to one perſuing a Partridge in the Wilderneſſe.

Calvin.

Verſ. 2. *That they may ſhoot in ſecret againſt the upright in heart.* That is, Againſt me, how ſecretly ſoever I lurk, for I ſee ſtil, that I am in daily danger of death by *Saul* and his forces; thus *Calvin*, but ſome, ſaith he, underſtand it of *Sauls* practiſes againſt him ſecretly and cunningly, when he ſeemed not to attempt any ſuch thing, which is alſo true, becauſe he formerly for a pretence, offered to make him his Son in law, aiming at his deſtruction: And thus *Baſil* expounds it of ſubtleties, ſaying, That *David* here brings in ſome, counſelling him to flee, to whom he anſwereth with indignation, *How ſay yee to my ſoule, Flee as a Bird, they bend their bow,* &c. Their plottings againſt me are but as Spiders webs, for they are wicked, and in the preparation of the wicked againſt the righteous, there is no force, for nothing is weaker then a treacherous perſon.

Calvin.

Baſil. magnus.

Verſ. 3. *For the foundations are razed, and what hath the juſt done?* It is a metaphorical ſpeech, whereby *David* ſheweth, that he was even as a man, whoſe houſe was ready to fall down upon his head, becauſe the foundation thereof is demoliſhed, he had ſometime by one meanes ſaved himſelfe, ſometime by another; but now his caſe began to be deſperate, there being no place left, wherein he might ſave himſelfe any more: And this ſeems to have been, when after many ſhiftings about, he thought, that if he tarried in the Land of *Iſrael*, he ſhould not be ſafe, but at ſometime or other, fall into the hands of *Saul*, and therefore he fled into the *Philiſtims* country; yet for his part, he was juſt and had done nothing worthy of this enmity on *Sauls* part againſt him, yea he was juſtified out of *Sauls* own mouth, when he ſpared him in the Cave, and another time, when he took away a ſpare and a water-pot ſtanding by him, when he could as eaſily have taken away his life, whereupon he covenanted to ſuffer him thence-forth to live in peace, but kept no touch; and this breach of his covenant, is not amiſſe thought by ſome to be pointed at alſo, as *Calvin* ſaith, when he ſpeakes of the foundations razed: But whereas he

1 Sam. 27. 1.

1 Sam. 26. 21.

Calvin.

he ſaith, Some expound theſe foundaions of the ſnares, which his enemies laid for him, or their preparations, by reaſon of which they made juſt account that he ſhould not eſcape, it is frivolous and altogether diſagreeable to the context, becauſe it is added, *What hath the juſt done?* *Auguſtine* turneth all this into an allegory thus, *I truſt in God*, ſaith he, that holds the true faith, *How ſay yee then, that I ſhould flee to my Mountain.* That is, Yee Hereticks, who are daily ſeeking to draw the ſimple to your parts, how dare yee ſay, if yee will injoy Chriſt, yee muſt come to us, who are a Church conſiſting of none but holy perſons, but yee live a mixt multitude, and communicate together good and bad: For ſo *Donatus* taught, that they, that would have part in Chriſt, muſt come out of ſuch mixt Congregations, and joyne themſelves with the pure and holy, and not reſt in the Baptiſme received from the wicked, but be baptized again by the holy: And Chriſt is aptly ſet forth by a Mountain, for the Church built upon him, is ſaid to be like a City ſet upon an Hill, and he is a ſtone out of a Mountain, growing ſo, as that he filleth the whole Earth; and *Iſa.* 2. We read of a Mountain lifted up higher then all Mountaines: But I truſt in God, and ſo am already upon this Mountain; yee by pride make Mountaines of your ſelves. *The wicked bend their bow*, &c. Though they boaſt of their holineſſe, they are wicked, becauſe full of contentions and violence. By their bow he meaneth, their beating of their braines, and by their arrows, places of Scripture carnally underſtood, theſe they ſhoot and that very dangerouſly, when they deceive the ſimple hereby, to the wounding of them, as it were, with venomed arrows, and this is done in ſecret, in the moon-light, becauſe in Conventicles, to which they are drawn, to the poiſoning and deſtroying of their ſoules: Thus *Auguſtine* moſt aptly expreſſing the practiſes of theſe times, that all, who are indeed upright hearted, may take heed of ſuch. *Auguſt.*

The Lord in his holy habitation, the Lord his throne in Heaven, &c. Herein lay *Davids* comfort, and muſt lye the comfort of every one wrongfully perſecuted, that God beholds it, who approves the righteous, but hates the wicked, *Verſe* 5. He is not in Heaven, lying in Bed, as it were, as *Epecurus* taught, neglecting things below, but in his Throne as a Judge, hearing and marking mens cauſes, and ready to give judgment and to do execution accordingly. Verſ. 4.

He ſhall rain upon the wicked, ſnares, fire and brimſtone. Here he ſhews the end of Gods ſitting in his Throne in Heaven. *Viz.* Not only to judge of every one, but to reward them according to their deſerts, the wicked with his terrible judgments, fire and brimſtone, wherein it is alluded to *Sodom*, before which he putteth ſnares, leaſt any ſhould think to eſcape; as if he had ſaid, They ſhall be taken, as by ſnares, whetherſoever they flee, and held to indure his judgments: And he ſpeaks of raining ſnares, to ſhew the ſuddenneſſe thereof; as men going abroad in faire weather, are ſuddenly ſometimes drenched with a great rain falling upon them: By theſe metaphors, ſaith *Baſil*, are ſet forth inevitable condemnation, the abundance of puniſhment, the readineſſe of the judgment, and the power of deſtroying the firſt being ſet forth by ſnares, the ſecond in tempeſts, the third in winds, the fourth in fire. Verſ. 6. *Baſil.* *Condemnationem inevitabilem ſupplicij abundantiam, Plagæ promptitudinem, & vim conſumend per hæc ſignificavit.*

PSAL. XII.

TO him that excelleth on the eighth. The *Cald.* upon an inſtrument of eight ſtrings, *Auguſtine* as upon the title of the ſixt, by the eighth underſtands, the day of judgment. I ſubſcribe to the *Cald.* This Pſalme is thought by *Calvin* to have been made, when *Saul* ſought by fraud to circumvent *David*, and to deſtroy him, willing his men to ſpeake him *Calvin.*

faire, that he might be the more ſecure, which I think not improbable; herein we are taught by *Davids* example, when corruption prevails generally amongſt all men, to flee to God by prayer, to help it, being aſſured, that if we do thus, we that ſuffer by them, and know not how to eſcape their frauds and inſolencies, ſhall by Gods help be preſerved; and he brings in God promiſing this, aſſimulating his word of promiſe to ſilver tryed ſeven times in the fire, that is, The moſt pure, having in it no deceit or droſs of falſity, ſo that we may ſafely rely upon it, in all things. V. 2. *With a double heart*, is Hebrew, *An heart and an heart.*

PSAL. XIII.

THIS Pſalme, as the twelve, tends to ſhew in what ſtreights *David* was by reaſon of his enemies, making him to preſs the Lord by his prayers, for helpe without delay, and yet when his caſe ſeemed to be moſt deſperate, his faith quailed not, whereas *Verſe* 1. he ſaith, *Lord, how long wilt thou forget me.* It is not meant, that there is any forgetfulneſs in God of his Servants, but in their apprehenſion, when being in diſtreſs and praying, they are not yet delivered.

Verſ. 1.

Verſ. 2. *How long ſhall* I *take counſels in my ſoule, anxiety is in my heart.* He ſpeakes after the manner of a man, being in danger daily, thinking therefore ſometime upon one meanes of eſcaping, and ſometime upon another, being yet anxious of the event, which way ſoever he taketh.

Verſ. 3. *Lighten mine eyes leaſt I ſleep the death.* That is, The ſleep that is death, for ſo death is called, 1 *Theſ.* 4. *John* 11. And he prayeth, that his eyes may be lightned, meaning, that he might ſoon have comfort, for want of which he fainted now, even as a dying man, his eyes through faintneſs waxing dim: As it is ſaid of *Sauls* men, purſuing the *Philiſtims*, when they were adjured to go on without eating, they fainted, and *Jonathan* taſting a little honey, ſaid, That his eyes were inlightned thereby, 1 *Sam.* 14. 29.

Verſ. 5. *I will ſing to the Lord, becauſe he hath dealt bountifully with me.* *David* in his greateſt danger beleived ſo, and by faith aſſured himſelfe of deliverance, that he rejoyced and ſung, as *Paul* and *Silas* in Priſon, and as *Peter* ſaith, *Rom.* 5. 1. *Being juſtified by faith we have peace with God, and joy in tribulation.* And to this meaſure of faith muſt we ſtrive to attain, which may make comforts and ſalvation to come preſent unto us, and fil us with joy therefore; As *Abraham ſaw Chriſts day and rejoyced.* The word rendred *Dealt bountifully*. By *Calvin*. *Bene, beneficiall*, is by ſome rendred, *Recompenced me*, inferring merit in him preceding, but this is frivolous and againſt the evidence of Scripture; as where it is ſaid, *Who hath given unto him to be recompenced*, &c. And the word, ſaith *Calvin*, ſignifieth nothing but to be very beneficial.

Act. 16.

Note.

Joh. 8.

PSAL. XIV.

Verſ. 1. *Calvin.* THE *fool hath ſaid in his heart, there is no God.* This Pſalme, ſaith *Calvin*, is by the *Rabbins* expounded, as prophetical, ſetting forth the ſufferings of his people *Iſrael* by the *Gentiles*, at and after the deſtruction of *Jeruſalem* by the *Romans*, ſo that they make them the fools, denying God in their hearts, and eating up his people, *&c.* But he underſtands it of *Saul* and his people, ſhewing by their practiſes againſt *David*, whom the Lord had anointed, that they thought there was no God to take care

care of him, and to provide that he might come to the dignity, to which God had appointed him, and thus it is expounded of the Jews, *Rom.* 3. 10, 11. &c. 19. *Auguſtine* whom I rather ſubſcribe to herein, underſtands it both of Gentiles and Jews, and ſo indeed it is applyed by *Paul*, *Rom.* 3. 9, 10. Yet the firſt words are expounded by him only of the Gentiles, the next, God looked upon the Sons of men; of the Jews, *The fool hath ſaid in his heart.* For none even of the Philoſophers, durſt deny that there is a God, but in their thoughts many do, even all the workers of iniquity, who live licentiouſly, and are enemies to the godly, and yet think in the end to go ſcot-free; for this is in effect to ſay in his heart, that there is no God, as the next words ſhew, and likewiſe to take no care to do good works, as thinking the doing thereof but loſt labour; to expreſs which he addeth, *They are corrupt and do no good.* *Auguſt.*

The Lord looked down from Heaven upon the Sons of men. That is, ſaith *Auguſtine*, Upon the Jews, called Sons of men for honours ſake, in reſpect of the Gentiles, who were in times paſt but as bruit Beaſts to themward, having no knowledge of the true God; and by the next words, *They are all corrupt*, Both Jews and Gentiles, and he is ſaid to look down from Heaven, not as if he did not alwaies behold all men in all their doings, but this is ſpoken of him to prove this univerſal corruption by Gods own Teſtimony, who certifieth his holy Prophets, that it is thus, to the end that they may declare it: And by ſaying thus, he alſo ſeeks to ſtirr us up to an awful regard of the divine Majeſty, making us to feare to ſin, for we are in the eye of the Judge continually. And what doth the Lord look upon us; *For whether there be any that underſtands and ſeeks after God.* Whereby is intimated, That as fooliſhneſs before ſpoken againſt, is the ground of all wickedneſs, ſo knowledge is the ground of goodneſs, the underſtanding muſt be inlightned in the knowledge of God, and then we are in the way of doing good, but not otherwiſe: And that we might know, who are thus inlightned. *Calvin* noteth well, that it is added, and *Seek after God.* For he hath no true wiſedome, that doth not with all earneſtneſs ſeek unto God by prayer from time to time. Verſ. 2. *Calvin. Note.*

They are corrupt, Or become rotten or ſtinking, for ſuch the wicked are before God, and ſuch he ſheweth here, were the Jews as well as the Gentiles; and here the *Vulgar Latine*, betwixt this and the next *Verſe*, addeth, *Their throat is an open ſepulcher*, &c. From *Pſal.* 5. 9. *Pſal.* 10. 7. *Pſal.* 140. 3. *Iſa.* 59. 7. But theſe words are not here *Hebrew*, but immediatly it follows; *Do not all the workers of iniquity know, eating up my people as they eat bread.* That is, ſaith *Auguſtine*, When being ſet over a people to govern them well, intend not this, but taking meanes from them, live deliciouſly and in pleaſure; and ſuch are ſaid not to call upon God, although they pray, becauſe their affections are towards ſin *Calvin*, as *Auguſtine* underſtands this, as ſpoken againſt Paſtours and Rulers amongſt the Jews, who knew, and yet dared to do thus wickedly, perſecuting and deſtroying, not Infidels, which yet were not tollerable, but Gods one people, which was moſt abominable: For the phraſe of eating up, there is a like to it, *Micah* 3. 1. *Yee pul off the skin, and teare the fleſh from the bones.* And the ground of this and all other wickedneſs followeth, *They call not upon God*, That is, They are not intent to his worſhip and ſervice, part being put for the whole. Verſ. 3. Verſ 4 *Auguſt:* *Calvin:*

There they feare a feare. That is, ſaith *Calvin*, Where they were moſt ſecure, judgment to their terrour came ſuddenly upon them: Some, becauſe fearing is threatned to the wicked, at the ſhaking of a leafe, *Deut.* 28. Expound this likewiſe, as if a feareful and trembling diſpoſition were meant, that ſhould often come upon them, filling their life with anxiety and doubtfulneſs; to expreſs which the *Vulgar* hath it, *There were they taken with feare, where no feare was.* And this *Auguſtine* followeth, Verſ. 5.

applying it to the Jews, fearing the loſſe of their Kingdome by the Romans, but not fearing the loſs of the Kingdom of Heaven, which they ought to have feared and not the other. *For God is in the Generation of the juſt:* That is, To take their part againſt their wicked Oppreſſors, by bringing fearfull Deſtruction upon them, according to the former words, דור rendred Generation, here ſignifieth alſo *Seculum, for ever,* according to which ſome take it, and ſo give this for the meaning, God is with the juſt alwayes, but forſomuch as the words being ſo rendred, muſt go thus, *God for ever juſt.* That Senſe cannot ſtand out the firſt, and this is moſt comfortable.

Verſ. 6. *Ye reproach the Counſell of the poor, becauſe the LORD is his truſt.* That is, Deriding them for their reſting upon God for help, when they are deſtreſſed, and yet no help cometh: For in this caſe prophane men taunt and deride the faithfull as fooliſh, and vain in their hopes, as *Sannecherib* the Jews, and they Chriſt hanging upon the Croſſe.

Verſ. 7. *Who ſhall give ſalvation to Iſrael out of Zion.* After complaints againſt the Wicked, he falls to prayer again; not as if he were uncertain, who ſhould ſave *Iſrael*, for his adding *Out of Zion,* ſheweth, that he looked up to the true God whoſe Ark was in *Zion,* towards which they were to pray, as the place, from whence God promiſed to manifeſt his power when his people called there upon him. *Who ſhall give?* Then, is as much as if he had ſayd, Oh that thou wouldſt Lord give Salvation, whoſe ſeat is in the Ark between the Cherubims, for from thee we expect and hope for it, and from none other. But if this *Pſalm* were written in *Sauls* time, how could he ſpeak of *Zion* where the Ark then was not, but in *Kireathjearim*? *Anſw.* He ſpeaks Prophetically of that which ſhould be, as if it had then been, neither is it neceſsary to aſſent that this was made in *Sauls* time, but afterwards as common to all times, wherein there be many ſuch fooles, who do what they luſt againſt the Righteous, and deride them for their Piety towards God, as thinking that none ſhall have any benefit by ſeeking to him, as is expreſſed, *Job* 21. 15. Againſt ſuch this is a common place of Comfort, when they prevail moſt; For God who is for the Juſt, is ready bent to terrify and confound them, yea he will give Salvation not to ſome few only, but to all his *Iſrael* in his good time; that is, Not only temporall, but Eternall Deliverance by Chriſt; whom I doubt not but he here pointeth at, for the comfort of the whole Church of God in all times and Ages. Thus alſo *Auguſt.* *Auguſt. Who ſhall give Salvation,* but he whom ye have deſpiſed and derided, that was before ſpoken of: *Ye have mocked at the counſel of the Poor:* He came in the form of a poor Servant, and therefore yee ſcorned him, but he ſhall be the Salvation of *Iſrael.* And that he is meant, appears more by the words added, *Out of Zion,* for it is written, *The Redeemer ſhall come out of Zion. Rom.* 11. 26. And this is called in the next words, a turning of the captivity of Gods people, for accordingly it is ſayd, *Thou haſt led captivity captive, Pſa.* 68. 18. which is applyed to Chriſt, *Epheſ.* 4. 8. And for this *Jacob ſhall rejoyce, and Iſrael ſhall be glad,* one and the ſame Church of God, the Company of the Faithfull being meant by both theſe names.

PSAL. XV.

HERE becauſe there are many Hypocrites in the Church, *David* deſcribes the true Worſhipper of God by his upright Heartedneſſe, juſt Dealing, ſpeaking the Truth, and doing Good, and none Evill to any.

Verſ. 1. *Who ſhall dwell in thy Tabernacle?* That is, Who is by the Lord counted truly religious; The Tabernacle, to which ſuch reſorted to ſacrifice, being men-

mentioned, and not the Temple; becauſe it was not yet built. And he asketh the Lord, ſayth *Calvin*, becauſe men are unſound and unfit to judge.

He that walks uprightly and doth juſtice, &c, He deſcribes the true Godly man by righteous dealing, and Duties of the ſecond Table, omitting to ſpeak of the Duties required in the firſt, not that any man can be ſuch, who neglects thoſe Duties; but becauſe a multitude of men frequented the Tabernacle, and could not be taxed for their defects this way, who therfore thought themſelves to be holy and acceptable to God: He ſingleth out thoſe ſigns that were moſt neceſſary to be ſpoken of, which were but in a very few: And the ſame was the caſe of the Jews, in the time of other Prophets, and of Chriſt and his Apoſtles, which made both him and them to preſs upon them the Commandements of the ſecond Table, alſo ſaying ſometimes nothing of the firſt, *Iſa.* 1. *Jer.* 5. *Matth.* 19. 18. *Rom.* 2. *That ſpeaks the Truth in his heart, not from his heart*, ſayth *Calvin*, *But in his heart*, which although it may ſeem an hard kind of ſpeaking, yet it ſerveth beſt to expreſs *Davids* meaning; for he notes ſuch a kind of conſent and Symphony of the Heart and Tongue that the ſpeech might be a lively Image of the affection lying hid in the Heart. So that he ſpeaks the Truth in his Heart, who ſpeaks in his Heart, what he ſayth with his tongue, and not as deceitfull perſons, who ſpeak fair with the Tongue, but in their Hearts think otherwiſe; Enmity and Injuſtice lurking there, when they ſalute the moſt kindly, and proteſt moſt ſeriouſly, that it is true which they ſay; as is before complained, *Pſal.* 12. 1.

Verſ. 2.

Calvin. *Talem cordis & linguæ conſenſum et Symphoniam notat, ut ſermo ſint viva latentis affectus imago.*

That ſlandreth not his Neighbour: The word rendred *Slandereth*, as *Ainſworth* noteth, ſignifieth going about with Tales and ſlanders, and therefore רגל ſignifieth a foot, and this is ſtrictly forbidden, *Levit.* 19.16. as a bloudy ſin.

Verſ. 3.

A vile perſon is rejected in his Eyes. Some ſayth *Calvin*, underſtand theſe words, as if the lowlineſs of the righteous in their own eys, were here meant; ſo the *Cald.* *He that is deſpiſed in his own Eyes, and contemned.* And this the Hebr. will bear alſo, but becauſe the next words of his honoring of them that feare the Lord are oppoſed to theſe, it ſtands with better Reaſon to render them as before, for the Wicked who is the vile perſon, is contemptible in the Eyes of the Righteous, although full of Riches and worldly Honour, and ſuch as fear God, although poor and deſpicable for wordly wants, moſt honorable. So *Eliſha* deſpiſed *Jehoram* the King, 2 *Kin.* 3. *Jam.* 2. The poor having faith are preferred before the rich Infidell, whereof *Jerom* yeilds this reaſon, *The Wicked rich man bears the image of the world, the poor Godly man the Image of Chriſt*: And who doubts whether Chriſt be to be preferred before the Word? yet *Calvin* makes a queſtion here whether due honour is not to be given to the rich being in authority, although wicked, & anſwereth affirmatively, as indeed it muſt needs be anſwered, it being a thing due to them by the Law of God; For *Caſar* muſt have *The things of Caſa, and give to every one his due; honour to whom honour:* And it is ſayd, *Obey God, and honour the King.* And this in reference to him, who hath thus exalted him and put his own title of God upon him, and others in Authority under him to judge the People. For if ſuch might be deſpiſed, becauſe wicked, the foundation of their power would be ſhaken, and conſequently the foundation of the Common-wealth, of which the King having his due honour, and not being deſpiſed by the People, is the cheif corner ſtone, as we have lately by lamentable Experience been taught in this Kingdome: A vile perſon then is deſpiſed in the Eyes of the Righteous, *Salvo cuique loci ſui honore*, the perſons of the higher powers may not be deſpiſed, but their vices, and although not every one, yet the Prophet of the Lord ought to ſpeak freely againſt them, and thus *Eliſha* did, and *Elyah*, and *Samuel to Saul*, being in their place, even above the higheſt to reprove, & to debaſe them for their vices for their

Verſ. 4.

Hieron. *In ſat.* 2. *Dives impius gerit imaginem mundi, Pauper pius Imaginem Chriſti.* Matth. 22. Rom. 3. 6. Pſal. 82.

their humiliation, not to make them contemptible to the People; before whom to honour even *Saul Samuel* at his Entreaty returned. And every one ought ſo to deſpiſe the vices in them, as not to flatter them therein, nor to follow them for any fear or favour: And thus to underſtand theſe words of deſpiſing the Wicked is more agreeable to the Context, the Scope whereof is to ſet forth the Righteous by their behaviour towards others, and not by that which they are in themſelves: So that although every righteous perſon is vile in his own Eys, yet that is not here ſpoken of as being no part of *Davids* propoſition in this place, *That ſweareth to evill, and changeth not*: *Sept.* that ſweareth to a neighbour, for the Word רעה ſignifying Evil, when it cometh of רוע otherwiſe a freind, and one together with whom a man liveth, may be taken both ways, and for a neighbour or freind it is taken, *Prov.* 6. 24. If it be taken for Evill, it is to be underſtood of dammage to himſelf, he having been by overſight or fraud drawn to ſwear that which afterwards he ſeeth will be to his loſs or hurt, becauſe by performing it, Evill will redound unto him, yet the Conſcience of his Oath worketh with him ſo, that he changeth not, but doth as he hath ſworn.

1 Sam. 15.

Calvin. Here *Calvin* maketh two queſtions.

Firſt, Whether a man compelled by a Theif upon the High-Way to ſwear not to diſcover him, but to meet him at ſuch a place, and to deliver to him ſuch a ſum of Money, be bound to do it: And anſwereth no, for this would redound to Evill, not only to himſelf, but to the Common-Wealth, and it is Evill to himſelf, to which when a man hath ſworn he changeth not, but not to others. For in this caſe, as he ſinned in ſwearing, through fear to do that which is unlawfull, *Viz.* To give maintenance to a common Enemy to the State, ſo he ſhould add another ſin of doing unlawfully: And therefore he muſt repent; and God who forgiveth all ſins to the Penitent, to forgive him. This is not yet to be extended to all inforced Oathes, if they be inforced by ſuch as have Authority: For ſuch are to be kept being about things in their own nature indifferent; as that Oath put upon the People, 1 *Sam.* 14. Not to eat ought that day, for when it was broken by *Jonathan* unwittingly, God was angry, and being ſought unto would give no anſwer, till the breaker of the Oath was found out. But if it be to do Evill, whoſoever adjures thee thou art not bound to keep it, for the reaſon before going; For *David* having ſworn againſt *Nabal* in ſuch a caſe, kept it not, and bleſſed God, that he was turned from keeping it.

1 Sam. 25.

Calvins other queſtion is, Whether a man being drawn by Deceit to ſwear to his own Dammage, be bound to keep it? *Anſw.* Yes, and of this we have a Ground in *Joſhua* making Oath to the *Gibeonites*, that deceived him, yet not daring to break it, and when *Saul* many ages after out of blind Zeal brake it, a judgment of a three years Famine followed, 2 *Sam.* 23. To theſe another queſtion may be added, Whether a man be not bound as well by a bare promiſe, as by an Oath? *Anſw.* He is bound, but not ſo ſtrongly, only if this promiſe were made adviſedly, and he were not deceived, or the perſon to whom, prove not unworthy, he is ſo bound, that he ſins and makes himſelf guilty of lying, that keeps it not, but otherwiſe he is guiltleſs, and no Law can take hold upon him.

Ioſh. 9.

Verſ. 5 *Calvin.* *That putteth not his money to uſury.* Here by Uſury *Calvin* underſtandeth any Injurious way of Gain by the loſs of another, inforced by neceſſity to hire any thing of him for a Rent. And he ſayth, that there needs not much diſpute about this ſin; The word נשו Biting, expreſſing it ſuffiicientty to be oppreſſors in our letting of mony or any other thing, for thus they are bitten and devoured that need help from their rich Neighbours: They labouring each one in his Calling, grow poorer and poorer, and the Lender without Labour, richer and richer, and that out of their Loſſes: Therefore againſt this the Rule given by Chriſt, is by every one that hath mony or monyes worth to lend or let, to be followed, *As yee would that men ſhould do*

unto

unto you, ſo do yee unto them. Of Uſury, I have ſayd ſo much already upon *Exod.* 22. that I ſhal not need here to ſay any more: For the next words, *And receives not a gift againſt the Innocent*, This is ſpoken firſt, and cheifly of Judges taking Bribes, and therefore judging for thoſe whoſe cauſe is evill, and againſt him whoſe cauſe is good, whom they ought to give Sentence for, but it alſo extends to Lawyers, that take fees or hire; for ſo the word ſignifieth alſo to plead againſt the Innocent, and to any that for Gifts take part againſt them.

PSAL. XVI.

Michtam of David. מכתם ſignifieth fine Gold, and therefore *Michtam* being put for the title of this, ſheweth that it is a Golden or moſt precious *Pſalm*: ſee the like Title, *Pſa.* 56. *&c.* to *Pſa.* 60. Othersas *Calvin* hath it, ſay, it is the beginning of a *Verſe*, ſome a kind of modulation, to which he aſſenteth, I reſt in the firſt.

This Pſalm is ſpoken in the perſon of Chriſt, as *Auguſt.* ſayth, and is made manifeſt by the laſt words, V. 10. *Thou wilt not leave my Soul in Hell.* Which *Peter* ſheweth to be ſpoken of Chriſt, *Act.* 2. 27. in reſpect of his humane nature; ſo *Baſil* and *Ainſworth*, and others, although *Calvin* and ſome following him expound it, as ſpoken of *David* himſelf. *Auguſt.*

Preſerve me (O God) for I hope for ſafety in thee: So it is ſayd, that Chriſt *In the dayes of his fleſh cryed to him that was able to ſave him.* The man Chriſt cryed and was ſaved, and the ſame was God, to whom he cryed one with the Father, and therefore together with the Father called upon and delivering him. Verſ. 1. *Or I truſt in thee.* Heb. 5. 7. *Baſil.*

Thou haſt ſayd to the Lord, my good not unto thee, Sept. Of my Goods thou haſt no need, but others better, my goodneſs or Juſtice extendeth not to thee; for if a man be wiſe or juſt, he is wiſe for himſelf, and even by the Righteouſneſs of Chriſt, God is not benefited, for he needs it not, who is Juſtice it ſelf. The *Cald.* reads it, *My Good is not given but of thee.* *Hebr.* it is without a Verb, *My Goodneſſe not to thee:* For the firſt words of this *Verſe*, Chriſt is brought in ſpeaking to himſelf thus, *Thou haſt ſayd to the Lord.* And that which is ſpoken here in the perſon of Chriſt, is alſo ſpoken as by *David* and every other faithfull perſon, who ſayth thus in his heart unto God, that no Good can redound from him to God; and therefore cannot be meritorious at his hands, that he ſhould be bound to make him retribution therefore, *For who hath given vnto him firſt, that he ſhould recompence him; for of him, for him, and through him, are all things*, *Rom.* 11. 35. Although out of his Grace and mercy he will undoubtedly, *Rom.* 2. 7. That Chriſt ſpeaking here is not to be conſidered apart from the Faithfull, will eaſily appear, if we look but at the Union which is betwixt Chriſt and the Faithfull, they in him, and he in them. Verſ. 2. Prov. 9. 12. Job. 35. 7. *Note.*

To the ſaints which are on the Earth they, the excellent, all my delight in them. Thus *Hebr. Verbatim*, the word rendred *They*, being commonly put for *Are*; the meaning is, That Chriſts Good, that is, His Juſtice extends to the Faithfull whom he calleth Saints, becauſe being juſtified by Faith, they purge themſelves, as is ſayd, 1 *Joh.* 3. 4. And it muſt needs be that the truly faithfull are Saints, becauſe Faith hath this inſeperable adjunct to purify the Heart, *Act.* 15. 9. And this Sanctification making them Saints, cometh from Chriſt, according to that, *Joh.* 17. 19. *I ſanctifie my ſelf for their ſakes, that they alſo may be ſanctified by the truth*, and the Saints are ſayd to be exellent or noble, becauſe all unſanctified ones, are vile & baſe in compariſon of them, as the fleſhly and earthly in compariſon of the Spiritual and Hevenly. *All my* Verſ. 3.

de-

light in them; therefore the Church is called *Hephzi-bah*, *Eſa.* 62. 4. according to the word here uſed: and this ſhould move us to turn Saints; for who would not be excellent and honorable, and ſuch as are the Lords delight and not baſe and vile before God? It is not Wealth and worldly honour or wiſdome that brings to this, but only the Grace of Sanctification.

Note.

Verſ. 4. *They ſhall multiply their idolls or ſorrowes, afterwards they haſtned.* Thus *Hebr. and Vulg. Lat. Their ſorrowes*, as indeed the word עַצְּבוֹתָם properly ſignifieth, but it is put alſo for Idolls, the ſerving whereof cauſeth unto men many ſorrows. *Auguſt.* expounds it of the Saints before ſpoken of, their ſorrows or infirmities being multiplyed, they haſten to Chriſt to be healed, and reading the next words, I *will not gather together their conventicles of blouds*, That is, Their carnall Conventicles, being made propitious by the bloud of Cattel: *I will not remember them with my lips*, but they ſhall be forgotten with a ſpirituall change, they being no more called ſinners or Enemies, but Saints, Freinds, and Brethren. Thus *Auguſt.* and *Baſil* expounds it of ſuffering by Perſecutors, from which the Faithfull are ſoon delivered; again, the Lord providing for their deſtruction, ſo as that their names are no more remembred in our New Tranſlat. *Their Sorrows ſhall be multiplied that haſten after another God, their drink offerings of bloud I will not offer*, &c. And it is commonly expounded by ours, of the Godly care, which the true people of God have to keep themſelves from being any way guilty of Idolatry, by refraining even from any outward Conformity to Idolaters, or naming them, as is injoyned, *Exod.* 23. 13. *Joſh.* 23. 7. That is, as Gods. To this Expoſition I would willingly aſſent, but that the words מהרו אחר cannot well bear this ſenſe, *They haſten after another God*, but, *Afterwards they haſten*, And becauſe the Tranſlation followed by *Auguſt. and Baſil.* I *will not gather their Convinticles of Bloud*, hath no Ground in *Heb.* for the words ſignifie, *Offering drink Offerings of Bloud*, I cannot ſubſcribe to any of their Interpretations neither; but rather I conceive it to be here meant, that even the Saints in times paſt, multiplyed Idols and falſe Gods to themſelves, but the light of the Goſpell coming, they haſtned to Chriſt, leaving Idolls, and ſaying, their drink offerings of bloud, I will no more offer or mention their names in praying: but the name of the true God only; for which he addeth, *V.* 5. *The Lord is the part of my portion, and of my Cup.* This being the voice of every Saint, and as for *Drink Offerings of Blond* before ſpoken of, their offering of bloud in ſtead of Wine for drink offerings, and that of their Children to *Molock* is meant. In ſaying, *The Lord is the part &c.* He alludeth to the parting of the Land of *Canaan* amongſt the *Iſraelites by Lot*, and to the ſame Effect he ſayth, V. 6. *The lines are fallen to me in pleaſant places*, I *have a fair inheritance*, Becauſe when they parted that land, they did it by meaſure with lines. He meaneth that the Lord is every Saints part, in which he reſteth fully ſatisfied, as they were to be with their parts in that pleaſant land, and this is when a man reſteth in the will of God, whether it be in reſpect of divine Worſhip and faith, giving himſelf wholly over to be guided by his word in all things, and not beleiving any thing divers therefrom, or in reſpect of Liveiyhood in this world, be it great or ſmall, in proſperity or adverſity. And three ſimilitudes are uſed.

Verſ. 5.

Verſ. 6.

1. of Part, Portion, or Lot.

Calvin.

Secondly, Of a cup denoting the increaſe for maintenance ariſing herefrom.

Thirdly, Of an Inheritance denoting ſtability, ſo that he cannot be deprived of it again for ever: And ſuch ought the Lord to be to every one of us, and he, to whom he is not, is ready to be carryed away to ſuperſtitions, and divers errours and evill ways, to the deſtruction of the Soul. *Auguſt.* expounding it of Chriſt, ſayth, That he ſpeaks of himſelf, together with his Church, which is one with him, even his Body. The Lord is the Churches part, the World with the tranſitory things thereof, the part of worldling

Auguſt.

the

the Lord is their cup, the worldlings is the cup of vain pleaſures, and he reſtores not Chriſt but them to their Inheritance which they had loſt, but he had never loſt it.

I will bleſſe the Lord, who counſelleth me; even in the nights my reines inſtruct me. Here all wiſedome to cleave to God, and to make him our portion is acknowledged to come from God, and by his reines inſtructing him, he meaneth inward inſpirations from God, who is the ſearcher of the heart and tryer of the reins: And in ſaying nights in the Plural number, he intimateth a continual ſupply of grace, that we ſtand in need of, time after time, or elſe we cannot ſtand, which confutes them that aſcribe power to a mans own will, to chooſe the good, whereas indeed it cometh of grace, that we are ſo well inſtructed. Verſ. 7. *Calvin.*

Auguſtine applying it to Chriſt, by reins underſtands his inferiour parts; that is, his Humanity, and by the night the night of death, to which he was taught to be ſubject as he was man: *Baſil* expounds it of the darkneſs of temptation about the time of his death: And forſomuch as he is ſaid to have learned obedience by that which he ſuffered, *Heb.* 5. 8. I incline to *Auguſtine*, as moſt probably applying it to Chriſt, as before, and the rather becauſe he ſpeaks ſoon after, of his fleſhes not being ſuffered to ſee corruption, *Verſe* 9, 10. Which can agree to none other but to Chriſt. *Auguſt.*

Therefore my heart rejoiceth, and my glory is glad. For glory here is commonly tongue put, as being meant, becauſe it is the inſtrument of glorifying God, ſee *Pſal.* 30. 12: *Pſal.* 57. 9. *Gen.* 49. 6. And the *Vulgar Lat.* rendring it tongue alſo, is by *Auguſtine* expounded of the tongues uttering Gods praiſes, for the joy conceived in the heart, but the word *Hebrew* is, כבד *Cheboth*, *glory*. The meaning of both theſe *Verſes* is, That Chriſt ſo aſſuredly truſted in God, that after his ſuffering death, he ſhould be raiſed again, and aſcend up into Heaven, that in looking at this he had great joy, notwithſtanding his greivous ſufferings, knowing, that his body, meant by his fleſh in the next words, ſhould not be left long in the grave to be corrupted, but that he ſhould riſe again the third day, as followeth, V. 10. Verſ. 9.

For thou wilt not leave my ſoule in the ſepulcher, nor ſuffer thy holy one to ſee corruption. *Calvin* who expounds all this Pſalme of *David*, ſaith, That by theſe words he meaneth, that the Lord would deliver him from everlaſting deſtruction, and from temporany alſo by the hand of his enemies, for he was confident, that the Lord would ſtand ſo on his ſide, that they ſhould never have power to ſlay him, and though he muſt one day dye, yet he ſhould not dye eternally, but finally injoy everlaſting life: For this had been but poor comfort, that he ſhould be delivered from the danger of bodily death, ſeeing who ſo is thus delivered, muſt after a ſhort time dye, but herein is comfort indeed, to be ſaved from everlaſting deſtruction, and to have joy and pleaſures in the Kingdome of Heaven for evermore, as *Verſe* 11. For herein *David* comforted himſelfe, that by not leaving his Soule in the Sepulcher, he meaneth, His not giving him over to deſtruction, appeareth by the like ſpeech, *Pſal.* 49. 16. *The Lord will redeem my ſoule from the hand of the Sepulcher.* Whereas *Act.* 2. 30. This not leaving of his Soule in the Grave, is applyed by *Peter* unto Chriſt, he ſaith, That *David* herein looked unto Chriſt indeed, as at whoſe riſing again the third day, he pointed in theſe words, but becauſe Chriſt is our head, and we his members, and what is done to the head ſhall aſſuredly be done to the members, he was confident hereupon touching his own deliverance from corruption alſo, and raiſing up out of the Grave to everlaſting life: But *Peter* doth not only apply it to Chriſt, but denyeth it to have been fulfilled in *David*, who ſaw corruption, and lay in his Sepulcher in his duſt till that day, wherefore although *David* took comfort in ſpeaking before of this, and Verſ. 10. *Calvin.* Act. 13. 35.

it may be by every faithful perſon applyed to himſelfe, to his unſpeakable comfort, that in Gods good time, his body ſhall alſo be raiſed again, and be delivered from corruption, wherein it ſo long lay, yet it muſt needs be acknowledged to be a propheſie touching Chriſt properly, and applycable to *David* and to other faithful perſons, only by reaſon of their neer relation to him, as for whom and not for himſelfe only he roſe again from the dead, the corrupting of his fleſh by lying longer there being thus prevented, and though it be otherwiſe with us his members, who lye in the Grave and are corrupted, yea the time ſhall come, when we ſhall be raiſed to life alſo and ſee it no more, but injoy pleaſures at Gods right hand for ever, as followeth *Verſe* 11. And thus others both ancient and modern generally underſtand it: But for the word, *Soule, and Grave, or Hell. Hebr.* שְׁאוֹל it being of large extent, as being commonly oppoſed to Heaven above, it is generally put for low places in the earth, as Heaven for all high places above the earth, not only where God and his Angels and Saints are in glory, and where the Sun, Moon, and Stars are, but where the clouds and meteors are, and the Birds of the Aire flee: So it for Hel, the Grave, yea and the Whales belly wherein *Jonah* was, *Jonah* 2. 3. Is called the belly of Hel, and other holy perſons being delivered from deadly dangers, are ſaid to be delivered from *Sheol*, *Pſal.* 18. 6. *Pſal.* 30. 4. 86. 16. 116. 3. for the word *Soul* נֶפֶשׁ it alſo is diverſly uſed, ſometime for the breath, *Job* 41. 12. Therefore all living things that breath are called living Soules, *Gen.* 1. 20. 24. And becauſe the life is in the breath, it is often put for life, ſometime for the perſons of men, *Act.* 7. 14. 1 *Pet.* 3. 20. Sometimes for the bodies, *Pſal.* 35. 13. 105. 18. And ſometime for dead bodies, *Numbers* 5. 2. 9. 10. 19. 11. 13. And thus it may beſt be taken here, and the word *Sheol* for Grave, coming of *Shaal* to ask or crave, becauſe the Grave alwaies cryeth Give, give, being never ſatisfied with innumerable dead bodies, but ſtil alwaies craving more: To make this a ground of Chriſts deſcent in Soule into Hell, as many Ancients do, is altogether from the ſcope of the place, that being no where plainly ſet forth, and this word being commonly uſed in the old Teſtament for the Grave, when any of the Saints of God dying, are ſaid to have gone into or deſcended into *Sheol*, muſt needs be wreſted here touching Chriſt by them that underſtand Hel; that is, The place of the damned hereby, that even the Saints are commonly ſaid to have gone thither, ſee *Gen.* 37. 35. *Job* 14. 13. 17. 13. *Eccleſ.* 9. 10. *Ezek.* 32. 21. 27. It being the common receptacle of all both good and bad, for the

Verſ. 11.

11. *Verſe, Thou will ſhew me the way of life.* Hereby nothing elſe is meant, but that Chriſt being raiſed from the dead, entred into everlaſting life, aſcending bodily into Heaven, where is the preſence of Gods glory, filling with joy and pleaſure for ever and ever, and not only ſo, but that he is there at the right hand of God, that is, In higheſt honour and glory, exalted above principalities and powers, and every name that is named, either in this World or in the World to come: And becauſe he is thus highly advanced, not for himſelfe alone,

Note.

but for all true Chriſtians his members, whom he will one day receive unto him, that where he is they may be alſo; every one of us that beleiveth, may to our unſpeakable comfort ſay the ſame, and what worldly pleaſure ſoever any man hath, it is but vain, unleſs his comfort be in Gods preſence by his grace and favour here, and by his glory hereafter aſſuredly by faith expected.

PSAL.

PSAL. XVII.

A *Prayer of David. Heare (O righteous Lord.)* Others, *Heare O Lord my righteouſneſſe, or juſt cauſe.* But the words may beſt be rendred, *Righteous Lord,* As Chriſt prayed afterwards, *O righteous Father.* For it is a ground of confidence to ſuch as feare God and pray in ſincerity, that God being righteous will accordingly accept of their prayers, and do for them, whereas men are of a perverſe diſpoſition, and are ready to judge their praying hypocri[illegible]. Verſ. 1.

Concerning the works of men, by the words of thy lips, I have kept me from the paths of the deſtroyer. Hebr. I *have kept, or obſerved the paths of the breakers through.* For ſo the word פָּרַץ ſignifieth, ſee *Jer.* 7. 11. *Ezek* 18. 10. The meaning is contrary to the doings of the wicked, by reaſon of thy word alwaies in my heart to direct me, I have marked the waies of ſuch as break out by rebellion, theft, or robbery, how evil they are to decline and avoid them; ſome other expoſitions are mentioned by *Calvin,* but he reſteth in this alſo, and this is further confirmed to be the ſenſe. Verſ. 4.

Uphold my goings in thy paths. As if he had ſaid, I do not, neither can obſerve their paths, to avoid them without thy grace, therefore do thou uphold me, *&c.* Verſ. 5.

Ariſe, O Lord, prevent him, or diſappoint him. Hebr. *Prevent his face.* His face being put for him, as if he had ſaid, Now that my enemies machinate miſcheife againſt me, come out with thy judgments firſt againſt them, that they being hereby cut off, I may be delivered. *From the wicked thy ſword.* It is moſt commonly read, *With thy ſword.* But it is thus *Hebr.* and thus the ſenſe is good, becauſe the wicked is but as the ſword of God, which can do nothing without him, as *Aſſur* is called his Rod, and therefore it is well rendred *New Tran. Which is thy ſword.* And to ſhew this to be the meaning, he varyeth the words, *Verſe* 14. ſaying, *From the men of thy hand, the men of the World, whoſe bellies thou filleſt with thy hid treaſure, or thy hidden thing.* That is, Abundance of worldly goods, by meanes whereof, they live deliciouſly every day, the reaſon of, which is hidden from them, and yet appeares not, but ſhall be made manifeſt, that they were but fatted up like Oxen againſt the day of ſlaughter: So that the godly have no cauſe to be troubled to ſee wicked worldlings abound in wealth and themſelves in poverty, and kept to courſe fare, for this is their portion in this life, they being to have none in the life to come, but to be caſt out to miſeries everlaſting. Verſ. 13. Iſa. 10. 5. Verſ. 14. *Note.*

I ſhall ſee thy face in righteouſneſſe, I ſhall be ſatisfied in waking with thy Image. Having ſpoken of the affluence of worldly things about worldly men, wherewith their Children were ſatisfied, *Verſe* 14. Here he ſheweth what ſhould ſatisfy him, *Viz.* The ſight of Gods face, and his likeneſs when he ſhould awake, which he aſſuredly beleived he ſhould do in Gods good time; now he ſeeth the face of God in righteouſneſs, who is approved of God to be upright-hearted, and beleiveth in Chriſt, one day to come to that Eſtate, that he ſhall ſee as he is ſeen; that is, Shall ſee God in his glory, to the making of him perfectly bleſſed for ever: And this ſhall be when he is awakened to riſe up at the day of judgment, when mortality ſhall put on immortality, which is Gods Image here meant. *Calvin* rejecting this, ſaith, That he beleived to ſee God, propitious to him by grace, wherein the greateſt happineſs of man lyeth, and he expounds his awaking, by waking out of troubles and dangers, which ſometime aſtoniſhed him and ſtrook him dead, as it were, but he was confident of deliverance out of them, which he cals awaking, and then he ſaith, He ſhall be ſatisfied with his Image or likeneſs, which we ſee not only in the light of the Verſ. 15. *Calvin.*

2 Cor. 4. 7.

Goſpel, but alſo in many documents of his grace: But awaking is uſed ſometime elſewhere, for awaking out of ſleep in the duſt, as *Iſa.* 26. 19. For coming out of trouble no where, and of our bearing Gods Image, or being like unto him in glory, ſee 1 *Cor.* 15. 49. *Pſal.* 73. 20. *Phil:* 3: 20: And ſeeing his face in the ſenſe before ſpoken of, 1 *Cor:* 13: 12: 2 *Cor:* 3: 18: As *Ainſworth* noteth, and citeth *R: Manahem*, ſaying, That ſeeing his face in juſtice, is, when being raiſed again after death, we ſhall ſee him in the Heavenly paradiſe, and this is that which *Pſal:* 17: is called the Image ſtored up in light.

Ainſworth. R. Manahem in Deut. 4.

PSAL. XVIII.

THIS Pſalme is alſo ſet forth, 2 *Sam:* 22: Where the Title hath been already ſpoken of.

Verſ. 2. *The Lord is my Rock, my Munitio, my Deliverer.* He celebrates the Lord diverſly, to ſhew, that in what danger ſoever any of his faithful Servants is, he is allſufficient to ſave and deliver them, that we may not diſtruſtingly ſeek to any other in time of danger but to God alone.

Verſ. 4. *The ſorrows of death compaſſed me, the floods of wicked men.* The word rendred ſorrows, ſignifieth alſo cords, and ſo it is taken by ſome, for *David* was beſet, as it were, with ſnares, and the word rendred ungodly, *Hebr:* is בליעל which is commonly put for moſt notoriouſly wicked, coming of *Beli*, not, and *Iagnal*, aſcend, or as *Jerom* hath it, Yoake, they are ſuch as will beare no yoake, and ſhall not have any place above in Heaven; He uſeth ſo much variety to ſet forth the dangers and ſtreights wherein he was, that he might ſtir up himſelfe the more to praiſe God, who had delivered him from them all, and for example to us, and to ſhew that high ſtreines of eloquence ſometimes in praiſing God, are good and not to be blamed, ſo that pride be away, and the praiſe of God only be aimed at.

Verſ. 6. *He heard me out of his holy Temple*: That is, From Heaven, ſaith *Calvin*: The *Cald.* He received my prayer, from the Pallace of his Sanctuary, which is Heaven.

Verſ. 7. *Then the Earth moved and ſhook.* Calv. *He moved and the Earth trembled:* But not ſo agreeably to the *Hebr.* this is a diſcription of Gods terrible Judgments coming upon the wicked, as if it were by a mighty and great Earthquake, ſee the like, *Pſal.* 82. 5. *Deut.* 32. 22. 2 *Sam.* 22. For the Foundation of the Mountains, it is *Of the Heavens*, becauſe the Heavens ſeem to be founded upon the mountains that are very high.

V. 8, 9, 10, 11. It is further ſhewed in what majeſty and Terrour God cometh to take vengeance upon the Wicked, and with what velocity: for which he ſayth he comes fleeing upon the Wings of the Wind; and upon *Cherubims*, that is, Angells repreſented by thoſe in the Sanctuary, to which he had reſpect, in ſaying thus to make men look up to the true God, who was ſayd to dwell there between the Cherubims: He ſpeaks alſo of Clouds and Darkneſs and burning fire, with which he cometh, ſetting forth hereby Thunder and Lightning, as by the Winds terribble Tempeſts, that by theſe things as arguing Gods power and Terribleneſs, we may be ſtirred up to take notice thereof, and to fear and tremble before him.

Verſ. 12. 13. 14. 15. 16. 17. 18. 19. From V. 12 to V. 20. He further amplifieth the ſame, how mightily God confounded his Enemies and delivered him, as if he had come with Thunder and Lightning againſt them, which ſome think to have been done according to the Letter; but this, ſayth *Calvin*, is not credible, becauſe if ſo, it ſhould have been ſet forth in the Sacred Hyſtory touching *David.*

V. 20, 21, 22, 23, 24. *The Lord hath rewarded me according to my Righte-*

ouſneſſe,

onſneſs, &c. In mentioning his Righteouſneſs here, *David* doth not mean his Exact living in all things according to Gods Lawes, but the Righteouſneſs of his cauſe in reſpect of *Saul* and other Enemies, who unjuſtly roſe up againſt him: For they doubtleſs layd to his charge, that he was a Rebell, a Robber, and a Patron and Protector of Wicked men about him, and ambitious of the Kingly Dignity, being prickt on hereunto by his own pride: Againſt this he appeals to God, deſiring him to judge betwixt him and his Enemies, pleading his Righteouſneſs and cleanneſs of his hands in his ſight, becauſe God knew that he ſought not the Kingdom but by him appointed thereunto, neither could all his Enemies rage againſt him make him tranſgreſs the Law of Love and righteous dealing, even towards thoſe that dealt unrighteouſly and maliciouſly with him.

I have not wickedly departed from my God, or wickedly faln, which is to be underſtood as hath been aforeſayd, the way that he hath ſet me into I have walked in and none other to come to my Kingdom. Verſ. 21.

I have kept me from mine iniquity: That is, Which mine Enemies call mine and lay to my charge, and I ſhould have faln into, had I not been kept by thy Grace, but had been carryed by the ſwinge of fleſh and bloud, as men commonly are in the like caſes: So that here is no ground for any mans being exactly righteous and without all ſin, or expecting mercy from God as a reward due to him, for this he utterly diſclaimeth in many other places, as *Pſal*: 38: *Pſal*: 51: *&c.* Verſ. 23.

With the merciful thou wilt be mercifull: That is, In thy dealing, ſhewing ſuch grace and mercy, and with the upright and pure, dealing according to their innocency, howſoever men deal with them: This he found to be true by comfortable experience in himſelfe, and from hence he infereth this doctrine generally for the comfort of all others in the like caſe. Verſ. 25.

With the perverſe or froward, thou wilt be perverſe: This may ſeem not to be rightly ſpoken of God, with whom is no perverſneſs, but all juſt and candid dealing with all men, but the ſame is ſayd, *Levit*. 26. 21. being ſpoken by the Lord, as putting upon him the perſon of an Enemy, meaning nothing elſe but that he would deal by them according to their deſerts, ſo that they ſhould find him as croſs and contrary, and implacable towards them, as they were contrary in their walking towards him through their obſtinacy and hardneſs of Heart, ſtiffely going on to diſhonour him without end. Verſ. 26.

For thou wilt ſave the poor people, Here a reaſon is rendred, or it is ſhewed, how the Lord would be Gracious to the Gracious, and perverſe to the perverſe (*Viz.*) by ſaving the one and exalting him, and bringing down low the other, calling him the poor or humble, and the other high lookt or proud, as humility is commonly the badge of the Gracious, pride and looking on high, of the Wicked. Verſ. 27.

For thou ſhall light my light. That is, Turne my adverſity into proſperity, and ſorrow into joy, it being uſually in holy Scripture by darkneſs to ſet forth ſometime ſin, ſometime ſorrow, and by light joy and proſperity. Verſ. 28.

By thee I ſhall break through an Army: This he ſpeakes in aſcribing his victories to God, and his ſubduing of Cities fenced with ſtrongeſt wals, and although it be ſpoken in the Future-Tenſe, yet he meaneth, that he had done ſo, for this Pſalme was compiled after his warrs ended, and the Future is often put for the Pretertenſe, *Hebr*: and the Preter for the Future: Verſ. 29.

He hath ſet me upon my high places: That is, He hath advanced me and brought me to this honour, and whereas he was a valiant warrier, whom no enemies could withſtand, he aſcribes this alſo to God, *Verſe* 34: He taught his to war, and by his ſtrength he brake bows of Steel, being a man Verſ. 33.

man but of a little ſtature. And in publiſhing Gods goodneſs towards him by ſubduing his Enemies before him, he goeth on to *V.* 43. where he ſaith,

Verſ. 43. *Thou haſt made me the head of the Gentiles*, &c. That is, Of the nations round about, which were wont to be infect Enemies to the Jews, as *Edom*, *Ammon*, *Moab*, &c. For they were all brought under by *David*. The former words of the *Verſe*. *Thou wilt deliver me from the contentions of the People*, are ſpoken to ſhew, that by God were appeaſed the tumults againſt him in his own Kingdome; and the laſt words, *the people I have not known ſhall ſerve me*: And *Verſe* 44. *By the hearing of the Ear they ſhall obey me, the Children of ſtangers ſhall be lyers, or ſhall lye unto me.* To amplify Gods mercy yet more towards him in bringing ſome under without battell; being ſo terrified, that they voluntarily ſubmitted to him, as thinking it ſafeſt for them ſo to do, as being both a preventing of his making war againſt them, and a ſtrengthning of them againſt their Enemies, by coming under his protection as the *Gibeonites* ſometime had ſubmitted themſelves to *Joſhuah*. And becauſe many of them did thus out of fear only, their hearts not going a long with their outward ſhew, he ſayth, that they lyed to him, that is, Fained, that by the fame which they heard of him, they were moved out of the love of his virtues to ſubmit themſelves to him; Which how it was verified in *David* doth not appear, but in Chriſt figured out in *David*, theſe things were all fulfilled perfectly, he was the head of all Nations; for he is the head of the Church conſiſting of all Nations, and moſt of theſe were unknown unto him as man, as being far remote from *Judea*, and by hearing of him, they were brought to ſubmit unto him, when the Apoſtles came and Preached him amongſt them: For they are ſayd to be ſuch as he knew not, becauſe he regarded them not, to provide for their Salvation, as he did for the Jews. See my Expoſition on *Iſa.* 55. 5. And becauſe many of them did but

Luk. 3. fainedly yeild to receive his faith, and to be baptiſed into his name, their hearts not being moved to repent, as appeared in thoſe that came to *Johns* baptiſme, and *Joh.* 2. *ult.* They are ſayd to have lyed to him. And they all are called *Strange Children*, becauſe of the Gentiles and not of the Jewiſh Nation, and brought only by fear to ſubmit, as the next *Verſe* ſheweth, yet all

Verſ. 45. which receive the Goſpel are not ſuch, for ſo many as heartily ſubmit unto it, being moved with repentance, are one and the ſame with beleiving Jews, *Gal.* 3. 28. But all others ſtrange Children ſtill, and ſhall not inherit with the Children, *Gal.* 4.

Verſ. 46. *Calvin.* *The Lord liveth, and bleſſed be my rock.* Calv. *Let the Lord live*: Saying, It is ſpoken after the manner of men, who uſe to make ſuch Acclamations to their Emperours, whom they love and honour; and although the word may be rendred the Lord liveth, yet being taken as ſpoken in the *Optative-Mood*, the ſenſe will be good, if by living we underſtand his ſhewing himſelf to live by Executing Judgments againſt the wicked Enemies of his People, and delivering them out of their danger, and magnifying them by granting them a Peaceable and proſperous Eſtate, for then he appears to live indeed, being otherwiſe counted dead by the Wicked, and not having power to take Revenge upon them. But it may be read, the Lord liveth, more properly accordiug to the *Hebrew* word, being underſtood as before.

Verſ. 47. *God giveth me Revenges.* New Tranſlat. *It is God that avengeth me*, but the firſt is according to the *Hebr.* neither ought it to ſeem ſtrange, that God ſhould be ſayd to give power to men to revenge, which he forbiddeth all men, for *David* had power by God committed unto him, as being King, and ſo his revenging was but condignly puniſhing, as God had appointed him to do, it is revenge taking by private men that is forbidden, and if Kings and Judges do not, they themſelves ſhall dy for it, as *Ahas* ſparing *Benhadad*, but yet it is not lawfull for them to take Revenge, otherwiſe then God hath appointed, uſing the Sword committed unto them, at their own will to ty-

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ranny; thus *Calvin*, but the words may go as in *New Tran.* it being all one, *He giveth me revenge, and he avengeth me.*

Magnifying ſalvations of his King. New Tran. *He giveth great deliverances to his King.* For by ſalvations, the Lords ſaving of him divers times is meant, and he cals himſelfe his King, becauſe he attained not the Kingdome by his own ſeeking, but was thereunto choſen of God: And whereas he addeth, *He ſheweth mercy to his Anointed, and to his ſeed for evermore.* Hereby he both denoteth his being anointed by *Samuell*, and the continuance of his royal ſeed till Chriſts coming, and thenceforth in him to reign for evermore; whence it appeares that he ſpeaketh ſo of himſelfe in this *Pſalme*, as that he ſets forth ſome things in himſelfe, as the type concerning his ſeed Chriſt, as hath been before ſhewed. Verſ. 50.

PSAL. XIX.

THe *Heavens declare the glory of God.* This is by *Auguſtine* expounded allegorically of the Apoſtles, who were as the Heavens, and Chriſt as the Sun, for they declared Gods glory in all Countries, and their ſound went out into all Lands, when by preaching they ſounded out the glad tidings of ſalvation every where; and herein Saint *Paul* ſeemed to be the Leader, who uſeth theſe very words, *Rom.* 10. 18. In ſpeaking of hearing the Goſpel preached, for having asked, have they not all heard, he anſwers, *Yea their ſound went out into all Lands, and their words to the ends of the World.* *Calvin* rejecteth this expoſition for two reaſons. Verſ. 1. *Auguſt.* *Calvin.*

Firſt, Becauſe when this was written to the *Romans*, their ſound had not thus gone out into all Lands, but many Nations were in darkneſs ſtill, yea even to this day.

Secondly, Becauſe ſo he ſhould ſpeak of the light of the Goſpel before the Law, which he comes to ſet forth, *Verſe* 7. But this were prepoſterous, and for the Apoſtles producing this, to prove that the Gentiles had heard, he ſaith, That he meaneth the voice of theſe Heavenly bodies, which made known unto all by their equal and orderly motions and influences, the God that made and governs them, ſo that they might learn to beleive, and to love and feare him: And of this he ſpeaks there, to ſhew, That his preaching to the Gentiles was according to the will of God, forſomuch as they were never excluded from all teaching, although they had not ſo manifeſt teaching as the Jews: But his firſt objection hath been already by me anſwered, upon *Rom.* 18. By ſaying, It may be underſtood as prophetical; for the ſecond, it had been indeed prepoſterous to begin to ſpeak of the light of the Goſpel firſt, which came laſt, if that only and properly were here meant, but forſomuch as teaching of the heavenly bodies is firſt and properly meant here, which was before the giving of the Law, it is orderly thus to begin, although there be in the words an higher and myſtical ſenſe alſo of teaching by the Goſpel: And whereas it is ſaid, That *Pauls* drift was to prove from theſe words, that the Gentiles ought to be taught as well as the Jews, it is plainly to prove the neerneſs of the word of the Goſpel to all, as the words before going ſhew; neither can it be made good that *Peter* alledged it rightly, to prove the hearing of all in the ſenſe before ſpoken of, if that hearing only had been meant of the ſound ſpoken of, that is ſtood for, becauſe it is the hearing by which faith in Jeſus Chriſt cometh, and what force there was in the teaching of Celeſtial bodies to bring to this, let the Reader judge. But to return to the Pſalme, I can neither aſſent to *Auguſtine*, expounding it as altogether allegorically only, nor to *Calvin* expounding it only literally, or to *Baſil* who long before him did likewiſe, for it is both literally to be underſtood and myſtically alſo; for the firſt, *The Heavens declare the glory*

of

of God. Becauſe by beholding them and their glory, we may learn how glorious he is that made them, and the faire Firmament: But what is meant by one daies telling of another, and one nights certifying another, Hebrew, *Day to day uttereth ſpeech, and night to night teacheth knowledge.* Verily that by the daies ſucceeding the night, and then again, the nights ſucceeding the day, Gods ruling and governing of the Celeſtial bodies, the Sun and the Moon, whereby this is cauſed, plainly appeareth, to ſtir all men up to give him praiſe and glory. *Calvin* mentions two other expoſitions, but without approving them.

Verſ. 2

First, That every day and night produceth ſomewhat as a further document of Gods glory.

Secondly, Which is obſurd, that the day and night do confabulate between themſelves of Gods glory.

Verſ. 3. *No ſpeech, no words, their voice is not heard.* Thus *Hebr.* but to be ſupplyed thus, *There is no ſpeech, there are no languages, where their voice is not heard.* The meaning, although divers men muſt ſpeak, one to one country people, another to another, as he is able to ſpeak in this or that language, and none can ordinarily ſpeak to more, yet the heavenly bodies making this intercourſe of night and day, ſpeak to all at once in all parts of the World, their motions and orderly riſing and ſetting, being as it were, a declaring by word of mouth the power and glory of God, who made and governs them from day to day; whereas ſome give the ſenſe without this ſupplement, thus, It is true, the day and night have no voice to ſpeak properly, no ſpeech, no language, yet the Sun and Moon that have their lives in all parts, going through them with their light and influence, cauſing now night and then day, do as ſenſibly ſhew Gods glory all over the World, as if they did ſpeak with a lively voice, as *Verſe* 4. This is by *Calvin* counted frigid, but if it be taken thus either, I ſee not but that the ſenſe may be good, and therefore *Ainſworth* hath both the other and this alſo; and then it is, as if he had ſaid, Although I grant to ſpeak properly the day and night, and the cauſes of them have no voice, yet I ſaid rightly, *Verſe* 3. That day and night ſpeak, forſomuch as their intercourſe in all Lands ceaſe not, as it were, to ſpeak this continually, which I have ſaid.

Verſ. 4. *Their line is gone out through all the Earth.* Calvin, *Their writing.* Vulgar Lat. *Their ſound.* *Hebr.* קַו ſignifying a Line, as *Iſa.* 28. 10. Whereby is meant an eaſie way of teaching, ſo that the ſimpleſt and they that are of leaſt underſtanding may learn hereby, the glory of God being by the heavens to ſuch as behold them as perciptible, as a delineation or portraiture of any thing being drawn to ſuch as behold it: By writing it cannot ſo properly be rendred, becauſe that is by letters and words, which the unlearned cannot read; that of a ſound is followed, *Rom.* 10. 18. Becauſe the *Sept.* hath it ſo, and paſſages of the old Teſtament are commonly alledged according to the *Septuagint*, as being then beſt known, the word ſignifieth not *Sound*, but *Line*. And it is put for a building alſo, *Zecha.* 1. 16. *Job* 38. 5. But in this ſignification it agreeth not ſo well in this place, but if we read it, *Their line* or *Delineation*. It will be found a moſt fit expreſſion to ſet forth their teaching by the ſight, even thoſe of leaſt capacity by that which every one can know, and then aptly followeth, *Their words are gone out into the ends of the World.* Becauſe an emblem being ſhewed, and the ſignification of it being declared by word of mouth, any man may underſtand the meaning, *In them he hath ſet a Tabernacle for the Sun.* Having hitherto ſpoken of the Heavens in general, and of the day and the night cauſed, the one by the riſing, the other by the going down of the Sun; now he leaving all other Celeſtial lights, the Moon and the Stars, as being not ſo well known with their conſtellations and influences to the *Vulgar* ſort, he pitcheth upon the greateſt heavenly

heavenly light, and that which indeed is to all vegetable things, as the Soul to the Body, for nothing that ſpringeth out of the Earth can grow and proſper, unleſs the Light of the Sun comes to it, but decayeth and dyeth. And of this all men every where ſee the Glory, and in it the Glory of the Creator, to whom the Sun is but a Servant, and by his appointment to us, having for this the name שמש from miniſtring or ſerving, as the *Cald.* word ſignifieth: And the Tabernacle ſayd to be ſet in Heaven, for the Sun is a moving Tabernacle, wherin this great light is carryed moſt ſwiftly round about the world in 24. houres, as *Verſe* 5. 6. And it is ſet forth by two compariſons. Verſ. 5.

First, Of a Bridegroom.

Secondly, Of a mighty man or Champion; the one coming out of his Chamber, becauſe its riſing ſeemeth to be ſo to us, and the other with all chearfullneſs coming apace into the Palæſtra, as being ſure through his great ſtrength to prevail. For as the Bridegroom is richly adorned, ſo is the Suns riſing in great Glory, and the ſtrength of a mighty man is unreſiſtable by Weaklings, ſo the ſtrength of the Sun lying in the heat thereof peirceth into all places, and nothing can hinder it, which is meant by ſaying, *Nothing is hid from the heat of it*, which vivifieth and quickneth all things which grow out of the Ground, being deep enough rooted, and makes to bring forth leaves and fruit, but making things to wither, that want rooting; myſtically by the Heavens and Sun and their ſound going out into all lands, underſtand, as hath been already ſayd; but whereas by the day *Aug.* underſtands the Divinity of Chriſt, and by the night his Humanity, and by the Firmament, firmneſs of Faith, and by the Suns Tabernacle, the *Virgin Maries* womb, out of which Chriſt came ſo glorioufly, the Angells declaring it to the Shepheard with ſo great Joys, or a Tent wherein a Generall is in time of War and cometh forth to fight and to ſubdue his Enemies, either by making them to yeild or deſtroying them, and that in ſuch powerfull manner that all the world is not able to reſiſt or hinder him from prevailng, it ſhall ſuffice only to name or mention theſe Expoſitions, and the Judicious Reader make uſe hereof as he ſhall ſee cauſe. *The myſtery*

The Law of God is perfect, converting the Soul, Calvin *Reſtoring the Soul*: To the ſame Effect the word ſignifieth, the returning of it from going aſtray to the indangering thereof; as is the caſe of every Soul, and is ſaved, when converted from the Errour of his way, *Jam.* 5. 18. The word rendred *Law*, is, תורה ſignifying *Inſtruction*, is moſt commonly put for the ten Commandements, *Deut.* 33. 4. *Mal.* 4. 4. *&c.* Sometime for all *Moſes* his writings, *Gal.* 4. 21. For the Prophets, 1 *Cor.* 14. 21. For the Pſalms, *Joh.* 10. 24 *Chap.* 15. 15. And ſometime we read of the Law of works and the Law of Faith, as *Rom.* 3. 27. Here the whole word of God is to be underſtood, of which it is ſayd, *That it is profitable to teach and to inſtruct, that the man of God may be perfect unto every good work*, 2 *Tim.* 3. 16. And for this cauſe it is ſayd to be perfect, in Oppoſition to ſuch as ſay and teach, that Traditions are alſo neceſſary. For herein the way to life is perfectly and fully taught; and by preaching this Doctrine all that beleive are ſaved, 1 *Cor.* 1. 21. And what place then is there for Traditions of men, unleſs to overthrow this Law, as our LORD chargeth the Phariſees to have done, *Matth.* 15. For the Coherence of theſe words with the former, the Pſalmiſt having hitherto ſhewed what means all Countrys and Nations had to come to the Knowledge of God, yet through mans corruption inſufficient to ſave, but rendring all that live not in the fear of GOD inexcuſable: Now he commeth to ſhew what means, the *Iſraelites* had above others, whereby they might be ſaved, that both they and we ſince, who injoy theſe means, might be ſtirred up to walk more worthy of them, leaſt our condemnation be the greater: *The teſtimony of the Lord is ſure, making wiſe the ſimple.* By Teſtimony the two tables of the Commandements are meant *Exod.* 25. 16. 31. 18: Verſ. 7.

And they are thus called, becauſe they are, a Record teſtifying to all ages what the Will of the Lord is, *Joh.* 5. 39. And they were given with great Conteſtation and preſſing of all men to keep them, and ſuch as do not, this will be a Witneſs againſt to condemn them, as worthy of all manner of curſes: The Goſpel is alſo called a Teſtimony, 1 *Cor.* 2. 1. 2 *Theſ.* 1. 10. And Chriſt, *Teſtis, a Witneſs*, *Iſa.* 55. 4. *Revel.* 1. 5. And becauſe in all parts of the word of God, a Teſtimony is held out unto us, declaring and aſſuring us, what the good Will and pleaſure of God is, according to which if we live we ſhall be bleſſed, but curſed if otherwiſe, the whole Bible is commonly diſtinguiſhed into two Teſtaments, the Old and the New: Therefore as by the Law, ſo by the Teſtimony the whole word of God is to be underſtood, and this is ſayd to be true or faithfull, becauſe it doth truly and faithfully teſtify unto us the will of our heavenly Father, ſo as none other writings do, but if we ſhould follow them, or unwritten Traditions, we might be deceived, the word rendred ſimple, is פתי Eaſy to be perſwaded or to beleeve, the ſame word is uſed in a bad ſenſe, *Prov.* 14. 15. 9. 6. In a good ſenſe, *Pſal.* 116. 6. As alſo in this place: For he muſt be ſilly and fooliſh, that will by the word be made wiſe to Salvation, 1 *Cor.* 3. 18. That is, denying all worldly Wiſdome whereby an humane reaſon may be yeilded of divine myſteries, as of the incarnation of the Son of God, of the Trinity in the Godhead, the Reſurrection and Regeneration, and Chriſts giving us his fleſh to eat, *&c.* For if he will not be perſwaded of theſe things, but ſo far forth as in his own reaſon he can ſee cauſe, he ſhall never be made wiſe by the beſt Wiſdome, which is to the ſaving of the Soul. The Sept. renders it, *Parvulum*, and ſo doth *Calvin*, and this is all one, becauſe the ſimple are as little Children, very credulous, and therefore theſe things are ſayd to be revealed to babes and Children, and unleſs one become as a little Child he cannot enter into the Kingdom of Heaven.

Verſ. 5. *The ſtatutes of the Lord are righteous, &c. his precepts pure, &c.* The word rendred *Statutes*, is פקודי *Viſitations*, And his Statutes are ſo called becauſe he threatens to viſit with his judgments the Tranſgreſſors thereof, *Exod.* 20. 5; 32. 24.

Ainſworth. *Ainſworth* beſides this hath another Derivation from *Hiphchid*, *to commit to ones charge to keep*, but I reſt in the former. Now Gods Statutes are ſayd to be right, to intimate, that whoſoever will live rightly muſt be guided by them, our own Imaginations are crooked and will guid us wrong, if we be lead thereby: See *Ezeck.* 18. And they are ſayd to rejoyce the heart, becauſe ſuch as regulate their lives hereby have peace of Conſcience, which is a continual feaſt, all joy that is in walking in our own wayes, being vain and deceitfull. It is true indeed, peace of Conſcience cometh by faith, *Rom.* 5. 1. But then this peace is perfect when we live in no known ſin, whereof the Conſcience may accuſe us, but contrariwiſe teſtifieth for us, though we have a godly care in all things to walk by the rule of his Statutes, as is touched, *Rom.* 2. 15. *The precept, or precepts*, That is, The Laws of God, of which ſo ſtrait charge is given, *Are pure and give light to the eyes*, becauſe hereby, *As a clear burning light, we may ſee how to walk with God, and to pleaſe him, as Enoch did*: For which, *Pſal.* 119. *Part* 14. It is ſayd, *Thy word is a Light unto my feet*, &c. So that whoſoever liveth not by precept, walketh in darkneſs, and goeth he knows not whither; If it be ſayd Light came into the world when Chriſt came, before all men were in darkneſs. I anſwer, this is ſpoken partly, becauſe all the world, beſides the Jews were without the Law, having only the Law of nature to guid them, and partly becauſe the Light of the Law was but little in compariſon of the Light of the Goſpel: *But Precepts, Statutes, Teſtimonies, and Law of God are allone* & by either of them, the whole word of God is meant, & not that part contained in the 10. Commandements only, which is nothing perfect, becauſe none could keep them without ſinning, but the Goſpel, unto which the

Law

Law brings us, makes perfect, and brings to Heaven, as *Joſhuah* did the *Hebrews* to *Canaan*, but *Moſes* could not.

The feare of the Lord is clean. Calvin, *Sincere.* By feare in this place is meant, The way of worſhipping God, for *Iſa.* 29. 13. The Lord ſaith, *Their feare towards me was taught by the precepts of men.* But *Matth.* 15. 9. *In vain do they worſhip me, teaching for doctrines the precepts of men.* The worſhip of the Lord then is clean, when according to the rule of his word, but it is foule and abominable, when according to mens inventions: And becauſe the Law was given with great terrour, making men afraid; it may be taken as another title of the ſame, and becauſe it teacheth men how to live in the feare of God. *It indures for ever.* So Chriſt ſaith of the law, heaven & earth ſhal paſs, but not one jot or tittle of the law, *Mat.* 5. 19. *The judgments of the Lord true:* when God had given his law he added judgments, which he would have paſſe upon Offenders, *Exod.* 21. 22. *&c.* For which in beginning to ſet them down, he ſaith, *Theſe are the judgments*, &c. And becauſe the judgments there following, are in caſes between man and man, ſome will have theſe Laws or Ordinances only meant, whereby it is appointed, what offenders againſt their neighbours, or in any matters concerning the ſecond Table, ſhall be adjudged to; but *Calvin* diſlikes this, becauſe the ſcope of this place, is to ſet forth the praiſe of the word or Law of God in general, that men may be drawn to the love therof, and therefore as by feare, Statutes, Precepts, *&c.* The whole is ſet forth in like manner by judgments, to which I ſubſcribe. Verſ. 9.

More deſirable then Gold, then much fine Gold, or Gold of Ophir. This is added to ſhew, that he doth not ſufficiently priſe the word of God, that eſteems it not above all earthly Treaſures, for the riches of wiſdome and grace to be attained hereby. Verſ. 10.

In keeping them there is great reward. But becauſe no man doth perfectly keep them, this reward cometh of grace to Beleivers, not of works. Verſ. 11.

Who knoweth his errours. Becauſe he hath ſaid, in keeping Gods Precepts, *There is great reward.* Now leaſt any man ſhould ground this Tenet hereupon, that Salvation is to be attained by his own Righteouſneſſe, this is added to ſhew, That all men are ſo ful of ſin, if their lives be ſtrictly examined according to Gods Laws, as that they can have no hope of coming to that reward by keeping the Law exactly, ſith all men do ſo err from this Rule, as that he cannot number the times how often he doth ſo: And therefore in the next words, he prayeth God to cleanſe him from ſecret and hidden ſins, whereby the beſt may ſtand guilty and not know it. So that the Church of *Rome* in requiring men to confeſſe all their ſins once a yeare to the Prieſt, exacts of them that which is impoſſible, we muſt confeſſe our known ſins to God, and for the pardon of our occult, pray to be cleanſed; that is, Juſtified by Chriſts blood, and to be ſanctified by virtue coming from him, through the working of his ſpirit within us. Verſ 12.

Inhibit thy Servant from preſumptions, leaſt they get dominion over me. As he prayed *Verſe* 12. for pardon; So now for grace, to be kept from ſinning for time to come, and ſo muſt we all daily do: And he asketh pardon of ſins of ignorance, but to be kept from preſumptuous ſinning, which is, when a man knoweth it to be evil and yet will do it, for which kinde of ſinning there is no ſacrifice but cutting off, yet even to ſuch ſinning are the beſt ſubject, unleſſe God keep and reſtrian them, and to be brought under their dominion, as the next words imply, and this alſo is called, *The great offence.* Being therefore thus ſubject to ſin, & indangered hereby without Gods ſtanding alwaies by us to keep us, let us never ceaſe drawing neer to him by fervent prayer, and then he will be neer to us and keep us, as is here deſired. *Let the words of my mouth and the thoughts of my heart*, &c. We muſt not only labour to be kept from ſinnes of deed, but of word Verſ. 13. *Note.* Verſ. 14.

and thought alſo, and to be thus kept, all our ſtrength lyeth in God only; and his ſtrength is made ours by prayer, as the laſt words of the Pſalme imply, *O Lord my ſtrength and my Redeemer.*

PSAL. XX.

Calvin. THIS Pſalme is by *Calvin* expounded of *David*, as if the prayers contained *Verſe* 1, 2, 3, 4. Were made by the Church, or preſcribed to be made for him, and the exultation, *Verſe* 6, 7. *&c.* Were in ſul aſſurance of being heard, and that he ſhould in all his devotions be accepted of and be eſtabliſhed, when all his enemies ſhould fal; thus alſo ſome others, *Auguſt.* but *Auguſtine* underſtands it as a propheſie touching Chriſt, whom God heard, and was ſo well pleaſed with and exalted, wherein the Church triumphed, crying down his and his Churches enemies, but making acclamations to him and her as highly exalted; and this is alſo followed by *Ainſworth*, yet not ſo as to exclude the other, which is firſt to be received as the proper and literal ſenſe, and then it may be allegorically applyed, as hath been ſaid.

Verſ. 1. *The Lord heare thee in the day of tribulation, the name of the God of* Jacob *protect thee.* According to the firſt ſenſe, the Church of the Jews here pray for *David*, whoſe tribulations were many, that he might well come out of them all; by the name of the God of *Jacob* is meant his power, for his name is a ſtrong Tower to all that flee unto him, *Prov* 18. 10. And God is ſet forth with this addition, in alluding to *Jacobs* words, *Gen.* 35. 3. *I will make an Alter to God, who heard me in the day of my tribulation.* And God ſtiles himſelfe the God of *Abraham*, *Iſaack*, and *Jacob*, for ever, *Exod.* 3. 15. According to the myſtery *David* hereby propheſieth of Chriſts being heard by the Father, when in his great tribulations he called unto him, as is ſhewed, *Heb.* 5. 7.

Verſ. 3. *Remember all thy Oblations and burnt Offerings, turn to aſhes or make fat.* So the *Hebrew* word רשוה ſignifieth, and is rendred the firſt way, *Gen. Tran.* The ſecond, *Calvin, New Tran. Accept thy burnt offerings.* Becauſe when God accepted ſacrifices, he ſent fire from Heaven to burn them to aſhes, as the Sacrifices of *Solomon*, and of *Eliah*, and as is generally held of *Abel*, the Oblation called *Minchah* conſiſted of Flower and Oyle, being otherwiſe called Peace-Offerings or Meat-Offerings, the burnt Offering was wholy conſumed by fire, being a *Lamb*, *Goate*, *Ram*, or *Bullock*; but of the meat-offering, part only was offered, part eaten. Both ſorts were often offered by *K. David*, and ſo *Solomon* at the beginning of his Kingdome, that it might be auſpicious, offered a thouſand burnt Offerings, and ſo did all godly Patriarks before and Kings after, and from them a cuſtome was taken up amongſt the Heathen and the *Romans* in particular, not to go forth in any expedition againſt their enemies, but having firſt done Sacrifice to their Gods. Chriſts Sacrifice was that of himſelfe, when he gave his life a ranſome for us, and by this once offered, eternal redemption is attained for us.

Verſ. 5. *We will rejoyce in thy ſalvation.* The words are ſtil directed to *David*, although ſome take theſe words indifferently, either for the ſaving of *David*, or the Salvation that cometh from God upon prayer; *Calvin* prefixeth, *That we may rejoice.* As if here were only propounded what the Church would do, if God ſhould ſave her King, *Viz.* rejoice and ſet up Banners in token of thankfulneſs: But becauſe here is no word *That*, I rather aſſent to them, that underſtand it as an expreſſion of the Churches preſent joy, out of an aſſured hope that it ſhould be ſo, as ſhe had prayed: But in Chriſts being ſaved from that, which he feared the whole Church

Church doth moſt of all rejoice and triumph as Conquerours, as is ſaid, *Rom.* 8. 37.

Lord ſave the King, heare us in the day that we call. Thus the *Sept.* and *Vulg.* But *New Tran.* and *Calvin*, *Lord ſave, O King heare us*; making a diſtinction as there is *Hebrew*, but whereas *Calvin* refers this to King *David*, as if it had been ſaid, Inable him to help us when we need I think it doth not ſo well agree, becauſe it is beyond the condition of any King, except Chriſt, to be thus prayed unto, ſo that if he had been meant by King, it ſhould rather have been ſaid, *Lord ſave, Lord inable the King to ſave*, &c. I rather approve therefore that which he ſaid of Chriſt being meant by King in this place, who together with the Father is to be called upon and adored, and the *Cald.* to put it out of doubt rendreth it; *O word of the Lord redeem us, O mighty King heare us in the day of our invocation.* Verſ. 9.

PSAL. XXI.

O Lord, The King ſhall rejoice in thy ſtrength, and in thy ſalvation, how very glad ſhall he be? This Pſalme followeth aptly after the former, where all good is prophefied of to the Lords Anointed, or Meſſiah, *David* and his Succeſſors, the cheife of whom is Chriſt, and indeed he alone, to whom both that Pſalme and this doth moſt fully agree, for *Pſal.* 20. 9. He is the King, called upon by his Church, and here it is ſaid, God gave him life for ever and ever, V. 4. 6. So as he did not to *David*, or to any other of his Succeſſors, but to Chriſt alone. He rejoiceth after his ſufferings with joy unſpeakable in Heaven, for which it is ſaid, *How greatly ſhall he rejoice.* And the word rendred, *Rejoiceth.* As *Ainſworth* noteth, is the ſame with Meſſiah, if the letters be tranſpoſed: And he was ſet on the right hand of God in glory and majeſty, according to *Verſe* 3. *Thou haſt ſet upon his head a Crown of pure Gold.* And *Verſe* 5. *Glorious majeſty and honour haſt thou put upon him.* Verſ. 1. Verſ. 3. Verſ. 5.

Thy hand ſhall finde out thine enemies. That is, None of Chriſts enemies ſhall be able to lye hid ſo, but by his power they ſhall be brought forth, and be all moſt terribly puniſhed; according to *Verſe* 9. *Thou wilt ſet them as an Oven*, &c: *And fire ſhall eat them.* For Chriſt alwaies had, hath, and ſhall have enemies, either openly fighting, or ſecretly plotting againſt his Church, but herein lyeth our comfort, that they ſhall at length be all deſtroyed, and this deſtruction is commonly ſet forth, by moſt hot burning and tormenting fire; wherefore let us patiently wait upon him, whatſoever we in the interim ſuffer at their hands, and let all the enemies of the truth be diſmaied. Verſ. 8. Verſ. 9. *Note.*

He ſhall deſtroy their fruit from the earth, and their ſeed, &c. Not only upon the wicked ſhall the wrath of God ſeiſe, but upon their Children alſo, as *Com.* 2. To the third and fourth Generation, and they are properly their ſeed, who follow them in wickedneſs, as almoſt all commonly do: And if any one doth not, but turneth, he ſhall dye. Verſ. 10. Ezeck. 18.

Thou wilt ſet them as a Butt, with thy cords or ſtrings thou wilt prepare againſt their faces. The word rendred *Butt*, ſignifieth *Shoulder. Butt* is uſed to ſet forth a Butt, becauſe earth heaped together to make a Butt to ſhoot at, is in appearance like a ſhoulder, and being rendred thus, the next words moſt aptly follow, of preparing his bow-ſtrings to ſhoot againſt them: Some, ſaith *Calvin*, render it *Shoulder*, as denoting a cruel kinde of death, by binding the body round, and ſo caſting it down from an high Rock, becauſe being thus bound it appeares, as like an heap, as the word שכם ſignifieth, as well as ſhoulder: But I reſt in the former, as *Calvin* alſo doth, and others generally. Verſ. 10.

PSAL.

PSAL. XXII.

TO him that excelleth, upon the Hind of the Morning, a Pſalme of Davi.

This *Pſalm* is alſo a Propheſie touching Chriſt, who is meant *by the Hind of the Morning*: Becauſe he was by the Jews hunted to death, as the Hind by Dogs, and that in the morning, *Joh.* 18. 28. And becauſe that in the morning he aroſe again, for the Reſurrection is alſo ſet forth by the morning, *Pſal.* 49. 14. And to an Hind is Chriſt compared, *Pſal.* 18. 33: *Cantic:* 2. 9. 17. *Chap.* 8: 14. Some render it, *Upon the morning ſtar*, and although the word be no where elſe ſo uſed, yet thus it well agreeth to Chriſt, who is called the bright morning Star, *Revel.* 22. 16. Some, *The ſtrength of the morning*, As אילת ſignifieth: and this indeed is the morning ſtar, becauſe it riſeth before the Sun, and is the beginning of Light, The *Vulgar Latine*, *For the morning ſuſception*, which *Auguſt.* followeth: Laſtly, ſome without any tranſlating readit, *Upon ſtateth haſhachar*, holding it to be a common tune, wherein this Pſalm is to be ſung, but I reſt in the firſt: And who ſo ſhall look into *V.* 16. and 20. Where dogs purſuing him, are expreſly ſpoken of, cannot but follow the ſame.

Verſ. 1. *My God, my God, why haſt thou forſaken me?* Theſe words being uttered by Chriſt upon the Croſs, ſhew, That this Pſalm was made of him, and is Propheticall. In ſaying, *My God my God*, his firm Faith appeared, and in ſaying, *Why haſt thou forſaken me:* The ſenſe of Pain and Sorrow which he felt, and continued it from the time of his Souls beginning to be heavy to the Death the night before, untill now that he was ready to give up the Ghoſt, for although a man beleiveth in greateſt ſufferings, who is truly faithfull; yet his ſtraights and Sorrows continuing ſtill, God for the time ſeemeth to his ſenſitive part to be gon away, and to take no further care of him, and according to this our Lord cryed out in theſe words, his Faith being yet unſhaken and he being ſtill free from all ſinfull infirmity, as other men even of the beſt ſort; no nor *David* himſelf, who alſo ſpake thus of himſelf, as *Calvin* judgeth: And he mentioneth the words of his roaring, to ſhew the Extremity of his paſſions, for he bearing our ſins ſuffered greivouſly indeed, and not in ſhew only, as ſome fondly imagine.

Verſ. 2. And his calling night and day, V. 2. was notably fullfilled in Chriſt, who going apart from his Diſciples the night before, prayed, *Father if it be poſſible, let this Cup paſs from me: And now about the ninth hour of the day, my God, my God*, &c. *Auguſt.* expounding it of Chriſt conſidered with his members, underſtands by the night, Affliction, by the Day proſperity, for the Removall of one of which they prayed, and for the continuance of the other, but are not heard, becauſe it is good for them to be afflicted, but I paſs this as a conceit.

Verſ. 3 *But thou art holy, inhabiting the Praiſes of Iſrael:* That is, Conſtantly Gracious, as thou haſt promiſed to poor ſinners ſeeking unto thee, but ſpecially to thy choſen people *Iſrael*, from whom he therefore ſayth, that he had continuall praiſes therefore, as if he dwelt in the midſt of Praiſes, which he ſpeaketh to ſupport his Confidence in his moſt greivous Calamities, as if he had ſayd, thus it is with me, but I will not diſpair of help from a God thus certainly mercifull always to his People, but perſevere ſtill in prayer, as we alſo ought to do in all times of miſery: Some ſayth *Calvin*, take this as oppoſed to his miſery, but thou art in the height of Felicity being always bleſſed and praiſed, but he rejects this. To ſhew that the ſenſe before given is the true meaning, and that he founded his confidence upon Gods mercifulneſſe and readineſſe to hear and help, the next words do further confirme, *Verſ.* 4.

Our Fathers hoped in thee, &c. For the words following V. 6. *But I am a Worme and no man*, neither are they to be underſtood, as if he diſpaired of help, but thereby he intimateth his miſery to be greater then any of his peoples, he being dealt by, not as a man, but a Worm, whom every one deſpiſeth, and treadeth under his feet. For hereby the low Degree of Chriſts humiliation is ſet forth, being ſcorned and derided more then ever any man was, as is further expreſſed, V. 7. 8. and to this agreeth that, *Iſa.* 53. 3. *He is deſpiſed and rejected of all men.* Verſ. 45. Verſ. 6. Verſ. 7. 8.

Thou haſt brought me out of my Mothers womb, &c. Here another argument of comfort and confidence, becauſe God was his preſerver in the womb, and brought him forth ſafe from thence. For as *Calvin* hath it, though this be ordinary and common both to man and beaſt, yet it is no leſs then a miracle, that the Child is kept alive in the Womb, and periſheth not in the midſt of thoſe Excrements, and in coming forth, that it dyeth not by being ſtill kept in from ever ſeeing the Light. The force of this Argument lyeth thus, thou didſt then preſerve me when I could not call upon thee, and therefore now much more I praying night and day unto thee ſhall be preſerved. Then follows another Argument. Verſ. 9. 10. *Calvin.*

Be not far from me, for Adverſity is nigh, and there is none to help me. For God wil be merciful unto and ſave them, that in their Diſtreſſes flee to none but him, and little hope can they have, that ſeek to others, either Gods or Saints departed, as the Papiſts do. Verſ. 11.

Bulls have compaſſed me about, &c.

Herei s further expreſſed by whom Chriſt was ſo diſpitefully uſed, as hath been ſayd, *Viz.* By Bulls, Lions, and Dogs, which being inraged are moſt fierce, and not to be withſtood by the power of a man, but he muſt needs periſh by them, and theſe were the cheif Preiſts and Rulers, and the Scribes and Phariſees raging againſt Chriſt, till they had brought him to the Duſt of death, That is, to death by crucifying him, as the laſt words of *V.* 16. do declare. *They peirced my hands and my feet:* But *Hebr.* it is, כארי *As a Lion in my hands and feet.* But כרה ſignifying to dig, the *Sept.* and all our Expoſitors render it hereby, they digged or peirced: the *Chald. They did Lion-like bite*, which *Ainſworth* following, renders it, *They Lion-like peirced*, and indeed it muſt thus be neceſſarily underſtood, or elſe there will be no ſenſe: *Calvin* thinks the word to have been corrupted by the Jews כארי being written for כרו to avoid ſo manifeſt a Teſtimony, that Jeſus who was thus peirced when he was crucified, was the Chriſt. But there is no need, neither is it ſafe to admit of any corruption, of the Hebrew here or in any other place, for it is not unuſual amongſt the *Hebrewes*, who were moſt conciſe in their writing, ſometime to underſtand ſome other word to make up the ſenſe, which what can it be here, but the word *Peirced*, they peirced my hands and feet, as if a Lion ſhould do it with his Teeth. Moreover if this Teſtimony were obſcured, ſo that no evidence could be drawn herefrom, yet V. 18. is plain, *They divided my Garments amongſt them, and caſt Lots upon my veſture. Calvin* applying this firſt to *David*, ſayth, that by Garments his Goods are to be underſtood, the ſpoils whereof his Enemies took: But forſomuch as we read not of any ſuch thing ever done to him, but he always rather took the ſpoils of his Enemies, it is better to underſtand it of Chriſt only. Verſ. 12. 13. 14. 15. 16. Verſ. 18.

Thou art my ſtrength, Here the word אילתי which is in the Title, is uſed again to intimate that Chriſt was herein the Hind or ſtrength of the morning, in that God was his ſtrength, ſo that though he were hunted by dogs to the death, yet he did ſoon powerfully riſe again. Verſ. 19.

My only one from the hand of the Dog: That is, My Soul alone, and deſtitute of all other help, as *Pſal.* 25. 16. 35. 17. New. Tranſlat. *My Darling*; as if his Soul were called, *My only one*, becauſe moſt dear unto him: It is not to be doubted indeed, but that as every mans Soul or Life, ſo his was moſt dear unto him, yet becauſe *Verſe* 11. he ſayd, *There is none to help*, I doubt Verſ. 20.

doubt not but his ſolitary condition is meant here, thus alſo *Calvin*, *Ainſworth*, *&c.*

Verſ. 21. *Thou haſt heard me from the horns of Unicorns.* He had complained before of Bulls, Lions, and Dogs, now having prayed for deliverance from Dogs and Lions, he puts both them and Bulls, and whatſoever ſavages elſe, men or Devills, like wild beaſts hunted after his life together, calling them by the name of Unicorns, whoſe ſtrength lyeth in their Horn, which is but one, and herewith they fight moſt fiercely: Now he ſayth that GOD had heard him, meaning that he had ſhewed it by anſwering his Prayer, in delivering him from Death, if this ſhall ſeem not to agree to Chriſt, becauſe he had his life taken away upon the Croſs, *Calvin* anſwers well, it was more miraculouſly and by greater power reſtored after Death, then if he had been delivered from the Croſs, as it is a greater miracle to revive the Dead, then to heal the moſt dangerouſly ſick, and to ſtay the Life going away.

Verſ. 22.23. 24. 25. From *Verſe* 22. *to Verſe* 25. The whole Church is ſtirred up under the name of *Iſrael* and *Jacob* to praiſe God for this, as a ſingular mercy towards us all, by his Reſurrection being confirmed, touching his being the true *Meſſiah*, by virtue from whom we all that by faith are one with him ſhall alſo riſe again at the laſt day.

Verſ. 26. *The poor ſhall eat and be ſatisfied, their heart ſhall live, and they ſhall praiſe the Lord*: Here the Prophet alludeth to the Sacrifices at times of thanksgiving, the greateſt part whereof were eaten by the Offerers, and the poor to whom they diſtributed part, whereby they were ſtirred up to praiſe God, their hearts being thus revived, which were for want ready to faint before, whereby he ſheweth, what refreſhing to the poor in ſpirit, the Feaſt of the Lords Supper ſhould be under the Goſpel much more, as wherein the Faithfull eat and drink the Body and Bloud of Chriſt to make them live Eternally, according to *Joh. 6.* 54. And for this ſo great a benefit, praiſe God exceedingly, whence this Supper had of old the name of *Euchariſtia*, or thankſgiving, there being alſo at the firſt, love-Feaſts annexed, whereby the worldly poor were refreſhed, which hath ſince been turned into a cuſtome of offering mony to be diſtributed amongſt them; and whoſo hath this worlds goods, and now Exerciſeth not charity, cometh to this peace Offering moſt unworthily, becauſe eating before God at holy Feaſts was never of old acceptable unto him, but when part was given to the Poor, that they who had none might by their beneficenſe be cheared up alſo, to the increaſe of the thankſgiving to Gods greater praiſe and Glory.

Note.

Verſ. 27. *They ſhall remember and turn to the Lord, even all the ends of the Earth*: That is, When God ſhall have raiſed up Chriſt, reſtoring life again unto him, all Nations even moſt remote ſhall be converted to his Faith: So that this is a Propheſy of the Converſion of the *Gentiles*, who are ſayd to remember and turn, as who had a long time worſhipped falſe Gods, forſaking the true, as if they had quite forgotten him.

Verſ. 29. *All the fat of the Earth ſhall eat and worſhip*: That is, The Feaſt of the Goſpel ſhall be ſo communicated to the poor before ſpoken of, (who are mentioned firſt, becauſe they firſt received the Goſpel) that the rich ſet forth by the fat ones of the Earth ſhal not be excluded: for even Emperours and Kings, and other great ones of the Earth, That is, men of great Eſtates here came in alſo and did partake of the Supper or feaſt of the Lord, and became true worſhippers of God, & this it ſeemed good to the Spirit of God to add, that rich men who fear God might not be diſcouraged when they ſhould afterwards hear how hard it is for a Rich man to enter into the Kingdom of Heaven. *And they ſhall bow that go down into the Duſt, their Soul liveth not*: That is, Whoſe Soul liveth not by an *Hebraiſme*, it being meant, that he who is of moſt deſperate condition, being without hope of Life and Salvation, his ſins are ſo notorious, ſhall eat alſo of this feaſt, and be turned to God to worſhip and ſerve him, being thus plukt out of the Jaws of Death and

and everlaſting Deſtruction, as it were being before this every hour ready to ceaze upon him. The New Tranſlat. *None can keep alive his own Soule*: As it agreeth not with the *Hebrew*, ſo it makes the ſenſe more perplexed: Some by him that goeth down to the Duſt, whoſe Soul liveth not, underſtand the moſt miſerably poor, who have nothing to feed upon, whereby their life may be preſerved, yet ſhall feed alſo of this feaſt as well as the rich, and praiſe God. *Ainſworth* is for either ſpiritually poor and miſerable, becauſe moſt wicked or worldly poor, and there is an Expoſition of *Baſils*, underſtanding by the Rich, the Rich in faith and Grace, touching which, or the Rich properly ſo called, he is indifferent. But becauſe it is ſayd, *The fat of the earth*, I prefer the former, and that the cloſe of the *Verſe* may beſt anſwer to the firſt part, the later by thoſe that are going to the duſt, underſtand the miſerably poor: So that here is a common place of comfort for all, both richeſt and pooreſt, if they be Subjects of Gods Kingdom of Grace, their Souls ſhall be alike fed by him and ſaved, becauſe this promiſe followeth immediatly after theſe words, *Verſe* 28. *He ſhall raign over the Gentiles.*

A ſeed ſhall ſerve him, they ſhall be counted to the Lord for a Generation: That is, Of them before ſpoken of, V. 28. 29. a ſeed of the Gentiles begotten of the uncorruptible ſeed of the word, which ſhall be counted to the Lord as his people for ever, for the word דור rendred Generation, doth not only ſignify ſo, but ever to the worlds End, and therefore not only the Converſion of the Gentiles is here propheſied of, but all this Churches continuance to the end. Verſ. 30.

They ſhall declare his righteouſneſs to the Generation that ſhall be born: That is, The Faith of Chriſt by this Seed imbraced, ſhall be publiſhed from one Generation to another, and Juſtification thereby alone: For he hath done this, that hath been ſayd, that is, Will do it without fail. Verſ. 31.

PSAL. XXIII.

THE *Lord is my ſhepheard, I ſhall not want or be left deſtitute*: *David* being in proſperity looks up to the Lord here as the Author of it, as well as in adverſity he had always ſought unto him, teaching us in his example to do likewiſe, and not then to be proud and to magnify our ſelves, as if by our own providence we had attained to ſuch an Eſtate, as the manner of moſt is, but a *Caveat* is given here againſt *Deut.* 8. 10. And he ſetteth forth the Lord by the name of a Shepheard, and by conſequence himſelf, and all beleivers as his ſheep, to ſhew their ſafety, which muſt needs be under ſuch a ſhepheard, whoſe Eys are always upon every one of them Day and Night, and who is every where preſent to each one as to all the flock to feed and defend them from wolves, and to cure them as need requires, and to reduce them from their wandrings. *For he is not far from every one of us, and he that keepeth Iſrael neither ſlumbreth nor ſleepeth, Pſal.* 121. 4. Verſ. 1. *Note.* Act. 17.

He proſecuteth the Allegory of a Shepheard, and Sheep, declaring to his praiſe, that he both guided, fed, and watred him in quiet: And for this he reſolveth not to fear, although he ſhould be in the *Shadow of Death*, V. 4. becauſe this Shepheard had a ſtaff wherewith to pull him out of danger unto him, as well as a Rod to correct him: But hereby is intimated, that in the midſt of greateſt proſperity, we ſhould meditate upon heavy adverſity which may befall us, although we be the ſheep of ſuch a shepheard, and it is a ſinfull preſumption for any man to think, that he ſhall never be moved: But in adverſity this is our comfort, that the Sufferings under which we are be his rod, and when it ſeems good unto him, and need requires, he hath his shepheard ſtaff to pull us out of them again. Verſ. 2, 3. Verſ. 4. *Note.*

Verſ 5. 6. Having hitherto ſpoken of himſelf as a Sheep, now he concludes as a faithfull and beloved man, having his Table by Gods providence fully furnished, his head anointed with oil, and his cup overflowing, intimating by all theſe a full and proſperous Eſtate, having not only for neceſſity of Life, but for delight, and wherewith to be beneficiall to others, and that in ſpite of his Enemies, who laboured to bring him to miſery and want. And hereupon he reſts confident to be always proſecuted with good, and voweth thankfullneſs accordingly, by his much frequenting the houſe of God to praiſe and to make Oblations to him always, during life, *Hebr. To the length of Dayes,* And this he calls a dwelling in his houſe: For after our ſerving of God diligently in his houſe in this world, we ſhall dwell in his Heavenly Tabernacle or houſe for ever and ever. And this was lookt at by *David,* when he promiſed himſelf good and mercy all the Days of his Life: For he was not confident that he ſhould have continuall proſperity without any intercourſe of Adverſity for ever, becauſe he ſhewed before, that his thoughts were upon walking in the ſhadow of death, as knowing greivous Afflictions to be ſtill incident unto him, but he beleived that God who had hitherto been ſo good unto him as to deliver him from them all, would likwiſe from time to time deliver him, for which he voweth this thankfulneſs, to dwell in his houſe continually, as hath been ſayd.

PSAL. XXIV.

A Pſalm of David *whereunto is added in* Sept. prima Sabbati.

Auguſt. Baſil. AND this is followed by *Auguſt.* and *Baſil* although it be not *Hebr.* and as *Baſil* ſayth, not in ſome Greek Copyes. They alſo expound it accordingly of Chriſt, who roſe from Death the firſt day of the week, and aſcended into Heaven. And whether this be added to the Title or no, the Verſ. 1. Expoſition is not to be miſliked which referreth it to Chriſt and to his Church. For now indeed the whole world is the Lords, and the Inhabitants meant by the fulneſs thereof, becauſe that whereas the Jews only were in times paſt his peculiar People, all Nations were made his, by the preaching of the Goſpel: Whereas *Calvin* Expounds it as ſpoken to pull down the *Calvin.* pride of the Jews, who did bear themſelves aloft upon this, that they only were the Lords people, by ſhewing, that not only *Judea* and the inhabitants thereof were his, but the whole Earth and the Inhabitants of all the World alſo, he ſayth ſomewhat indeed, but not enough to ſet forth the full ſenſe: For what though all the Earth and all men be the Lords by Creation, what is this to abate the Jews pride, if they only were from amongſt them all choſen, and all others left as Reprobates to perish in their ſins. But to tel them of Gods taking in all Nations to be his people, and that none ſhall dwell in the holy mountain of the Lord, but ſuch as are of pure hearts and clean hands, might well humble them, being ſo wicked and filthy through licentious Verſ. 2. living as they were: But what is meant by this, *He hath founded it upon the waters or Seas, and eſtabliſhed it upon the flouds:* And what is this to the Argument in hand, if the taking in of the Gentiles to be his people, be here propheſied of? For the meaning, the word עַל ſignifieth *Above,* and the meaning is, whereas at the firſt, the Waters covered all, yea the higheſt mountains, God by his almighty powver hath ſet it above them and keepeth it above them, that they neither do nor can overflovv it any more, although there be Waters enough to drovvn all again. And this is no leſs then a continuall miracle, and vvorthy to be predicated to his praiſe throughout all the World, *Job.* 38. 6. 7. *&c.* to *V.* 11. The Lord hereby magnifieth his power exceedingly, as paſſing all the underſtanding of man, how it comes to paſs that

that the Earth hangeth in the midſt of the World, having nothing but inviſible foundations to ſuport it or to keep the Waves of the Sea from overflowing it, for they are kept in by nothing but the power of his command within their ſhoares, as within doors and bars. For the agreement with the argument in hand, *Auguſtine* ſaith, Hereby is myſtically meant, that he hath ſet his Church above the waters of adverſities, ſo that how high ſoever they ariſe, it is kept ſtil above them in ſafety, and ſo ſhall be for evermore, or it may agree thus, he will take in all Nations to be his in grace, becauſe all be his Creatures, he made them ſo admirable an Habitation at the firſt, and upholds it ſtil, ſhewing hereby how much he regards them, therefore he wil now extend his favour further towards them, by taking them in to be his people. *Auguſt.*

But ſith it is the good pleaſure of God thus to deal by all Nations, it is worth the inquiring, who amongſt all theſe ſhal dwel in the holy Mountain of the Lord, for all ſhall not; *For many are called but few choſen. He that hath clean hands and a pure heart, &c.* A paſſage much like unto that, *Pſal.* 15. But here it is added, *He ſhall receive bleſſing from the Lord, and righteouſneſſe from the God of his ſalvation.* That is, The bleſſing of aſcending and abiding in the holy place, and juſtification by faith, in his Saviour making him worthy. Verſ. 3. 4. Verſ. 5.

This is the generation of them that ſeek thy face, Jacob. That is, the true ſeed of *Jacob* or *Iſraell*, who ſought by prayer and ſaw God, when he wreſtled with him, whence the place where was called *Peniell*, from ſeeing God, according to which it is ſaid, *John* 1. 43. *An Iſraelite indeed, in whom there is no guile.* And it is ſaid, *This is the generation.* To denote a Generation which is from above of the ſpirit, as all others be from beneath of the fleſh, as *John* 3. And becauſe Chriſt is the head of this Generation, having ſaid that they ſhall dwel in the Mountain of the LORD; that is, Heaven on high, he foreſeeing in the ſpirit, Chriſts aſcention into Heaven, as the firſt fruits, and the opener of the way to all his members, calleth to the Heavens by a Proſopopeia. Verſ. 6. Rom. 5.

Lift up your heads (O yee Gates) and be lifted up yee everlaſting doors, and the King of glory ſhall come in. For Chriſt is the King of Glory, and he together with the Father is ſo mighty, *For all power*, ſaith he, *Is given to me in Heaven and in Earth.* And he doubteth the ſame ſpeech, for the joy that he had in the contemplation hereof; others I confeſſe are for another ſenſe, ſome that the Temple to be built by *Solomon* is meant, as *Calvin*, but becauſe thoſe Gates were not everlaſting, his comming into and filling the houſe in a cloud, cannot ſtand: Some, Chriſts entring into the Virgins Womb, ſome his coming and dwelling in our hearts by faith: But becauſe it agreeth beſt with the premiſes to expound it, as hath been ſaid, I reſt in that. Verſ. 7. *Calvin.*

PSAL. XXV.

TO *thee O Lord I lift up my Soule. David* praying here unto God, teacheth us in his example, when we pray, to do it with our hearts lifted up and not our voice only, as *Hannah* alſo did, and ſo we ſhall be ſure that praying in faith, as in the next words, we ſhall be heard and not be left to confuſion; but they who ſin by being enemies to us, and perſecuting us without cauſe, ſhall be confounded, as is meant by the words of *Verſe* 3. Verſ. 1.

Remember not the ſinnes of my youth. That he might obtain mercy, he prayed for the pardon of his ſinnes, not ſleightly, or looking at them which he had more lately committed, but even in his youth, intimating, That the ſinnes of youth if they be not pardoned, ſhall indanger the Soule as Verſ. 7.

wel as ſinnes of age; that young perſons may not think, that they may follow the luſts of their hearts and the delights of their eyes, and in ſo doing go ſcot-free, but know, that if for theſe, by turning to God and praying, they attain not forgiveneſſe, they ſhall be brought to judgment, and that no man can expect favour from God, except his ſinnes be firſt pardoned.

Verſ. 9. *He will direct the poor.* That is, The poor in ſpirit, that think themſelves ſuch, in reſpect of all riches of goodneſſe.

Verſ. 14. *The ſecret of the Lord to thoſe that feare him, to make them know his Covenant.* As if he had ſaid, It is not wit nor learning, that can ſee into the ſecrets of God, or the myſteries of his Kingdome, but to ſuch as truly feare him, it is given to know them, and to have ſolid comfort therein, according to that, *Matth.* 13. 12. *To you it is given to know the ſecrets of the Kingdome of Heaven.* That we may feare God indeed, and in our hearts, and not in ſhew only: For Hypocrites ſhall *Heare and not underſtand, ſee and not perceive* the truth, but run into divers errours to their damnation: By the Covenant the ſame is meant that by the feare, and in calling it a ſecert, he ſheweth the excellency thereof, as *Calvin* noteth,

1 Cor. 1. it being ſo tranſcendent, that all humane knowledge is but fooliſhneſſe in compariſon of it.

Verſ. 16. *I am alone and poor.* See the like before, *Pſal.* 22. 20. I truſt not in any other help, nor have any other but God alone.

Verſ. 21. *Perfection and rectitude ſhall keep me.* Some, ſaith *Calvin*, Underſtand this, as if he had prayed to be kept from uſing wicked meanes to be revenged upon his enemies, as they did againſt him to do him miſcheiſe; but that he might ſtil walk by the perfect and right rule: This he rejects, and ſaith, That he alledgeth his integrity and right walking all this time, howſoever he had been provoked by his malicious enemies to paſſe theſe bounds, yet not truſting hereunto, but to Gods mercy; for which he addeth, *Becauſe I truſt in thee.* And this is the true ſenſe, and who ſo will upon good ground truſt in God to be ſaved in time of danger, when he calleth upon him, muſt likewiſe lay his foundation in ſincerity, which is here and elſwhere commonly called Perfection.

Verſ. 22. *Deliver Iſrael, O God, from all ſtreights.* Or *Redeem.* Intimating the oppreſſion of the Church, either preſent or to come; and in his example we are taught, that the miſeries of the Church, ſhould as much affect us as our own, and when ever we pray for our ſelves, we ſhould pray for the whole *Iſraell* of God alſo. Touching this Pſalme, there is one thing noted by *Ainſworth*, wherein it is ſingular, *Viz.* That the verſes begin according to the Hebrew Alphabet א ב ג *&c.* Denoting it to be of ſingular uſe for all men, as alſo, *Pſal.* 119. 34. 37. 111. 112. 145. For the ſame cauſe.

PSAL. XXVI.

Verſ. 1. *Judge me O Lord, becauſe I have walked in uprightneſſe, and have truſted in the Lord, I ſhall not ſlide or decline out of this way.* The firſt words are a ſentence in themſelves, *Judge me O Lord.* And then the next are a reaſon, why he thus boldly appealeth to the Lord, he walked uprightly and truſted in him, and by this meanes was kept from going out of the right way, which made him confidently to ſet himſelfe before Gods judgment Seat: But he ſpeaks not thus, as meaning, that he was ſo exactly righteous in all things, as that his righteouſneſſe would hold, if he were brought to a ſtrict account before Gods judgment Seat, for in this ſenſe he confeſſeth, that no man living ſhal be juſtified, and therefore pleadeth, *Enter not into judgment with thy Servant.* But his appealing to God to be by him judged,

judged, was in reſpect of his enemies, and his doings towards them, becauſe they detracted from him, and laid ſinnes to his charge, and by their malicious interpriſes, provoked him to render them evil for evil, ſee the like before, *Pſal* 17. 2. 18. 20. 21. But by all which they did wickedly againſt him, he was not moved to do the like unto them.

Examine my reines and my heart. That is, My moſt inward parts, that man cannot look into, but God can, and thus can no hypocrite ſay therefore, whoſe righteouſneſſe is no more then that which is open to every mans eye, but within he is ful of filthineſſe; and herein *David* ought to be a pattern to us to imitate, as we deſire to have boldneſſe and confidence before the Throne of Grace. Verſ. 2. *Note.*

I have not ſitten with vain perſons, &c. This is another point of uprightneſſe, not to conſort with wicked and vain or deceitful perſons, becauſe if a man conſorteth with ſuch, he ſhall hardly avoid defilement by their evil qualities, but learn to be vain of the vain, ſwearing of the ſwearer, lying and deceit of fraudulent perſons, *&c.* Verſ. 4. *Note.*

I will waſh my hands in innocency. Here he alludeth to the cuſtome of waſhing hands before ſacrificing, which all men commonly did, to ſignifie indeed how clean they endeavoured to keep themſelves from all impure actions, and if they had been through infirmity overtaken with ſin, that by the teares of repentance they did labour to waſh it away: For thus the Elders of any City, next unto a man found ſlain in the feild, were to waſh; and *Pilate* would ſhew his innocency by waſhing, in reſpect of Chriſts blood: Now all men waſhed therefore at ſuch times, but moſt only by an external waſhing, their hands being ful of blood, as is complained, *Iſa.* 1. 15. That is, They daily acting foule ſinnes herewith, of which they repented not to turn therefrom. This did not drive *David* away from Gods Altar, but he for his part waſhing in innocency, by keeping himſelfe clean from the ſinnes wherein they wallowed, as Swine in the mire, came confidently to ſerve him there: And therefore they are more ſcrupulous then *David*, who will have no communicating at the Lords Table nowadaies, becauſe the wicked intrude as well as the innocent and unblamable. Verſ. 6. Deut. 21. 6 *Note.*

I love the habitation of thy houſe. Having ſpoken of his compaſſing Gods Altar, and there praiſing him, now he ſheweth, what his affection was to his houſe, which was the Tabernacle, he dearely loved it, and to come thither to his worſhip and ſervice, and he calleth it the place of the dwelling of his glory, becauſe the glory of the Lord often appeared in the Tabernacle, and afterwards in the Temple built by *Solomon*: And who ſo is of *Davids* ſpirit loveth the Church likewiſe, or the place appointed for publick worſhip, for the Ordinances ſake that are there, the word and Sacraments, to work and confirme faith and all grace, becauſe our weakneſs doth and will alwaies need outward meanes of ſupport and ſtrengthening as long as we live, for no man is perfect in this life, but ſtrives after it, *Phillippians* 3. 9. Verſ. 8.

Gather not my Soule with ſinners, nor my life, &c. Sith I do thus ſincerely ſet my ſelfe to ſerve thee, and am ſeperated from the wicked and hypocrites in the courſe of my life, let my life alwaies be precious in thy ſight, and not left expoſed to deadly danger, as the lives of wicked and bloody men, who are threatned, that they ſhal not live out halfe their daies: And this indeed is the comfort of Gods Saints, that their blood is precious in his ſight. Verſ. 9.

My foot hath ſtood in the right, therefore will I bleſſe the. Some, ſaith *Calvin*, Expound this of *Davids* perſevering in the way of righteouſneſſe, which he approveth not; ſome of the ſafety wherein he was kept from his enemies, which he approves, but to me the firſt ſeems to be beſt, becauſe in ſpeaking, *Verſe* 1. of his not declining out of the way, he meaneth the way of juſt and righteous dealing, and *Verſe* 12. he ſaith, He *walked in uprightneſſe.* Verſ. 12.

uprightneſs. Wherefore moſt probably in ſaying, *My foot hath ſtood in righteouſneſſe.* He meaneth the ſame, and in acknowledgment that God gave him the grace ſo to do, when he had ſo many provocations by his enemies to the contrary, he praiſeth God therefore:

PSAL. XXVII.

Verſ. 1. THe Lord *is my light and my ſalvation, of whom ſhall I be afraid,* &c. *David* having prayed earneſtly to the Lord in the Pſalme before going, now triumpheth, as it were, over all his enemies, as being moſt confident by the experience of his favour ſhewed in former deliverances, that he ſhould ſtil ſtand by him and protect him, from all their malicious attempts againſt him, wherefore he cals him his light, to intimate his keeping him alive and ſafe from the darkneſſe of death, and his ſalvation, whereby he meaneth the ſame, as the next words, *The ſtrength of my life,* declare. And for his experience, whereupon he was thus confident, he ſpeaketh *Verſe* 2. And hereupon how void of all feare of his enemies he grew, *Verſe* 3. ſee the like, *Pſal.* 3.

Verſ. 4. *David* being in this ſafe condition, what doth he now think upon or look at, as his main ſcope, not as *Pirrhus* King of the *Epirots,* to ſit ſtil and to be merry, when he had overcome the *Romans,* and all his enemies, as he ſometime ſaid to *Cyneas* the Philoſopher, but to improve his reſt to perpetual piety, in going from day to day to Gods houſe, as *Hannah* is ſaid afterwards to have done, *Luk.* 2. And this firſt, For the ſolace of his Soule, in ſeeing the beauty of his Sanctuary. Secondly that he might ſtil be directed aright and be ſafe. Thirdly, That he might yet be more highly exalted in kingly Glory. Fourthly, For all this, as he ſhould have abundant cauſe, ſacrificing and ſinging Pſalmes to God without ceaſing *Verſe,* 5. 6.

Verſ. 8. *My heart hath ſaid unto me, ſeek yee my face.* He prayeth, *Verſe* 7. to be heard, and here he concludeth, *My heart hath ſpoken to thee.* That is, Thus I have prayed and that not without ground, for thou bidſt thy faithful Servants, *Seek yee my face.* Therefore I will ſeek it, and beleive that in ſeeking, thy face or favour ſhall be towards me, in approving and anſwering me as I deſire: And in this confidence we ſhould all ſeek Gods face, to have it turned towards us, as it is to all that cal upon him faithfully, and not away from us as from them, with whom he is angry, as *Verſe* 9. is further expreſſed: *Ainſworth* paraphraſeth thus upon the words; Thou haſt bidden us ſeek thy face, this my heart meditated upon, and upon this ground I will ſeek, ſeek it in my tentations: *Calvin, My heart hath ſaid of thee,* that this is thy invitation to thy Servants in diſtreſs. *Seek yee my face,* &c. The Reader may follow whether he pleaſeth, but I reſt in the firſt; and if it be demanded where God hath ſaid, *Seek yee my face.* He ſaid ſo in effect to *Abraham,* when he directed him to Mount *Moriah, Gen.* 22. To ſacrifice his Son, for then he ſhewed his face ſo to him, as that he departed ful of unſpeakable comfort, giving the place for the memory of it this name, *Jehovah fireh, the Lord will be ſeen.* And what was ſaid to *Abraham* by way of inviting him, is ſaid to all the faithful, who are his Children. And this muſt be the ground of our confidence in ſeeking to the Lord, *Viz.* his gracious inviting of us ſo to do, and this ſhould cauſe a readineſs in us to pray in all times of our trouble, yea and alwaies according to that precept, *Pray continually.*

Note.

Ainſworth.
Calvin.

Note.

Verſ. 10. *Though, when, or for my Father and Mother forſake me, the Lord gathereth me.* For the word כי may admit of either of theſe ſignifications: The meaning is not, that *Davids* Parents did in his troubles forſake him, for we may rather gather the contrary from the Hyſtory; but as *Calvin* wel

wel expounds it, he meaneth, If it ſhould be ſo, hereby extolling Gods love and care above that of Parents, to whom their Children are moſt deare, as *Iſa.* 49.15. By gathering he meaneth, taking him to him, to ſave and cheriſh him.

Lead me in the path of right, becauſe of my enemies. That is, Both keeping me from all unrighteouſneſſe and ſin, whereby they may have advantage againſt me, and from any overſight in managing my affaires indiſcreetly: For both theſe waies enemies get advantage, but ſpecially by the firſt; as cunning *Balaam* knew wel enough when he counſelled *Balaack* to tempt the *Hebrews* to ſin, by the faire women of *Midian*, that he might fal before the *Moabites*. Verſ. 11.

Give me not to the Soule of my oppreſſours. Commonly rendred, *To the deſire or will.* As indeed the meaning is, for the wicked have ſo earneſt a deſire to oppreſſe the righteous, that they are carryed on, as it were, with all their Soule againſt them. Verſ. 12.

Except I had beleived to ſee the goodneſſe of the Lord in the Land of the living. This as all conſent, is an Eccliptical ſpeech, it being underſtood, I had periſhed by the hands of mine enemies, whereas *Calvin* ſpeaks of ſome that take it for an oath, there is no colour of reaſon for it, but that it is an expreſſion, by what meanes he was preſerved, and that his enemies had not their wil of him, there is good reaſon, becauſe having thus prayed, *Verſe* 12. It moſt aptly followeth, that he ſhould deciare by what meanes it came to paſs that they had it not, for he truſted to ſee Gods goodneſs in the Land of the living, that is, By being ſtil preſerved here to gloriſy him, which he ſhould not have been, unleſs he had confidently truſted in God; whereby we may ſee, what the benefit of faith is, that we alſo may beleive and be preſerved, although as *Calvin* noteth, every ones caſe is not like *Davids*, who had particular promiſes concerning this life, beyond many other faithful perſons, yet becauſe according to our faith, it ſhall be unto us, let us likewiſe truſt in God in our diſtreſſes, as every one is hereupon exhorted, *Verſe* 14. Verſ. 13. *Note.*

PSAL. XXVIII.

THIS Pſalme, as the former, is alſo a moſt earneſt prayer made by *David* unto God, that he would heare and anſwer him, as who did ſo depend upon this, as that without it, he accounted himſelfe to differ nothing from a dead man, *Verſe* 2. He mentioneth the lifting up of his hands, as a ſign of his ſeeking help only from above, and *Pſal.* 134. He bids us lift up our hands, and *Moſes* his hands were lifted up, and *Iſrael* prevailed, which reproveth the remiſneſſe of moſt men in praying, who lift up no hands, nor make any outward expreſſion, ſurely it meweth a dead heart, and yet if this be done in hypocriſie it availeth not neither, for with the hands the heart muſt be lifted up, that we may prevail, *To thy holy Oracle, or the Oracle of thy ſanctuary.* The moſt holy place being thus called, דביר from דבר to ſpeak, becauſe there the Lord gave anſwer. Verſ. 2. *Note.*

Draw me not with the wicked. See a like ſpeech before, and the expoſition, *Pſal.* 26.9. Verſ. 3.

Give to them according to their works. Having prayed that he might not be drawn with the wicked, as it were, to the ſame common execution, *Verſe* 3. Here he prayeth, that they might be dealt with according to their doings towards others, which we muſt not conceive yet came from troubled affections, or a deſire of private revenge, for then it had been evil, but from zeale for Gods glory, and a prophetical ſpirit, by thus praying, ſhewing Verſ. 4.

ing that it ſhould be ſo, aiming yet alwaies at this, that the wicked enemies being judged in this World, might at the laſt be made ſo aſhamed of their evil doings, that they might be brought to repentance and ſaved,

Note. as he elſewhere expreſſeth: Any imprecations which are not thus moderated, or made againſt any without abundance of ſin, by them firſt committed and long perſiſted in, come from the fleſh and are ſinful; for he ſaith not only, *Their works*, *But the evil of their doings*, *and the works of their hands*, To ſhew that they were very many, and committed time after time without end.

Verſ. 5. *For they underſtand not the works of the Lord.* Here he ſheweth the ground of mens ſo audaciouſly going on in doing evil, they ſet not their mindes awork to ſee into and conſider Gods works of judgment againſt ſinners, to be hereby deterred from ſin, as the deſtruction of the old World and of *Sodom*, *&c.* Or his works of making the Sun to ſhine, and the rain to fal upon the bad as wel the good, as a meanes to win them to repentance, and for want of this conſideration, they go on in ſin without ceaſing: Neither do they conſider it as his work, when the godly ſuffer by the wicked, or otherwiſe for their chaſtiſement or tryal of their faith, which makes them think, that it is all one to feare God or not to feare him, but we contrariwiſe muſt ſee the work of God both in the proſperity of the wicked, and the adverſity of the godly, and conſider the end of his thus dealing with either, with the wicked to aggravate their condemnation, with the godly for their future greater reward in his Kingdome, and we muſt have his works of judgment in minde, to be confirmed more in his feare.

He will deſtroy them and not build them. Some render it, *Will deſtroy*, *or ſhall deſtroy*. As if it were ſpoken of this their inconſiderate going on in ſin, but moſt render, *He will*. That is, The Lord, both may wel agree, for when men are deſtroyed for ſin, it may be ſaid to do it, as elſewhere, *The ſin whioh the wicked doth ſlayeth him.* Or God for ſin, and it is added, *And not build them up*. To ſhew their everlaſting deſtruction, without ever recovering again.

Verſ. 6. *Bleſſed be the Lord for he hath heard.* As he prayed ſo he beleived, and
Verſ. 7. in aſſured expectation of victory over his enemies, he exulteth in God,
Verſ. 8. as his ſheild and ſtrength, *Verſe 7.* For the next words, *Verſe 8. The Lord is ſtrength to them.* Heb. it is לָמוֹ *To him*, *or with him*. Hereby ſome underſtand praiſe aſcribed to God, as being the ſtrength of the people, helping *David* in his wars, ſome ſtrength ſimply aſcribed to God, as if it had been ſaid, *He hath ſtrength*. Which I prefer, but ſo the ſenſe is the ſame. it was not by his own, but by the ſtrength and power of God that he prevailed. *And the ſtrength of the ſalvations of his Anointed.* Hebrew, *He the Anointed*, *or Chriſt the ſtrength of ſalvations*. Whereby all power is aſcribed unto Chriſt Jeſus, to ſave at all times all ſuch as beleive in him, to

Note. their aſſured comfort: And of *David* learn we to beleive likewiſe when we pray, and when we have victory over our enemies, to aſcribe the power whereby to him alone, and not unto our ſelves, looking upon Chriſt alſo, though deſpiſed by the Jews as weak and unable to ſave himſelf, as being of all power to ſave, both temporally when he pleaſeth and eternally.

Verſ. 9. According to this profeſſion of the power of the Lord, and of Chriſt to ſave, *Verſe 9.* He concludeth, *Save thy people*, *&c.* By heritage added meaning the ſame, for Gods people are his Heritage, and he prayeth that they may be lifted *Up for ever*, being advanced above all other peoples

Note. upon earth, by ſpiritual bleſſings, and afterwards in Heaven, and ſo it is promiſed, *Deut.* 32. 13. And hereby we are taught not to pray for our ſelves alone, but for the whole Church of God as we commonly do, and are expreſly bidden, *Pray for the peace of Jeruſalem.*

PSAL.

PSAL. XXIX.

Aſcribe to the Lord yee Sons of the mighty: David ſeeing, that of all others the greateſt in this world to be readieſt to rob God of his honour by their pride and lofty carriage of themſelves above the common ſort, as if they were divine Gods, calls upon them in this *Pſalme* to aſcribe all Glory to God by an humble Deportment, of how great dignity ſoever they were in this world. For which purpoſe he puts them in mind, as not likely otherwiſe to be wrought upon, of a ſenſible ſign of Gods almighty power, making the proudeſt and ſtouteſt heart to tremble, *Viz.* the Thunder; For this made even *Caius Caligula*, that proud *Romane* Emperour, (who would have divine Honour done unto him, and that he might be counted a God, had Devices to thunder and lighten) to tremble and to haſten into ſome Cave of the Earth for fear, when it thundred indeed: And for this cauſe *David* is ſo copious in ſetting forth the powerfull Effects of this voice of God, the Thunder, *Verſe* 3. 4. 5. 6. 7. 8. 9. He calls not upon the mighty to give Glory to God, as if all others were not Bound to do the like, but becauſe it was hardeſt to bring them to do it. And therefore (yee Potentates, learn hereby to conſider your ſin of pride, and affectation of all honour and worldly pomp, and flee it, as thinking your ſelves unworthy, and God only worthy, who hath advanced you to this height of greatneſs, the more high thou art, be the more lowly minded, and bend all thy forces to the Glorifying of God, whoſe very voice will terrify thee if thou doeſt not, be then as magnanimous as thou canſt: The *Hebrew* word here uſed ſignifieth alſo Ramms, and therefore the *Sept.* render it, *Give to the Lord yee ſons of Rams*: But the *Hebrewes* do all agree in the Sons of the mighty, but as *Calvin* ſayth, ſome by them underſtand Angells, ſome the Starrs, ſome the holy Patriarcks, which is altogether from the purpoſe: For mighty men and proud are ſpoken to, as hath been ſayd, who ſhall be all brought down and abaſed, if they repent not, and do as is here exhorted, ſee *Iſa.* 2. 12. Verſ. 1. *Note.*

Worſhip him in the Beauty of the Sanctury: This is ſpoken according to the manner then preſcribed, when all that would worſhip the true God rightly were required to do it at the Tabernacle, and at the Temple, when it was built, this being ſet up as a ſign of his preſence during the time that he would have his People worſhip him by outward things: And whoſoever eyther worſhipped Images or other things, or the Lord, but not in his Sanctuary was not accepted of as a Worſhipper of the true God. Now the true worſhippers worſhip God in ſpirit and in truth, and if any go to *Jeruſalem* to do it, or by an Image, or in any holy place, thinking that the place makes his Prayers the more available, he erreth in the way of Superſtition inſtead of Devotion, yet for orders ſake to joyn together in Prayer we muſt come to Cods Sanctuaries, and being there, no man is to think, that he erreth, who prayeth by himſelf whilſt the publick prayers are not yet begun, becauſe we are bidden, *Pray continually*, and in every place, therefore certainly not debarred, when we are in the houſe of Prayer, as not only the Temple, but every Synagogue is called, *Pſal.* 74. 8. Verſ. 2. Joh. 4.

The voice of the Lord is above the Waters: Here by voice he meaneth Thunder, as is by and by expreſſed, and it is ſayd to be above the waters, becauſe it is heard above the watery Clouds, and he addeth, *Above many waters*, meaning in the loud ſound thereof: For although abundance of Water gathered togethet roare and make a horrible noiſe, yet the Thunder makes a noiſe more terrible: And he ſingles out this amongſt the powerfull works of God, becauſe, that even naturall men are moſt affected with it, and cannot when they hear it thunder greatly, but quake and fear, Verſ. 3.

as I inſtanced before in *C. Caligula*, and *Calvin*, *in Horace*, who confeſſed that whilſt he did little worſhip God and wandred after mad Wiſdome, he was compelled to turn ſail, and to iterate the courſe left, and that by the bright fire dividing the clouds, when he drives through his thundring horſes and Chariot.

Hor. *Igne coruſco nubila dividens plerumque per purum tonantes egit equos, volucrem que currum.*

Verſ. 5. *The voice of the Lord breaking the Cedars*, &c. By the effects of the thunder and lightning upon the talleſt and greateſt Trees upon Wilderneſſes and Mountains and wild beaſts, he ſheweth how dreadfull Gods voice is in his thundring, that if dumb and dead things be moved hereby, living men might much more be moved to fear God, who is thus terribble when he utters his voice, Philoſophers ſtrain their wits much to find out the cauſe of Thunder and lightning, and have found it out ſo far forth as concerns the immediate or ſecondary cauſe, but what is this, when they reſt here, and ſearch no further, who giveth fire to that matter within the Cloud making it ſo terribly to roar, and lightnings and thunder-bolts to break through, deſtroying both houſes and men and beaſts, in ſuch an irreſiſtable and unſpeakable manner: What is it, ſayth *Calvin*, but to look only upon the fingers ends of him whom we ſhould know and fear, and never aſcend higher to ſee his glorious face. For then only do men ſearch rightly into the canſe of the Thunder, when they look up to God whoſe terrifying voice it is, for his power and terribleneſs to ſinners, to ſtand in awe of him, aud not to dare to go on in ſin.

Verſ. 6. *Lebanon and Shirion like a young Unicorn*: *Lebanon* was a forreſt full of Cedars, which the voice of the LORD is ſayd before to have broken, *Shirion* is otherwiſe called mount *Hermon*, *Deut.* 3. 9. It lay on the other ſide of *Jordan*, where *Ogge* raigned, *Joſh.* 12. 1. 5. He ſayth, they leaped by an Hyperbole.

Verſ. 8. *Maketh the Wilderneſs of Kadeſh to tremble*: By the Wilderneſs meaning the ſavage Beaſts therein, the Wilderneſs of *Kadeſh* had the name from the City *Kadeſh*, by which it lay, *Num.* 20. 1. 16. It was very large & ful of moſt fierce wild beaſts, being otherwiſe called the Wilderneſs of *Para and Zin*, through which the *Iſraelites* paſſed, *Numb.* 13. 27. and he ſpeaks of theſe places in particular, becauſe beſt known to the Jews, but hereby meaning all places, and Creatures inhabiting therein, for this voice of the Lord peirceth into them all.

Verſ. 9. *The voice of the Lord makes the Hinds to bring forth*: Amongſt all other beaſts he inſtanceth particularly in the Hinds, as which bring forth their young with greateſt difficulty, which the Lord alſo ſpeaks of, *Job* 39. 3. *Shee boweth her ſelf, brings forth her young, and caſts out her ſorrows*, And ſpeaking of it as one of his wonderfull works, he asketh, Who can tell how ſhee bringeth forth? Yet God by this his voice peirceth into the hidden places of the thickeſt Forreſts, where ſhee keeps at ſuch times, and by ſtriking fear and trembling into her, cauſeth her inſtantly to bring forth, and yet her young miſcarry not, but live and are well liking, *Job.* 39. 4. *And makes bare the Forreſts*: That is, whereas they are covered with Trees and buſhes ſo thick, that the wild beaſts are hidden in them from the ſight of men, yet they lye open to his Thunder, nothing can hide or cover them therefrom. Some expound this making bare, of ſtorms beating off the leaves and fruits of Trees, but this is more genuine, as agreeing beſt with the Premiſes about Hinds hidden in thickets there, *And in his houſe or Palace*, (For ſo the word ſignifieth, *all his ſay*) *Glory*, That is, All the faithfull give him Glory and praiſe continually, and they are deſcribed by their being in his houſe, to intimate, that ſuch only are his faithfull people, as be of his Church, and repaire diligently to his Sanctuary, to worſhip him together there from time to time. And this may eyther be underſtood thus, the voice of God worketh upon the dumb and dead Creatures to make them fear, and without this tertifyiug means, his faithfull people ſerve him with the ttembling

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and

and feare in his houſe, giving him glory, therefore be moved alſo yee mighty ones to do likewiſe; of the Creatures he ſpake before, of his faithfull people here; or thus, ſuch be the effects of his voice in all parts of the World, but amongſt none is glory aſcribed unto him, but amongſt his own people, who repair to his houſe, and imbrace the truth there taught, never departing from it, or from the right way of worſhipping and ſerving him, others heare and ſee ſuch prodigies, and are for the preſent affected with them, but by reaſon of the blindneſſe of their eyes, ſee not ſo much of God as to be moved to feare and ſerve him, whoſe voice is ſo powerful, and who ſheweth hereby with what power he will one day come to be avenged upon all men, that know and feare him not; which is the uſe that indeed they ſhould make of this his terrible declaring of himſelf: And this paſſage is to be noted; *In his houſe every one of his ſhall ſay, Glory.* And I wiſh it may be conſidered, whether it be not a ground of that cuſtome in the Church, of ſaying often, *Glory be to the Father, &c.*

The Lords ſits upon the flood. Some ſaith *Calvin*, refer this to the Deluge in *Noah* his time, which they ſay is remembred here, as another terrible act of Gods power, that the conſideration hereof might make the greateſt to feare God, but he rather takes it, as ſpoken of Gods ſending great floods of water at ſundry times, making men afraid, that all would be drowned again, but ſitting as King, as he expreſſeth in the next words, he ruleth this raging Element ſo, that his promiſe may be kept, of never drawning the World again, and therefore timely ſtaying it from making ſuch a deſtruction any more: And this is beſt and moſt agreeable to the word here uſed, *Not ſat, but ſitteth.* Denoting a continued act of his providence. Verſ. 10. *Calvin.*

The Lord will give ſtrength to his people. That is, As he ſheweth his power to the preſervation of all men generally throughout the World, ſo much more in peculiar manner, he wil extend it to the ſtrengthening of his againſt their enemies, and to eſtabliſh the bleſſing of peace and proſperity amongſt them, as the next words do ſhew; for godlineſſe hath the promiſe, not of the life to come only, but of this life alſo. Verſ. 11.

PSAL. XXX.

A *Pſalme ſung at the dedication of the houſe of David, Deut.* 20. 5. It is commanded that when a man built him a new houſe, he ſhould dedicate it to the Lord, in acknowledgment that the whole land of *Canaan* was his in a peculiar manner, and that they who built houſes there did it, as Tenants under him the great Land-Lord of them all, and this dedicating, as may hence be gathered, was by ſolemnly ſinging praiſes to God, the Author of all their welfare, whereunto moſt probably feaſting was added: And although we be not bound by the ceremonial Laws given to the Jews, yet we may hence learn, to account our houſes Gods houſes, and therein as in his houſe ſet a part to worſhip him in, to praiſe him, and to do other duties of piety daily, as repeating his commandements, and charging each houſholder his Children and Servants to feare God, and keep them from day to day. Deut. 6. 7. And this Pſalme moſt probably was made, when *David* had built his houſe, ſpoken of 2 *Sam.* 5. 11. Some expound it of his houſe, to which he returned again, after that he had fled from it for feare of *Abſalom*, who poluted it by inceſtuous going in to his Concubines, being hereunto moved, becauſe it is ſaid, That he had been ſo ſtrongly ſetled, that he thought he ſhould never be moved, but the Lord hid his face and he was ſmitten, *Verſe* 7, 8. But becauſe no ſuch dedication uſed to be made but of an houſe new built, this expoſition falleth:

Some as the *Cald.* paraphraſt, expound it of the houſe of the Lord, becauſe *David* built him a Tabernacle; ſome, of the houſe of God re-edifyed, after the Jews return from *Babylon*, but without any colour of reaſon; the firſt therefore only ſtands firme, but whereas the contents ſeeme to make againſt it, we ſhall conſider that, as we come unto them. *Auguſtine* who draweth all things to Chriſt in every Pſalme, by *Davids* houſe here underſtands Heaven, where the Saints dwel for ever in peace and tranquility.

Verſ. 2. *I cryed unto thee and thou healedſt me.* From hence ſome gather, that *David* had been dangerouſly ſick, about the time that he was building, but recovered his health again, this is mentioned by *Calvin*, but he rather thinketh ſome other danger meant, wherein David was, becauſe it is not unuſual to ſpeak of deliverances from deadly dangers by this word Healing: But what other danger, unleſſe by ſickneſſe, can we imagine *David* to have been in about this time, which he confeſſeth juſtly befel him, for his foregoing ſecurity upon the eſtabliſhing of his Kingdome, which he calleth his Mountain made ſo ſtrong: For we read not of any danger by enemies before this dedication, but altogether of his proſperity, after his anointing King in *Hebron*, by the men of *Judah*; *Sauls* houſe continually waxing weaker, and his ſtronger, it muſt needs be therefore ſome dangerous ſickneſſe out of which he lately recovered, that he toucheth upon, and praiſeth God for it: And this is further confirmed, *Verſe* 3. Where he ſaith, *Thou haſt delivered my Soule from the grave*, &c. Becauſe in deadly ſickneſſe a man is neere to the grave, and going down to the pit, but health being reſtored again, he is delivered.

Calvin.

Verſ. 3.

Verſ. 4. *Praiſe the Lord his holy or mercifull ones*, for the elect of God have alwaies this property, that they are merciful, as hath been before noted upon *Pſal.* 4. 3. *For a remembrance of his holineſſe.* That is, That his holineſſe whereby all goodneſs and graciouſneſs is meant, may alwaies be had in remembrance, as it ought by all his people: For we muſt not only pray in time of danger by ſickneſs or otherwiſe, but being delivered, praiſe God from time to time, thus putting that which he doth for us upon record, as it were, to the end, that others may alſo be drawn to feare and ſerve God, who is ſo good and gracious to them that call upon him.

Note.

Verſ. 5. *A moment in his wrath, but in his being well pleaſed Life, or Lives*, as the word properly ſignifieth: Thus *David* and others like *David* account of their Afflictions, although they be oft times long and greivous, both becauſe all the time of our ſufferings is but as a moment, being compared with the joyes of the life to come, as 2 *Cor.* 4. 1. And becauſe the inward comfort by the ſpirit in the faithfull, doth ſo overpoiſe them, that even in their Sufferings their joy is greater then their Sorrow for the pardon of their ſins, and peace with God, *Rom.* 5. 1. See the like promiſe to this, *Iſa.* 54. 7.

Note. Contrariwiſe worldlings think any thing that they ſuffer greivous to be born, and if it continueth, that none are puniſhed like unto them, and therefore they murmure and complain always, and have their hearts ſtirred up againſt God as their Enemy, or they look only at ſecondary cauſes, being full of ſpleen againſt them. But in ſuch is not the ſpirit of God, but the ſpirit of the world, which is the ſpirit of Bondage, contrary to the faithfull who have not this, but the ſpirit of Adoption. Whereas he varyeth the word, ſaying, *Weeping ſhall lodge in the evening or night, but joy in the Morning*: The ſame is meant, that before, and not according to the Letter, that all and every faithfull perſon ſhall find it thus from day to day, but though in this life as in the night of ſorrows, they ſuffer greivous things, yet as after the darkneſs of the night, the morning light comes on, ſo the morning of the Reſurrection ſhall put a full End to all their miſeries for ever, neither ſhall they lye always in miſery in this life, but ſhall have ſome mornings of joy and comfort by deliverances.

Rom. 8. 16.

I ſaya

I ſayd in my proſperity, I ſhall never be moved: Here *David* confeſſeth his ſin, for which the Lord layd that dangerous viſitation upon him, before ſpoken of, which was carnall ſecurity, by reaſon of his continuall good ſucceſs: For this was no little but a great ſin, to truſt in worldly things, which are alwayes flitting and uncertain, as if there were ſtability in them. For what is this, but for a man fondly to think himſelf exempted from the common condition of all others, ſith every mans eſtate here is uncertain and vain, when it is at the beſt, and what can follow hereupon but pride, and diſdain of others, a licentious life in pleaſure and negligence in the Worſhip and ſervice of God, and a diminution of our confidence in him. That we may all take heed of this ſin, and in proſperity think we are not ſure to continue long herein, and therefore not truſt in it, but in God only. Verſ. 6. *Note.*

Thou hadſt made my hill ſo ſtrong, This he ſpeaks in alluding to mount *Zion*, where he dwelt, which was a moſt ſtrong place, held before by the *Jebuſites*, even till his time, but they were by him ſubdued, and he having gotten poſſeſſion, dwelt there and fortified it more, 2 *Sam.* 5. 7. 9. But this was his ſin, that having done ſo, he now truſted to the ſtrength of the place, and not in God alone, who made it ſo ſtrong to him: It is a good confidence in reſpect of Gods Grace in Chriſt to beleive, that we ſhall never be herefrom moved by Satan, or any thing that his accurſed inſtruments can do againſt us, as *Rom.* 8. 35. Becauſe we are built upon a Rock, but not herein to be without fear and ſolicitude that may keep us from ſin, according to *Rom.* 11. *Phil.* 2. 12. *Thou hiddeſt thy face, and I was troubled*, here he ſheweth how he ſmarted for this carnall ſecurity, although we read not now that he lived after the manner of carnall men in proſperity, in laying the Reines looſe to his inordinate affections, to follow any ſinfull pleaſure, yet this very thing, that he truſted to his own ſtrength in this world, was before God counted ſuch a ſin in him, that he turned from his wonted kindnes towards him, which is meant by his hiding of his face, and afflicted him ſore. And well is it with thoſe, who are thus met withall in their proſperity, if their hearts begin to be likewiſe infatuated: For otherwiſe it hath been ſhewed by many Experiments, they are in a way of utter ruine, as he of whom *Ambroſe* writes, to whom he came to lodge, but hearing that he never had any adverſity, he immediatly departed, as from one to whom he feared ſome deadly danger to be neer, and he being gone, the Houſe ſuddenly fell down and ſlew him; and *Creſſus*, who was in like proſperous condition, had a fall by *Cyrus*, into whoſe hands he and all his wealth came, and he was adjudged to be burnt to death, although the King when Execution was ready to be done, ſpared him, in conſideration of his own uncertain condition. And if *David* meerly for his carnall confidence, was ſore ſmitten, what ſhall become of them, that by reaſon of their worldly proſperity think all things to be lawfull for them, that they liſt to do, and live accordingly in all ſenſuality. Verſ. 7. *Note.* *Quicquid libet licet.*

What profit is there in my blood, ſhall the duſt praiſe thee? To inforce his prayer of *Verſ.* 8. the more he takes an Argument from hence, that it would not conduce ſo much to Gods praiſe now to take away his life, he being but newly come to the Kingdome promiſed him, becauſe God had choſen him not only to be King, but alſo to ſettle the Kingdome upon him and his poſterity for ever: But if he were ſo ſoon taken out of this life, where were the truth of this promiſe, when neither he had reigned long, neither had he Iſſue that ſhould ſucceed him yet born. Wherefore in ſaying, What profit or advantage in my bloud, he meaneth that it would not make for Gods Glory, becauſe it would not redound to his praiſe, yet to turn him to the duſt from which he was taken, but make againſt it, he that ſhould for his promiſe accompliſhed, celebrate his praiſes, and publiſh his truth being cut of by an immature death, it is not meant, that the Saints departing out of this life, do not any longer praiſe God, for they are as the Angels, who Verſ. 10.

who ceaſe not crying, *Holy, holy, holy, &c. Iſa.* 6. And ſinging *Halalujah* in Heaven, *Revel.* But that they do it not in the hearing of men upon Earth, in way of exciting one another, as *Calvin* wel noteth: See ſomething like unto this before, *Pſal.* 6.

Verſ. 11. *Thou haſt looſened my ſack, &c.* That which he prayed before being nothing elſe, but a declaration, how he had pleaded in the time of this danger, he here ſheweth, how the Lord heard him and healed him, giving to him therefore condigne praiſe: But whereas *Calvin* conceiveth his mentioning of ſackcloath, to be an overthrowing of our foregoing Expoſition, that it was ſome dangerous ſickneſs out of which he was delivered, becauſe in time of ſickneſs they did not put on ſackcloath, though they did in mourning upon other occaſions, this is eaſily anſwered, the putting of ſackcloath is not properly to be underſtood here, but metaphorically in this place, it being meant, that he had delivered him out of that ſorrowful caſe, and brought him into a joyful, for his health reſtored.

Verſ. 12. *That glory may ſing Pſalmes to thee.* The *Sept.* for further expreſſion inſert (*my*) and indeed his tongue or Soule is meant here by glory, as alſo, *Pſal.* 16. 9. And ſuch a tongue is truly a mans glory, but an evil tongue his foule ſhame.

PSAL. XXXI

ONE, ſaith *Calvin*, thinks this Pſalme to have been compoſed by *David*, when he eſcaped ſo narrowly out of the Wilderneſs of *Maon* from *Saul*, 1 *Sam* 23.25. And if it be ſo underſtood, the argument of the Pſalme agreeth very well; for herein he firſt profeſſeth his great confidence in God, and accordingly commends himſelfe to his protection, *Verſe* 1. *&c.* to the 7. 2. He praiſeth God for delivering him, *Verſe* 8. 3 He declareth in what a dangerous condition he was, and how deſolate and forſaken, *Verſe* 9. 10. *&c.* to *Verſe* 14. 4. He profeſſeth his confidence again, and praies, *Verſe* 14. to *Verſe* 19. 5. He praiſeth Gods goodneſſe and mercy both towards him and all that feare him, *Verſe* 19. 20. and to *Verſe* 23.6. An exhortation is by him made to all the faithful, to put their truſt alwaies in him, promiſing that ſo doing they ſhall be ſafe, *Verſe* 23. 24. And thoſe words, *Verſe* 7. 8. make ſpecially for this conjecture, that it was compiled after his deliverance from *Saul* in *Maon*, becauſe he ſaith, *Thou haſt not ſhut me up in the hands of my enemie.* Forſomuch as he was then very neer falling into his hands, he being with his men on the one ſide of the mountain, and *David* on the other, and *Saul* now ready to come upon him, but by the good providence of God, at that inſtant, news came to *Saul*, that the *Philiſtims* invaded the Land, whereby he was immediatly called off from his purſuit of him: And this is alſo favoured by the words of *Verſe* 13. *They conſult together againſt me, and think to take away my life.* For both the men of *Keilah* a little before joined with *Saul* againſt him, and he was never neerer looſing his life then at this time, and *Verſe* 15. *Deliver me from the hands of them that perſecute me.* Intimating that he was then purſued, as he was indeed at that time very hard; yet it is not unlikely, but that he had reſpect to other deliverances alſo, wherein God had likewiſe ſhewed his providence over him, to ſave him from the like danger: Here is nothing difficult but what hath been often ſaid before in the 1. 2. and 3. *Verſes.*

Verſ. 4. *Bring me out of the net, which they have ſpread for me*, by theſe words he intimateth, that his Enemies did not only by open force come againſt him, but by cunning and policy attempted to circumvent him, as when they put him on, as *Saul* inſtructed them, to be the Kings Son in law, and to this

this end ſet him on to get two hundred foreskins of the *Philiſtims* for a dowry, under a Pretence of good wil ſeeking his ruine, and when wait was layd for him to kill him in his houſe, *&c.* But truſted in God and prayed to be delivered, if there ſhould be any the like Enterpriſe againſt him hereafter.

Into thy hands I commend my ſpirit: *David* having prayed in his danger, unto God, now reſolveth to commit the care of his life to him, nothing doubting, but that he was able to preſerve it in the midſt of a thouſand dangers, and accordingly our LORD JESVS being ready to dye, ſayth, *Into thy hands, O Father, I commend my ſpirit*: and *Steven* after his Example, *Lord Jeſus receive my ſpirit*: And likewiſe every faithfull perſon by his laſt Will and Teſtament, wherefore we are without doubting to beleive, that God is the keeper of every faithfull perſons life in this world, to be courageous and fear nothing in doing our Dutyes, although we ſee apparently deadly danger hanging over our heads therefore, and when we ſee this life ready to depart, ſtill to do the ſame and fear not, but that he will preſerve our Souls to Eternity. For want of this, men are full of Feares, making them uncomfortable in ſickneſs and Puſillanimous in danger of men looking terribly upon them, forgetting that of our Saviour, *Fear not man that can kill the body, &c.* And by this means we are diven from God, and do things which we ought not, to the indangering of our Soules through his diſpleaſure, whereas if this were ſetled in our mindes, that he is the Keeper of our lives, we would confidently caſt our care upon him, come life or death, and be comfortable in ſuffering and even in dying, as is ſayd, *Rom.* 5. 1. But now where is there a man that is chearly in troubles or ſickneſs, although in proſperity moſt frolick and merry? The next words, *Thou haſt redeemed me*: Are the Ground of his commending his Spirit to God, becauſe he had formerly delivered him, and he calleth him, *God of truth*, as who having promiſed and ſtood hitherto by him, would never fayl to ſave him. Verſ. 5. Act. 7. 59.

I hate thoſe that obſerve vanities of deceit, or lying vanities: Hereby he meaneth the vanities of Idolaters, againſt whom he had proteſted before, *Pſa.* 16. for it is uſuall in Scripture by this word Vanity, to ſet forth their practiſes and Images, wherein they truſted, *Deut.* 32. 21. 1 *Kings* 16. 26. 2 *King.* 17. 15. *Jer.* 2. 5. 8. 19. And in this ſenſe it is ſayd, *Jonah* 2. 8. *They that obſerve lying vanities forſake their own mercy*: *Calvin* by vanities underſtands any thing of this world, that may draw a mans mind from God, and worldly profits and pleaſures indeed are lying vanities alſo, for all are called vanity of vanity, *Eccl.* 1. And they are lying, becauſe there is in them a ſhew of good and happineſs, drawing the mind after them ſo, that God and his Lawes are caſt behind the back, as hated; but this ſhew of good will appear one day to be deceitfull and lying, when gain ſhall be turned into loſs, and pleaſure into pain intollerable for ever. And therefore we may underſtand the words of theſe vanities alſo, but more properly of the Superſtitions of Idolaters, becauſe it is ſayd, that keep or hold, as the word ſignifieth, intimating a ſtiff ſtanding for them in an opinion of piety, the true God and his ſervice being for them neglected, as if eternal happineſs ſhould thus be attained, whereas they that are drawn by other vanities look at none other end but benefit, or pleaſure here, and what they aime at they have for a time, but the Superſtitious nothing for their coſt and paines, ſo that theſe of all others are the moſt meer vanities, yet the next words, *But I have truſted in thee Lord*: Oppoſed to the former do ſhew that any vanities at large are meant, whereunto men truſt, either in reſpect of this Life or the Life to come whether Idols, gain, or pleaſure. Verſ. 6. *Calvin.*

Mine eye is conſumed with Wrath, Hereby he ſheweth, that his Afflictions were not light or of ſhort continuance, but great and tedious, cauſing ſome impatience in him: As *Calvin* noteth, and ſo it happeneth through the infirmity of the fleſh ſometimes to the beſt of Gods Servants, but not to make them go from God who ſmiteth them, as the murmuring *Iſraelites*, but Verſ. 4. *Calvin.*

but to turn and pray the more earneſtly to him, as *David* here doth, and *Hoſ.* 8. 1. And he ſets forth his low condition, to which he was brought by the conſuming of his eyes: *Ainſworth* renders it, *My eye is gnawn upon with wrath.* Calvin, *Computruit.* New Tran. *Conſumed with greife.* And if by wrath we underſtand Gods wrath, whereby he now ſuffered, it is not improbable, becauſe, *Verſe* 10. He imputes theſe his ſufferings to his ſinnes or iniquities, it may well be rendred *Greife*, the effect being put for the cauſe: He names his eye, which by long ſufferings is ill affected and ſinketh, and his ſoule and belly, meaning the whole man pined away and infeebled.

Verſ. 10. *My life is ſpent, my ſtrength decayed through mine iniquity*, &c. Which words tend further to expreſſe his greivous miſery, and the cauſe thereof, his iniquity whereupon he commonly layeth it, and ſo ſhould every faithful man, and not look only at ſecondary cauſes, becauſe no man liveth and ſinneth not, yet by iniquity here he meaneth, not only ſin, but miſery cauſed hereby, as is common in other places.

Verſ. 11. *For all mine enemies I was a reproach, even to my very neighbours*, &c. That is, I had ſo many and great enemies, that all men counted it a reproach unto them to ſhew me any countenance, although formerly my neer neighbours and friends, I was a terrour to them, by reaſon of *Saul*, that raged ſo againſt *Abimeleck*, and other Prieſts of God for my ſake, they feared to be ſeen comming neer me, or having any thing to do with me.

Verſ. 12. *As a dead man out of minde.* Hebrew, *Out of heart.* So ſpoken, becauſe no man thought upon him in his heart, but they were towards him, as to one long dead, who is remembred no more but forgotten, for ſo the dead are ſet forth, *Eccle.* 9. 5. *Pſal.* [illegible] 13. *And as a broken veſſel*, then which nothing is more neglected, as being of no uſe.

Verſ. 13. *Calvin.* *For I have heard the reproach of many*, or as *Calvin* hath it, *Of great ones.* Juſtifying that reading the rather, becauſe it is not ſo greivous to be ſpoken ill of amongſt many of the vulgar ſort, that are light and vain, but have no power, but when Princes or other great ones ſhall ſpeak reproachfully of a man, he may wel feare then, that there is evil towards him: And this he further confirmeth from the next words, *Feare on every ſide, they take counſel againſt me.* For this did not the common ſort, but the Nobles about *Saul*, as being of his counſel.

Verſ. 15. *My times are in thy hands.* That is, The times ſet for me to ſuffer and to be delivered, ſo that I ſhall not be under affliction any longer then the times ſet by thee; in this reſpect my moſt potent enemies have no power, do thou therefore, who alone canſt do it, put an end to the time of my perſecutions, and grant me a time of peace and comfort.

Verſ. 19. *How great is thy goodneſſe, which thou haſt hidden for them that feare thee.* From himſelf in particular, he proceeds to ſhew generally, that the Lord is good and beneficent to all that feare him, and he ſaith, *Which thou haſt hidden.* To intimate, that he ſeemeth ſometimes not to regard them, when they are under divers ſufferings and long, but there is goodneſs towards them comming, although it yet appeareth not, whereupon they muſt reſt, goodneſs here and goodneſs hereafter, here to break out in time, *Before the Sons of men.* So that even worldly men ſhall ſee in this life, and do often ſee the righteous riſing out of miſery to proſperity; as *Job*, *Joſeph*, *David*, the Jews returning out of captivity, the Chriſtian Church out of perſecution to honour, in the time of *Conſtantine* the great: And Col. 3. 3. hereafter there is a life, which *is hid with Chriſt in God*, *And hidden Manna.* Of which it ſhall be given to him that overcometh, to eate, *Revelations* 2. 17.

Verſ. 20. *Thou ſhalt hide them in the ſecret of thy face, from the pride of man.* Hebrew, רכסי *Known prides.* Whereby their harſh dealings with the righteous

teous in pride and contempt is meant, and they are ſaid to be hidden in the ſecret of his face, becauſe it is by his face and favour towards them, which the World knoweth not of, that they are thus preſerved, and *From the ſtrife of tongues as in a Cottage.* Whereby is implyed, that the virulent tongues of malicious men againſt the righteous, are like to a ſtorm, ſharp, and weather-beating thoſe that are in it, but ſuch as they may well contemne, becauſe they are through the teſtimony of a good conſcience, as it were, in an houſe ſufficient to ſhelter them all the time, for which it is ſaid, *Bona conſcientia murus aheneus eſto, A good conſcience a brazen wall.*

He hath ſhewed marvellous mercy to me in a ſtrong City. That is, as if he had been in a ſtrong City, ſafe from the aſſaults of all enemies, for ſometime God is compared to a Rock, ſometime to a Tower, and here to a City ſtrongly fenced with Wals, Gates, and Bars. Verſ. 21.

I ſaid in my haſtening away. Calvin, In my trepidation, conceiving, that his bodily fleeing is not meant, but an aſtoniſhment of mind through ſome ſudden great danger: But others expound it of his fleeing either from *Saul* or *Abſalom*, which I rather prefer, becauſe, according to the proper ſignification of the word, he did tremblingly flee, and this he is not aſhamed here to confeſs, to ſhew the weakneſs of his faith, for which he was unworthy of ſuch mercy; but this notwithſtanding the Lord heard him, as he addeth to more, to magnifie his grace for our comfort, when in diſtreſſes we pray, but feel not that life of faith, but weakneſs of doubting in our praying, God will not yet reject any that feare him. Verſ. 22. *Note.*

Love the Lord, Becauſe he is ſo gracious to you, cleave to him by the love of all your hearts, as he requireth, *He will abundantly repay proud doers.* As his grace abounds to ſuch as feare him, ſo to deſpiſers of him and his Laws, ſhall be abundance of wrath; the word rendred abundantly, is עליתר *Upon the remainder*, whereby their poſterity may be underſtood, as if it had been ſaid, he will repay the proud doer to the Generations coming after him, or remaining when he is gone, for ſo they are often threatned to the third and fourth Generation, and as the righteous are commonly ſet forth by humility and meekneſs, ſo the wicked by pride and loftineſſe, becauſe the wicked generally have pride in them, as the original of all their vile and harſh carriage towards the righteous. Verſ. 23.

Be of good courage, and he ſhall ſtrengthen your heart. Having laid a foundation in loving God, feare nothing, and if yee ſuſpect your own weakneſs, flee to God by prayer, and yee ſhall with his ſpirit be ſupplyed with ſtrength to beare you up in all time of danger. Verſ. 24.

PSAL. XXXII.

Of David Maſchil, *that is, Inſtructing.*

Bleſſed is the man, whoſe wickedneſſe is forgiven. David having ſundry times profeſſed his innocency and godly care to walk in the waies of Gods commandements, now to ſhew that his confidence was not in this, and to teach the ſame to others, for which he intituled this Pſalme *Maſchil*, he ſaith in effect, that he was not bleſſed by reaſon of his own righteouſneſs, no nor any other man, how juſt and innocent ſoever, or what good works ſoever he doth, but in this, that his ſinnes were pardoned and not imputed unto him; ſo that neither doth he hereby ſpeak comfort to any that live wickedly ſtil, nor aſcribe juſtification in any part to a mans own righteouſneſs, or the good works which he doth: Againſt theſe that live and go on in ſin, but yet count themſelves bleſſed, and juſtified by faith in Chriſt, becauſe to beleivers ſin is not imputed, and againſt them Verſ. 1.

that aſcribe juſtification in part to their own righteouſneſs, holding that we are juſtified by beleiving, and the juſtified thus makes themſelves more juſt, by living righteouſly and doing good works; and that deny ſuch a ful juſtification from ſin by Chriſt, as ſets the beleiver cleare both from guilt and puniſhment, holding that a man muſt ſatisfie in part, for the puniſhments by his ſinnes deſerved, here by acts of penance, and hereafter by ſuffering the fire of Purgatory; for if all our ſinnes be forgiven, we are at the ſame inſtant acquitted, both from all guilt and all puniſhment, it being ſuch a forgiving of debts, as never was heard of, to keep the debter ſometime in priſon and miſery, notwithſtanding after forgiving: And the Juſtice or righteouſneſs, whereby a ſinner is juſtified, is the righteouſneſs of Chriſt, of God, as is ſaid, 2 *Cor.* 5. 20. *That we might be made the righteouſneſs of God through him.* And how can this be imperfect, and ſuch as needs increaſe, ſith the righteouſneſs of God is perfect, but that a ſinner by beleiving is made ſo righteous, that he is without ſin, or can attain to ſuch perfect righteouſneſs in this life, by his moſt godly care, as to be altogether without ſin, I deny, becauſe his righteouſneſſe whereby he is juſtified, is not his own, but Chriſts altogether, and made his by imputation, as our ſinnes were made Chriſts, 2 *Cor.* 5. 20. For thus Saint *Peter* ſaith of himſelfe, *That I may be found, not having mine own righteouſneſſe, but Chriſts by faith.* And *Rom.* 4. he teacheth at large, that juſtification is by imputation, there being hereof only theſe two parts, Remiſſion of ſinnes, and imputation of Chriſts righteouſneſs: And that he only is thus juſtified, that beleiveth and ſheweth his faith by his works, turning by true repentance from all ſin, and doing good from time to time, according to his ability; appeareth by the next words, *In whoſe ſpirit there is no deceit.* Becauſe he doth neither in his heart ſecretly love any ſin, nor yet beare himſelfe, now that he is juſtified, as juſt by his own inherent righteouſneſs, but ingenuouſly confeſſeth, that in him ſtil, there is corruption, the fleſh fighting againſt the ſpirit, ſo that he cannot do the good that he would, as *Gal.* 5. 17. *Rom.* 7. And as *David* alſo ſaith, *I confeſſed my ſinns unto thee, O Lord, and thou forgaveſt me, Verſe* 4. So that the new upſtart Sect of the Antinomians, who deny ſin in the juſtified, or confeſſing ſo any more, may feare that they are out of the way of forgiveneſs, and that is but a vain imagination, that they are juſtified perſons, for they are hereby proved indeed to be far from it: And for doing good, this is *James* his doctrine, that we are *Not juſtified by faith only, but alſo by works.* Meaning, as he after expreſſeth himſelfe, that we are then juſtified by faith, when we ſhew our faith by our works: So that the wicked liver, that beleiveth, but faith works not upon his heart to purifie it, nor by love to put him on to do good, is yet far from this bleſſedneſs, his ſinnes are not forgiven, but he is ſtil in them: But forbearing the puniſhment of a mans own ſinnes in part, ſo far as he is able without periſhing for ever, it may ſeem to make, that judgment begins at Gods houſe, and yee are judged, that yee might not periſh with the World, and I beat down my body, ſaith *Paul*, leaſt I ſhould prove a reprobate, and the fire ſhall try every mans work; that is, The fire of judgments in this World: To this I ſay, That no man is ſo forgiven his ſinnes, as to be acquitted from all ſufferings in this life, thereby deſerved, or ſo, as that he needs not put himſelfe to penance therefore by faſting and ſorrowing, but whatſoever judgments the juſtified ſuffer, are only in this life, and that not as puniſhments for their ſinnes, whereby Gods wrath due therefore, is in any part ſatisfied, but as chaſtiſements to uſher on godly ſorrow for ſin paſt, and carefulneſs to live better for time to come, as fathers chaſtiſe their Sons, *Heb* 12. 7. 2 *Cor.* 9. 10. And accordingly *David* ſaith, *It is good that I have been afflicted, for I am hereby taught to keek thy commandements.*

Phil. 3. 8.

Note.

Jam. 2.

Note. Act. 15. 9.

1 Pet. 4. 1 Cor. 11.

1 Cor. 9. 1 Cor. 3.

To conclude, that which is here ſaid of the bleſſedneſs of him, whoſe ſinnes

ſins are forgiven, is alſo often ſayd of the Charitable, as *Pſal.* 112. *Bleſſed is he that conſidereth the poor*, *Bleſſed is the man that feareth the Lord*, &c. *Matth.* 5. *Bleſſed are the pure in heart*; *bleſſed are the Peace-makers, and Meek*, &c. But in theſe and the like, it is ſtill always to be underſtood, not that we are bleſſed for theſe things, but that ſuch are bleſſed in this, that their ſins, from which yet they cannot be free, when they do all that is required according to their power, are mercifully forgiven them. For even in ſuch if God ſhould mark ſtrictly what is done amiſs, none were able to abide it; every one muſt confeſs ſtill he is an unprofitable ſervant, and all our Righteouſneſs is as filthy Rags, *Iſa.* 64. 6.

When I was ſilent, my bones wore away with age: The Prophet *David* having with joy declared the Bleſſedneſs of him, whoſe ſins are pardoned, *Verſe* 1. Now ſheweth, how he attained to this great bleſſing for his own particular, *Viz.* By confeſſing them, for *When or Becauſe* (for the word כי ſignifieth either;) He was ſilent, as *Baſil* hath it, not ſeeking medicine for his wound or ſickneſs of ſin by confeſſion, he was like unto a man in a deep languiſhing diſeaſe, decaying and waxing feeble, and by roaring this feebleneſs was more increaſed, that is, Whilſt he cryed out for pain under his ſufferings, and yet confeſſed not nor prayed; in ſtead of comfort his Terrour grew greater: But then he confeſſed his ſins and had the comfort of forgiveneſs before pronounced ſo great a Bleſſing. That we all might learn of him in our miſery cauſed by ſin likwiſe to confeſs, being aſſured that in ſo doing we ſhall have comfort, otherwiſe if in ſtead of going to God by confeſſing, we fret and cry out only through Extremity of pain and ſtreights, wherein we find our ſelves to be, we ſhall have our miſery aggravated to the macerating of us, and the weakning of our vitall ſtrength, ſet forth by bones, till we dy and periſh under ſuch paſſions. And that this is the Application that we all ſhould make of Gods Grace and favour ſhewed to him upon confeſſion, appeareth further, *V.* 5. — Verſ. 2. — *Note.*

Therefore ſhall every meek one pray to thee in a time that thou mayſt be found: A like paſſage to this, ſee 1 *Tim.* 1. 15. And for the words added about the time, ſee the like *Iſa.* 55. *Seek the* LORD *whilſt he may be found*, *call upon him whilſt he is neer*; whereby is not intimated, that God will not be found of the truly penitent at any time, but that they who let upon Repenting and ſeeking him afterwards, and take not the preſent time of Grace offered, are in danger of ſeeking to him in vain, as is alſo taught, *Luk.* 13. 29. And in the Example of *Eſau*, whereas it is further ſayd, *The floods of water ſhall not come nigh him*, He meaneth when he is now in danger of drowning, and being ſwallowed up with miſery, as a flood; not ſeeing any way to eſcape, he ſhall be delivered as *Noah* in the Ark. — Verſ. 5.

Thou ſhalt compaſſe me with Songs of deliverance: Here the Prophet applyeth that again to himſelf which he had ſpoken touching every meek or mercifull man, by being ſaved out of deadly danger, as he had cauſe given him, he ſayth, That he ſhould ſing hereof, and praiſe God abundantly therefore, and ſo muſt every one of us make conſcience to do in like caſe; ſome render it, *Thou haſt compaſſed me*, but the word is a future, and it is beſt ſo to render it, as ſhewing the conſtant practiſe of the faithfull for deliverances from time to time. And thou art compaſſed about, as is here ſayd, when our words and hearts, and good works of Chairty and Righteouſneſs make a melodious Conſort, ſinging altogether Glory to the higheſt. — Verſ. 6. — *Note.*

I will counſell thee, mine Eye ſhall be upon thee: *Calvin*, *I will counſell upon thee with mine Eye*: The firſt is moſt agreeable to the *Hebrew*, and moſt ſenſible. The meaning being, I will not only teach and counſell thee what to do, but I ſhall be continually looking, to ſee whether thou doſt ſo or no, not reſting in this, that I have once taught thee, but providing with my beſt care that thou mayſt do ſo continually, rebuking and punishing thee, if thou doeſt otherwiſe, but incouraging and countenancing thee, if thou doeſt — Verſ. 7.

Note. ſo. And this ought to be the care of every King and Ruler over his People, or elſe he diſchargeth not his duty: See this performed by *David*, *Pſalm.* 101. See the like Phraſe, *Jer.* 40. 4. *Ezr.* 5. 5. *Dent.* 11. 12.

Verſ. 9. *Be not yee as the horſe and mule:* To make men capable of his Inſtruction, he firſt ſeeks to remove the two Impediments, that commonly hinder from taking it, and profiting thereby, ſtupidity and dulneſs, for where this is, no goodneſs, although taught never ſo plainly, will enter, for what is teaching to a bruit beaſt.

2. Obſtinacy and ſtoutneſs, againſt which they muſt be intelligent that will learn, and tractable, when the truth is taught them in any thing. And becauſe the firſt in many is a defect in nature, they muſt pray to the Father of Lights to inlighten them by teaching, and ſuch as have underſtanding for the world; that it may be turned into ſpirituall underſtanding of things pertaining to Salvation; and againſt Obſtinacy conſider, that forced obedience is nothing worth, if for fear of puniſhment only a man be withheld from doing Evill, as many are in well governed Kingdoms, for then the Heart refreineth not, which is all in all, and without it Externall Obedience is nothing elſe, but as that of an Horſe by bit and bridle.

Verſ. 10. *Many be the miſeries of the Wicked:* Here he ſeeketh further to move mens hearts willingly to obey, and not by compulſion by propounding the miſeries that ſhall be to ſuch, and on the other ſide the mercies, that ſhal compaſs obedient beleivers round about.

Verſ. 11. *Rejoyce (O yee Righteous)* That is, Yee that have your ſins forgiven you, not others, for rejoycing in the LORD is peculiar to ſuch, and who are theſe, but the upright hearted, as in the laſt words, that from the Heart obey the word, for thus do all the truly faithfull, neither is there true faith in him that doth not, *Act.* 15. 9.

PSAL. XXXIII.

Verſ. 1. *Shout joyfully (yee Righteous) in the Lord, praiſe is comely for the Righteous.* As he ended *Pſal.* 32. So he beginneth this, uſing more arguments to move hereunto. And the ſame is meant by the word here uſed, ſignifying *Shout joyfully*, and by the word there uſed ſignifying Rejoyce, wherefore our New Tranſlat. renders it alſo *Rejoyce*, and *Calvin Exult*, the words following, are a reaſon, why the juſt and not others are ſtirred up to this, *Praiſe is comely for the Upright*: GOD is not honored by the Wickeds praiſing of him, but only when the upright hearted do it: yea, ſayth *Auguſt.* A Righteous life is a prayſing of God, contrariwiſe a Wicked: Whereby yee may ſee (O yee wicked) how abominable yee are to the Lord, even ſo abominable that he loveth not, but is averſe from your very praiſing of him: See alſo, *Iſa.* 1. *Chap.* 66.

Note.

Prov. 15. 8.

Verſ. 2. *Praiſe the Lord upon the Harp:* The upright muſt not only praiſe God by ſinging, but alſo uſe all other ſuch means as are apt to make their ſinging the more delightfull unto him, as ſweet and pleaſant Muſick, and ſometime loud ſounding Muſick, as *Pſal.* 150. *Calvin* commends this only under the Law, when God was praiſed by ſacrificing and Muſick added thereunto, by ſounding with Trumpets, ſinging, playing upon the Harp, the Organ and the Pipe, *&c.* And therefore ſayth, as other Ceremonies of the Law, this praiſing by muſicall inſtruments hath no place in the Church of God at this day. For the voice of man ſpeaking that which the ſpirit dictates, is beyond all muſick with ſinging and Inſtruments in his Ears, and yet if it be not underſtood, is forbidden, 1 *Cor.* 14. Therefore ſingnig and muſick, it not being underſtood, which is ſung or playd to, is not only inconſiderate zeal amongſt the Papiſts that uſe it, but alſo impious perverſneſs; Thus *Calvin.*

Calvin.

vin. Auguſtine ſpeaks nothing of it, but by Allegory, by the Harp underſtanding praiſe for proſperity and Adverſity: becauſe the wood of the Harp whereupon the ſtrings are, making a pleaſant ſound, when they are ſtricken, is downward below, but the Pſaltery, the other Inſtrument here named is ſo framed, that the hollow part yeilding the ſound is upward. Now we are not to ſeek theſe Inſtruments ellewhere, for we have them in our ſelves, the Harp, when we praiſe God for ſuch good things as befall us concerning this life, yea and for ſufferings here alſo, as *Job*, when he had loſt all: *The Lord giveth and taketh away, bleſſed be the Name of the* LORD: And the Pſaltery, when we praiſe GOD for higher Bleſſings, wherewith he bleſſeth us in Chriſt: And whereas the Pſaltery is ſayd to have ten ſtrings, we have it compleate, when we praiſe God in our lives lead according to Gods ten Commandements, havng but one only true God, honouring his name, keeping his Sabboth, not as the Jews by bodily reſt, giving themſelves to feaſting and pleaſure all day, for they that do ſo had better dig all day then reſt, *&c.* And herein I think *Auguſt.* was right, we are required to praiſe God with theſe muſicall inſtruments being underſtood ſpiritually; the People of God under the Law of Ceremonies according to the Letter, we under the Goſpel, as hath been ſayd, and ſo we have ſtill our ſpirituall ſacrificing and Incenſe, when we honour God by our ready Obedience, looking for acceptation of our ſervice in and through the ſweet perfume made by the Incenſe of his merits alone. And thus I conceive our praiſing of God without muſicall Inſtruments at this day is beſt approved, and the Papiſts muſick condemned, becauſe they underſtand this literally, which now is to be done ſpiritually, and ſo far forth only with ſinging as may be with underſtanding, the ſounding with muſiccall inſtruments at the Inſtant, which makes the new ſervice of God and the old all one, being layd down. For by as good reaſon may they offer the fat of Rams and Incenſe, as keep up muſick in Churches ſtill, and Altars as they do: For the Argument brought againſt them before by *Calvin*, I cannot ſee ſuch force in it, becauſe as under the New T. ſo under the Old all things were to be done to Edification, and therefore that Argum. is as good againſt their practiſe then as now, if in muſick and ſong going together, there were no Edification by reaſon that it is not underſtood by all the Congregation. It is true there is no Edification in teaching, unleſſe it be in a Tongue underſtood, but in making Melody to God by ſong and muſick there may, though not underſtood, *Viz.* The heart being hereby made to rejoyce in God, in thinking upon the Harmony made to him continually in Heaven, to beare a part, wherein we ſhall one day come, and this is one Grace, wherein we ſhould be Edified, for ſuch is joy in the Spirit.

Auguſt.

Gal. 5. 22.

Sing to the Lord a new ſong, ſing skilfully in praiſing: Calvin, *Sing luſtily:* Ainſw. *Do well, playing on the inſtrument with triumphant noiſe*, which is neareſt to the *Hebrew* הטיבו but to render it word for word, it is, *Do good, ſtrike up with Exultation*, that is, Make good, or excellent muſick upon the Harp and Pſaltery before ſpoken of, as men uſe to do, when they would with their beſt skill expreſs greateſt joy. And a new Song we are bidden to ſing, as alſo *Pſal.* 40. 4. 96. 1. 98. 1. 144. 9. *Iſa.* 42. 2. *Revel.* 14. 3. In reference to the time of the Goſpel, wherein all things are new, and yet the ſame that were before, but ſet forth in a new manner, the Melody that is made, not being ſo much in the voice and muſicall inſtrument, as in the heart; according to which it is ſayd, *Singing and making Melody to the Lord in your hearts.* So the ſame Commandement is called both *The old Commandement, and the new*, 1 *Joh.* 2. 7.

Verſ. 3.

2 Cor. 5. 17.

Epheſ. 5. 19.

For the word of the Lord is right: That is, Whereby he commandeth all things to be done, every thing being done rightly, and juſtly in the adminiſtration of the world, as is particularly ſhewed. Verſ. 6. &c.

Verſ. 4.

The Lord loveth Juſtice and Judgment: Some, ſayth *Calvin*, underſtand this

Verſ. 5.

this, as if he had ſaid, In men he loveth juſtice, but this, although it be a truth, is not to the purpoſe here, for he proceeds to prove what he had ſaid, *Verſe* 4. Of his doing all things righteouſly, and this he doth by ſhewing, it is his nature ſo to do, for the love that he beareth to juſtice; if any man ſhal ſay, Is this ſuch a matter of a new ſong? Do not, and have not all almoſt ever acknowledged this, that God is juſt: *Ainſworth*, It is true in general, but coming to be tryed by ſufferings, ſcarce the hundreth part of men acknowledge it, but murmure and complain, as if they were unjuſtly dealt withal; and therefore it may wel be called a new ſong, to acknowledge this even in all things, and to give him thanks, as is commanded, 1 *Theſ.* 5. 17. And as *Job* did, when he had loſt all. *The Earth is full of his goodneſs.* So *Iſa.* 6. 3. *The whole Earth is full of his glory.* As in reſpect of temporal bleſſings, ſo and cheifly in reſpect of his Son, ſent into the World to redeem and ſave us: And even in our ſufferings we muſt look up to God, as doing it in goodneſs for our benefit, as *Hebrews*, 12. 9. and *Pſalme* 119.

Note.

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Verſ. 6. *By the word of the Lord the Heavens were made, and by the breath of his mouth, all their hoaſts.* Having *Verſe* 4. ſaid, *The word of the Lord is right.* Now he beginneth to prove it, by an induction of particulars; and firſt, Of his making the Heavens and all the Stars by his word and ſpirit, where by Word Chriſt is underſtood, who is ſaid to be his Word, and that Word whereby all things were made: And for the breath or ſpirit of his mouth, hereof is expreſly ſaid, *Gen.* 1. 2. *The ſpirit of God moved upon the waters.* Or ſat upon them as an Hen, to hatch and forme them into that glorious and excellent expanſion which we behold, for what are the Heavens, Hebrew, but שמים *There are Waters.* And the Heavens and their Hoaſts are firſt mentioned, becauſe the moſt glorious of all Gods works, as *Pſal.* 19. 1. And this word and ſpirit are commonly by the Ancients taken for Chriſt the Son of God, and the holy Ghoſt; although *Calvin* thinks, that they were deceived, whereas they hence brought an argument to prove the divinity of the holy Ghoſt, againſt *Sabellius*: For if the Word be God, what can the Spirit be, whereby the Word is brought forth but God alſo?

Ioh 1. 1.2.3.

Verſ. 7. *He hath gathered as an heap the waters of the Sea.* Of which ſee alſo, *Gen.* 1. And it argueth an infinite power to do this, when theſe waters are fluid by nature, and not otherwiſe to be kept within their bounds, yet that they lying higher then the earth, ſhould be kept from overflowing it ever ſince the beginning of the World.

Verſ. 10. *The Lord ſcatters the counſels of Nations.* From his works of Creation and providence in containing the Seas, the Prophet paſſeth on to other acts of his providence towards men; whole Nations, and many plot and deviſe daily againſt the Nation which he hath peculiarly choſen, his Church, the people of *Iſraell*; but their devices and counſels take none effect, but are from time to time fruſtrated, as thoſe of the *Egyptians* firſt, then of the *Amalekites*, *Medianites*, *Moabites*, *Philiſtims*, and *Syrians*; As is ſhewed in *Exodus*, *Judges*, *Kings*. Therefore, *Verſe* 12. The Nation choſen by him is pronounced bleſſed, becauſe both their enemies counſels vaniſh, and his ſtand alwaies firm and ſtable, *Verſe* 11.

Verſ. 12.

Verſ. 13. *The Lord looketh down from Heaven upon the Sons of Adam.* Having ſhewed the happineſſe of the Nation by him choſen, now he proceeds to the reaſon, and that is, The Lord knoweth the hearts and waies of all men, as he muſt needs do, becauſe he made all their hearts, and he ſeeth, that neither any King nor mighty man, is of power to ſave himſelfe, neither are Horſes of any avail, *Verſe* 14, 15, 16, 17. but the Lords choſen people, that feare him, are ſaved from death, and famine.

Verſ. 18.19.

Verſ. 20. *Our Soule hath looked to the Lord.* It being ſo as is before ſaid, that there is no power in Creatures, but only in the Lord, to ſave and deliver in time of

of danger, or to aſſault and prevail, we that are his Church and people, ought to make this uſe of it, to have our eyes towards him, not towards any humane or created ſtrength, and then as *Verſe* 21. We ſhall be ſure of a joyful event, and that it may be ſo, we muſt ſtil alwaies be praying, as *Verſe* 22. *Let thy mercy be upon us (O Lord) as we truſt in thee.*

PSAL. XXXIV.

OF David, *when he changed his countenance before* Abimelech, *and he expelled him.* Of this ſee, 1 *Sam.* 28. How for feare being in the Court of *Achiſh* King of *Gath*, leaſt he ſhould ſlay him, being now in his power, as an infeſt enemy of the *Philiſtims*, he changed his behaviour, letting ſpittle fal down upon his beard, and ſcrabbling upon the wals as a mad man, by which meanes he eſcaped this danger, and here he praiſeth God for it, and ſtirs up all the faithful to put their truſt in him, in ful aſſurance, that they ſhall likewiſe be kept ſafe, in what dangers ſoever they be: Touching his fact in thus diſſembling, whether it were juſtifiable or not, ſee my Expoſition upon that place: Touching the King before called *Achiſh*, here *Abimelech*, it is to be underſtood, that this was the general name of the Kings of the *Philiſtims*, as we may ſee, *Gen.* 20. and *Chapter* 26. As *Pharaoh* was the name of the Kings of *Egypt*, and *Ceſar* of the *Roman* Emperours, his proper name being *Achiſh*: For the word Countenance, as *Calvin* renders it, the *Sept. Face*, Some, *Behaviour*. It is טַעַם properly ſignifieth Taſte, but becauſe, as by the taſte meat is known, ſo by the countenance or behaviour the man is judged of, it is uſed to ſet this forth both here and elſewhere.

I will bleſſe the Lord at all times Although *David* by his policy eſcaped the danger of *Achiſh*, yet he thankfully aſcribeth it unto God, who wrought with it for his deliverance, and probably by inſtinct taught it him for his own preſervation; as *Joſhuah* to feine a fleeing before the men of *Ai*, for his greater advantage: And hence we ſhould learn by what policy or meanes ſoever we eſcape dangers, not to aſcribe it to our ſelves, but to God alone, and therefore to praiſe him unceſſantly. Verſ. 1. *Note*

I ſought the Lord and he anſwered me, &c. He truſted not to any device of his own, but acknowledging all good ſucceſs to come from God, he prayed to him in his ſtreights, and ſo was delivered. Verſ. 4.

The Angell of the Lord pitcheth his tents about them that feare him. See the like, *Matth.* 18. 11. Where I have handled the queſtion, whether every one of the Elect hath his Angel-Guardian, or each one more, as *Pſal.* 91. 11. But is it not comfort enough, that God by his providence is alwaies neer unto us to ſave us from dangers, and if ſo, what need of the guard of Angels? *Ainſworth*, The Lord herein condeſcends to our weakneſs, that we might be the more confident, when we know that he provides for our ſafety in all places, and at all times by his ſo glorious and mighty Miniſters, who are ſaid to be ſent out for the good of all that are choſen to life: And doubtleſs it was a ſingular comfort to *Jacob*, when being in danger by *Eſau*, he ſaw the Angels of God pitching their tents about him, for which cauſe he called the place where, *Mahanaim*, *Gen.* 32. 1. Verſ. 7. Heb. 1. 1.

Taſte and ſee, that the Lord is good. Here the Prophet *David* layeth the fault of not having that comfort, which we might in Gods goodneſs towards us upon our ſelves, as he that hath pleaſant and nouriſhing meate, but will not taſte of it, is without the comfort thereof, wherefore he exhorteth us to amend this fault, which is by committing our ſelves to his protection at all times, and then obſerving how graciouſly he dealeth with us, hence ariſing to more confidence. Verſ. 8.

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Verſ. 20. *He keepeth all his bones.* Here he ſheweth that the providence of GOD is extended, not only to every one that feareth him, but even to every ſmal part of the body of ſuch, his bones which be very many; and elſewhere the LORD ſaith to the ſame effect, the very haires of our head are numbred.

Verſ. 21. *Evill ſhall ſlay the wicked.* Some, ſaith *Calvin*, hereby underſtand miſery, *Calvin.* as if nothing were meant, but that they ſhal periſh miſerably, but by evil is rather meant, the evil which they do, as is expreſſed in the ſinging Pſalme, ſo that the righteous to their comfort, may look upon them in their ma- *Note.* licious practiſes againſt them, as working their own ruine, which ſhould deter all men from perſecuting the righteous at all times, for though they be able to do nothing againſt, theſe Malignants ſhall come to the deſtruc- Verſ. 22. on in the end, which they machinate againſt them: But the Servants of GOD ſhal be redeemed, which implyeth, although even now in danger of death, ſhall be delivered, as Verſe 22.

PSAL. XXXV.

THIS Pſalme is framed, ſo that each Verſe beginneth in the firſt letter as the Hebrew Alphabet, the firſt with א the ſecond with ב the third with ג the fourth with ד *&c.* Which is an elegancy amongſt the *Hebrews* uſed in ſong, and is moſt notable in *Pſalme* 119.

Verſ. 1. *Strive (O Lord) with them that ſtrive againſt me.* When *David* compiled this Pſalme is uncertain, but *Calvin* thinks, whilſt yet *Saul* lived and perſecuted him, for by ſaying, *Strive O Lord with them that ſtrive with me.* He intimateth, that he had many enemies who ſtrove againſt him with their tongues, by ſlandering and ſpeaking evil of him, to make him odious to all men, againſt theſe he prayeth, that the Lord would clear his innocency, ſtopping their foule mouths: And by ſaying, *Fight againſt them that fight againſt me.* That many were up in armes againſt him to *Note.* deſtroy him, but in either caſe he makes the Lord his refuge by prayer, as we muſt alſo do upon the like occaſions, and in him be comforted againſt all the calumnies and violent attempts of men againſt us: And thus *Auguſtine* underſtands it, as made for the comfort of all the poor members of Chriſt, againſt their cruel Perſecutors.

Verſ. 2. *Lay hold upon the ſheild and buckler.* This is ſpoken after the manner of men, that come to help others againſt their enemies, and not that God hath need of, or doth uſe any ſuch kind of weapons, the breath of his mouth alone being ſufficient to confound all, even moſt Potent enemies.

Verſ. 4. *Let them be aſhamed and confounded that ſeek my Soul.* In this and *Verſe* 5, 6, 7. *&c. David* teacheth the diſtreſſed Servants of GOD in his own example, what to pray, not doubting, but that they ſhal be heard and ſa- Verſ. 9. 10. ved; as followeth, *Verſe* 9. 10. Where he ſpeaketh of rejoycing herein, yea and the rejoycing of his very bones, hereby meaning, that all his parts, and whatſoever ſtrength and vigor was in him, ſhould be ſpent in celebrating his praiſes, which ſpeaks againſt them that are remiſs and negligent about this duty.

Verſ. 11. *Cruell witneſſes roſe up againſt me.* Here is laid down the cauſe of his calling upon God for help, before going, he prayed, *Verſe* 1. That God would *Strive with them, that ſtrove againſt him.* That is, By calumnies and ſtrife of the tongue, now he ſheweth, how they ſo ſtrived againſt him, *Viz.* By falſe accuſations of things, which he knew not of, whereby they ſought to bring him in danger of his life, and this may have reference in particular to his ambitious ſeeking of the Kingdome, and the deſtruction of *Saul*, for that ſome accuſed him of this, appeareth, 1 *Sam.* 24. 10. Where he

he ſaith, *Why doſt thou hearken to mens words, that ſay,* David *ſeeketh evill againſt thee.*

They rendred me evill for good, the bereaving of my Soule, or life. For by their falſe accuſations, they ſtirred up *Saul* to take away his life, and for that end, he came out to ſeek him with three thouſand men, : But what good had *David* done them? Very much in killing *Goliah*, the terrour of them all, and ſlaying the *Philiſtms*, the ſpoylers of their Country : And *Verſe* 11. Expreſſeth further what good he meant, *Viz.* His faſting, and mourning, and praying for them in their miſery. Verſ. 12.

Yet I in their ſickneſſe put on ſackcloath. By ſickneſs any affliction is here to be underſtood, as *Verſe* 15. *Halting.* When he cometh to ſpeak of himſelf, ſets forth any weakneſs or miſery likewiſe, whereby he was diſabled and brought low : His putting on ſackcloath and faſting, as if his Friend or Brother, or Mother had been afflicted, *Verſe* 14. Is ſpoken of to ſhew, how far he was from all hatred againſt them, yea, how great his love was towards his deadly enemies, as we are all commanded to be likewiſe affected, *Matth.* 5. 45. And to pray for them, as is intimated alſo that he did, in ſaying, *My prayer turned into my boſome.* That is, ſaith *Ainſworth*, Either I prayed for them oft times in ſecret, or let it turn into my boſome, if I prayed for any evil to come upon them : *Geneva* notes, with inward affection or bowing down my head : But *Baſil* beſt, I received the fruit of my prayers for them, upon my booſome, for ſo חֵיק ſignifieth, and this he did through inward comfort to God-ward, upon the diſcharge of this his duty, although extreamly provoked to the contrary by their malice : And thus it ſhall be to every one, that ſincerely prayeth for his enemies, becauſe he is now aſſured in his conſcience, that he is the Child of his heavenly Father, *Matth.* 5. 45. 46, *That ye may be the Children of your Father which is in* Heaven. Or may it not be meant, my prayers for them took no effect in them, to abate their malice towards me, but cruelty was by them repayed me, and curſing from their mouths. For the expoſition preceding, the word turning, makes againſt the firſt, as arguing not a direct going on, and here is nothing ſpoken of evil, whereby it might be underſtood, as an imprecation againſt himſelf according to the other. Verſ. 13. *Note. Ainſworth.* *Geneva. Baſil. magnus.*

But in my halting they rejoyced they gathered together, the abjects gathered together, they teared me, and were not ſilent. Having ſhewed, how he behaved himſelfe, when his enemies were in miſery, which alſo may be referred to the words before going, *Verſe* 12. *Evil for good.* Which though no particular be ſpoken of before, was abundantly done by him after the overthrow of *Saul* and *Iſrael* with him by the *Philiſtims*, when he mourned and ſhewed his love towards *Saul* as much as he could, by thanking the men of *Jabeſh-Gilead*, and praiſing them for fetching his Corps from the *Philiſtims*, and giving it a more honourable burial, 2 *Sam.* 1. 11. 12. Having I ſay, ſhewed this, he now cometh to move the Lord the more, by the heinouſneſſe of the thing done on their part, to ſhew, how ſpiteful their doings were towards him ; at his miſeries they rejoyced, and that not only a few of the great ones about *Saul*, but even the ſcum of the people, and a multitude of the baſer ſort, whoſe mouths were alſo opened againſt him without end, although they knew no cauſe ; but in them the Proverb was verified, like Prince like People ; *Saul* being inſeſt againſt him, the people were generally ful of rage alſo: The wore נכים *Nachim*, rendred *Abjects*, Signifieth men of a ſmitten or broken condition, men of no worth, for it comes of נכה ſignifying to ſmite ; yet ſome render it actively, *Smiters*, expounding it ſmiters with the tongue : but the former is to be preferred, becauſe he addeth, *Men that he knew not*, Or took no notice of, they were ſo baſe ; ſee the like, *Job* 30. 8. And for their tearing of him, it was with the tongue by ſpiteful words ; the word ſignifieth alſo divided, for which ſome render it ſo, but this is more genuine. Note.

Verſ. 16. *With Hypocriticall mockers in feaſts, they gnaſhed upon me with their teeth*: Calvin, *With perfidious perſons, mockers for a Cake of Bread*: But *Ainſworth, Hypocrites, Scoffers for a Cake of Bread:* It ſeemeth to be a further Deſcription of the Abjects ſpoken of, *Verſe* 15. as if he had ſayd, baſely turning themſelves into any colour, to help on my miſery by bitter Scofs, being drawn to this to humour *Saul* by his feeding them. For to this Effect it is ſayd, *Prov.* 28. 21. *That ſome will tranſgreſſe for a morſell of bread.* *Ainſworth.* Others take it either thus, or as ſpoken of making him their Table talk, when they fed themſelves delicioufly, choaking him with ſuch intolerable Scoffs, alledging, *Hoſ.* 7. 8. Where the Enemies of *Ephraim* are ſet forth as banquetters, *Ephraim* as the bread, that they fed upon. *Calvin.* But *Calvin* holdeth that the great ones about *Saul* feaſting with him are particularly here meant, as the vulgar and baſer ſort before.

Verſ. 17. 18. 19. 20. *&c.* *My darling, Hebr. only one from the Lion.* Of this ſee before, *Pſalm.* 22. 21. and from hence to the end of the *Pſalm*, He prayeth for deliverance from his Enemies, and that they might be confounded, and his freinds made joyfull.

PSAL. XXXVI.

To him that excelleth of the Servant of the Lord, David. Of this Addition ſingularly here, *The Servant of the Lord:* See before *Pſalme.* 18. It doth denote ſomething in either ſet forth, declaring a difference betwixt him and his wicked Enemies, there his wonderfull mercy in delivering him out of their hands, for which his Eyes were towards him, as a Servants to his Maſter; here their profligate wickedneſs, wholly addicting themſelves to do Evill, from which he abhorred, as it becomes Gods Servant to do.

Verſ. 1. *The tranſgreſſion of the Wicked ſayth, in the midſt of my heart, there is no fear of God before his Eyes*: *Hebr. Tranſgreſſion ſayth to the Wicked*: That is, His obſtinate, and ſhameleſs giving himſelf to live in all manner of Wickedneſs, telleth him as by a lively voice, what ſhew ſoever he makes to the contrary, that he hath no fear of God in him, and this I ſay, becauſe I know it in my heart to be ſo, as if I heard his wickedneſs ſpeaking ſo much, and I know in the midſt of my Heart, through the inward greif and ſorrow that I have therefore. *Note* And this is true touching all, that do, *Dare operam peccato*, live and go on in groſs ſins from time to time, being touched with no Repentance therefore, their ſinning outwardly proclaims what they are inwardly, although they ſet a good face upon it, and ſay that they have a good heart.

Verſ. 2. *For he flattereth himſelf in his own eys til his iniquity be found out to hatred.* Here he ſheweth that the wicked harden themſelves to the doing of Evill through a better conceit, which they have of themſelves; when as others, that fear God hate and abhor their doings, and look upon their caſe as abominable to God and dangerous. *Note.* And this layeth open the Originall and Nurſe of ſo great wickedneſs, as abounds in the world, that men againſt their own Conſcience, that accuſeth them to be without all true fear of God and againſt the judgment of good men, who hate their doings, ſooth up themſelves, asif they were accepted before God as well as the beſt, N. Tran. *Till his iniquity be found to be hatefull.*

Verſ. 3. *The words of his mouth are wickedneſs and deceit:* That is, Saith *Calvin*, he hath ſomething to ſay to excuſe and juſtify himſelf to the deceiving of his own Soul, and the hardning of him in ſin. *Calvin.* *He ceaſeth to underſtand to do good*, That is, He is averſe from all good Inſtruction and Reaſon, whereby he might be perſwaded better.

Verſ. 4. *He meditates Iniquity upon his bed*: That is, In his retiredneſs through the

the corruption of his heart he beginneth to enter into this evill way by himſelf alone not being drawn on to it by others. *He perſiſts in a way not good:* not only beginning and going on far in a wicked courſe, but without Repentance always going on. *He abominates not evill*, being carryed by a contempt of God on in his wickedneſs; and then he ſumms up the differences betwixt the Wicked, and ſuch as fear God thus.

1. He flatters himſelf in his wickedneſs; this man judgeth and condemneth himſelf. *Note.*

2. He deviſeth reaſons to harden his heart in ſin; this man reaſons againſt ſinning in any thing, in ſtead of extenuating, aggravating his leaſt ſins.

3. He ſtopps or turns away his Eares from hearing Reaſon againſt his Evill ways, this man is willing and deſirous of good inſtruction, that he may be more ſtirred up to good, and againſt evill.

4. His meditations in private are, how he might practiſe this or that wickedneſs; this mans meditations are, how he may yet grow better, and what abundance of ſin he is already guilty of, to be accordingly humbled therefore.

5. He goes on in Evill, waxing dayly worſe and worſe; this man perſeveres in good, and cannot by any means be beaten, or allured out of the Way hereof.

6. He being ſo Evill, as hath been ſayd, abominates not himſelf therefore, but in contempt of God pleaſeth himſelf ſtill therein; this man through the fear of God, trembles and abhors himſelf, even for his Infirmities: yet it is not to be conceived, that every wicked man is ſuch in all degrees, but that there are ſuch, When there is no dram of Grace to reſtrain them, others not being ſuffered to be ſo exorbitant for the common Good of thoſe politick Bodies, whereof they are members, and not that they are any whit the more in the way of Salvation.

(*O Lord*) *thy mercy is in Heaven, thy truth unto the Clouds. Calvin, to the Heavens, New Tranſlat. Thy faithfullneſs to the Clouds*: Reſpecting rather the ſenſe then the ſignification of the word. Having ſet forth the abomination of wicked Enemies, to God and his people, now he proceedeth on the contrary ſide to ſet forth Gods mercy and Goodneſs for the comfort of all them that fear him, both to make the wicked aſhamed and to fear, and to comfort all ſuch as fear God, againſt their wicked practiſes, and himſelf in particular. In this and V. 6. are four Excellencies in God ſpoken of. Firſt, Mercy or Goodneſs. Secondly, His truth or faithfullneſs. Thirdly, His Righteouſneſs. Fourthly. His Judgments. His mercy, *In the Heavens Pſalm.* 57. 11. *Unto the Heavens, Pſal.* 108. 5. *Above the Heavens*: And the ſame is meant here alſo; it is ſo great that it filleth the World below and Heaven above alſo. *His truth unto the clouds*, For he dealeth truly and faithfully with all creatures, keeping touch with all in every thing, that he hath promiſed: And the Heavens and Clouds, haply are mentioned in reference to the Rain bow, which he ſayth he would place in the Clouds, for a ſigne that the Earth ſhould never be drowned again. *His Righteouſneſs like the mountaines*, To adminiſter all things by his providence moſt juſtly in puniſhing thoſe that are ſo intollerably addicted to all manner of Wickedneſs, and doing Good to thoſe that fear him, and delivering them out of their Hands: *His judgments like a great deep*: Or Abyſſe, the bottom whereof cannot be ſounded, whereby is meant, that although the Wicked for a time may live in proſperity, the Righteous in miſery, they in honour, theſe in diſgrace, yet the juſt judge will one day put a contrary difference between them, making theſe happy and honorable, them infamous and miſerable for ever: but yet this judgment lyeth hid, as the bottom of an Abyſſe, no ſuch thing appearing to men a long time. *Thou ſaveſt both man and beaſt*: So good is the Lord, that his Goodneſs in governing the World is extended to all his Creatures, yea even Verſ. 5. Gen. 9.

even the very beaſts, therefore much more to men, and ſpecially to ſuch as fear him, and truſt in him. ſo that they ſhall be ſaved from the hands of their Enemies here, and from Death and damnation hereafter, and partake of this Heavenly Kingdom for ever and ever. And in this ſenſe the Apoſtle ſayth, *God is the Saviour of all men, eſpecially of them that beleeve.*

Verſ. 7. *How precious is thy mercy, and the Sons of men ſhall truſt under the ſhadow of thy wings*: That is, Not all promiſcuouſly, but the faithfull that live in his fear: Of the Wicked it is ſpoken contrariwiſe before, ſo that if they truſt, they ſhall be deceived, the like Phraſe is alſo uſed of the Faithfull, *Pſalm. 91.*

Verſ. 8. *They ſhall be ſatisfied with the fatneſs of thy houſe*: That is, They ſhall have joy in thee, as they that are feaſted in the houſe of a King, where all Delicacies, both of meat and drink abound, for a good Conſcience is a continuall feaſt, and this is in the Senſe of Gods Grace and favour in Chriſt, juſtifying from our ſins, there being no worldly thing that can ſatisfy, yet becauſe Godlineſs hath the promiſes of this life, and of that to come, I hold with *Calvin* that the one is ſo promiſed here, that the other is not excluded. For all ſuch as fear God and truſt in him ſhal be fed corporeally, *Pſ.* 37. 1. and Spiritually with the light of Gods countenance, *Pſal.* 4. 7. and Eternally with hidden Manna, *Revel.* 2. 17.

Verſ. 10. 11 12. After promiſes of favour to them that fear God, here he addeth prayers, both for them and for himſelf, concluding with Threatning to the Wicked that they ſhall fall and never riſe up again.

PSAL XXXVII.

Verſ. 1. *FRET not thy ſelf at the Wicked neither be envious at evill doers*: Having before ſhewed the Ruin of the Wicked, *Pſal.* 36. 12. Now he admoniſheth all ſuch as fear God, not to be vexed to ſee them or any of them for a time in proſperity, to be diſcouraged in the ways of godlineſſe, or to ſin by invying hereat. For their proſperity is but like the green Graſs, which is ſoon cut down and withereth.

Verſ. 3. *Truſt in the Lord and do good, dwell in the Land and thou ſhalt be fed aſſuredly*: Having in the former *Verſes* made Application of that ſpoken of the Ruin of the Wicked, *Pſal.* 36. 12. Now exhorteth and comforteth the Righteous, by promiſing, that it ſhall be unto them as he prayed, *Pſal.* 36. 11. But he begins with truſting in the Lord, as the Foundation of doing Good and of all Bleſſings: For Philoſophers excelled in morrall Virtues, Temperance, Patience, and Contempt of the world, but doing theſe things not out of faith, they were not accepted. By dwelling in the Land he meaneth, that the faithfull ſhall have a ſetled Habitation, and that God will take care for them to feed them with Food ſufficient, ſo that they need not be diſtracted with worldly Cares, but caſt all their Care upon God. And that feeding with food ſufficient is meant, is further confirmed, *Verſe.* 19. Where he ſayth, *That in time of famine they ſhall have enough*, So that other Expoſitions referring this feeding, to feeding upon faith, or feeding others with Truth, *&c.* are worthily by *Calvin* rejected.

1 Pet. 5. 7. Matth. 6.

Calvin.

Ainſworth. *Ainſworth* renders the words, *Feed on faith*, and he takes the words before going, *Dwell in the Land*: Either for a promiſe or a command to keep in the Land of *Canaan*, as *Iſaack* did in time of Famine. But here is no word ſignifying Faith, but *Truth*, or *Verily*, therefore render it word for word, and it is, *Feed thee verily*, For thou ſhalt have wherewithall to do it, and likewiſe *Truſt in the Lord, do good and dwell in the Land*, Can have none other ſenſe, but as of a promiſe that thou ſhalt do ſo, poſſeſſing it as an Inheritance, thou and thy Seed after thee for ever, as is expreſſed, *Verſe* 29.

Yet

Yet *Ainſworth* hath one thing here remarkeable, that this *Pſalm* is begun with the firſt Letter of the *Hebrew* Alphabet, and every two *Verſes* go on in order with the reſt, to the laſt letter of that Alphabet.

Delight thy ſelf in the Lord, and he will give thee thy hearts deſire: That is, Let this be thy joy, that the LORD is thy portion, and not that thou haſt worldly things which will deceive thee, and then thou ſhalt never want, but have thy hearts deſire, becauſe in him is a confluence of all comforts and bleſſings. See the like, *Iſa.* 58. 14. Verſ. 4.

He will bring forth thy Righteouſneſs as the Light. If any Godly man being in miſery for a time, ſhall ſay, I cannot find any ſuch comfort in the Lord as thou promiſeſt, here is ſomewhat ſpoken that may ſatisfy him. The darkneſſe of miſery ſhall be turned into the Light of felicity unto thee, only wait Gods leiſure, till it ſhall ſeem good to him to do it. Verſ. 6.

Be ſilent or ſtill to the Lord, wait for him. Till he ſhall be pleaſed to do for thee, as is before promiſed, be not impatient or murmure, but wait. The word חול here uſed as *Calvin* noteth, ſignifieth either mourn or wait, and if we take it for mourn, it is meant of mourning ſilently, but he followeth the firſt, *wait*. Then he repeateth again in more words that which he had ſayd, *Verſe* 1. concluding *Verſe* 8. That this were to do Evill to vex at the Wickeds proſperity. Verſ. 7. *Calvin.*

They that wait for the Lord ſhall inherit the Earth: Here is a reaſon why we ſhould not vex at the proſperity of the Wicked, for although now they flouriſh, yet they ſhall be cut off, and the Righteous ſhall have the better of it, even in this world, for however they be tumbled and toſſed about, yet their comfort is great in all places, through the Lord, for whom they waite or ſtay a time, firſt in miſery, or the Righteous are promiſed the inheritance of the Land, becauſe if the people of *Iſrael* had been ſuch, they ſhould alwaies have injoyed the Land of *Canaan*, and it ſhould never have come into the poſſeſſion of their Enemies. For it was for ſin that they were caſt out, and that they were conſumed with Wars, and therefore to the Righteous is promiſed alſo, *Abundance of Peace*. For *the fruit of Righteouſneſs is peace*, *Iſa.* 32. 17. Verſ. 9.

Better to the Righteous is a little, then the Riches of many Wicked: the word מהו here rendred *Riches* ſignifieth alſo a multitude, or abundance, which ſome refer to people, as if it were meant, a few Righteous are better then many or multitudes of Wicked, and ſome joyn it, and the word רבים many together, as if it had been ſaid, *Then great riches of the wicked:* but either of theſe is more forced, and it agreeth better to the Argument in hand to render it as before; For whereas the Righteous inheriting the Earth, is ſpoken of, *Verſe* 15. If it ſhould be objected, they have but little in compariſon of many wicked, here it is reſolved, this little is better to him, then their abundance to many of them, if they be put altogether. And a reaſon is rendred *V.* 17. *Their bones*, That is, Their ſtrength ſhall ſoon *be broken, but the Lord will eſtabliſh the Righteous:* That is, Be as a continuall fountain of good unto them, ſo that they ſhall never want, but the Riches of the wicked are vaniſhing by Gods Judgments, ſo that their abundance is turned in a ſhort time into want. Thus *Calvin*, And the little of the Righteous is better alſo, becauſe his Goods are truly Goods coming from Gods bleſſing and uſed to his Glory, but the Goods of the wicked are Evills, according to the ſaying, *Bona hius mundi, ſunt bonis bona, malis mala*, Becauſe they are ill gotten, and if not, turned to be a means of more licenciouſly doing Evill, by Rioting, Pride, Oppreſſion, and coveteouſneſs, from *Hamon* here uſed to ſet forth Riches, *Ainſworth* noteth the Word *Mammon* cometh. Verſ. 16. *Calvin.* *Note.* *Ainſworth.*

The Wicked ſhall periſh, and the haters of the Lord as the fat of Lambes, Here that which was ſayd, *Verſe* 18. is further amplified, as the fat of lambs melteth away with the heat of the fire, ſo their Riches ſhall fade, and he calleth them haters of God, hereby denoting how much they deceive themſelves Verſ. 20. *Note.*

ſelves when they ſay, that they love God: So Commandement the ſecond.

Verſ. 21. *Calvin.* *The wicked borroweth and payeth not again.* This ſaith *Calvin*, is expounded of the unjuſt dealing of the wicked, whereunto he granteth, that it may be applyed, but it is properly meant, that he is through the curſe of God made ſo poor, that he hath need to borrow, but when he hath done ſo, his Eſtate waſting more and more, he hath not wherewith to repay what he borrowed; and this is further confirmed, *Verſe* 22. *They that are curſed of him ſhall be rooted out*, Their Eſtates being conſumed and brought to nothing; I take the former words both waies, he borroweth and *Payeth not*. Either becauſe he is brought low, and ſo unable, or unconſcionable, and ſo wil not, thus alſo *Ainſworth*.

Verſ. 23. *The ſtepps of a good man are ordered by the Lord, and he will love his way.* Hebrew, *The ſtepps of a man.* Yet it is not meant of every man, but of thoſe that feare him, for it is ſpoken of one, whoſe way is loved by the Lord, ſuch are directed by him in the courſe of their life, to do that which is pleaſing unto him, and ſo he through the favour, which he beares towards them, makes all their waies proſperous. as *Pſal.* 35. 27.

Verſ. 24. *Though he fals, he ſhall not be utterly caſt down.* Hebrew, *He ſhall not be caſt off.* It being meant, Though he be afflicted and that often, as *Prov.* 24. 16. yet he ſhall riſe again, he ſhall not ſink under the burden of his afflictions, God wil never caſt away his fatherly care over him: Some, ſaith *Calvin*, underſtand it of falling into ſin, and riſing again by repentance, and ſome, of his courage in adverſity, and his not fainting under ſufferings; but he rejects both, the firſt, becauſe outward proſperity is the argument in hand, and the ſecond, becauſe it doth not ſufficiently expreſſe the meaning, that although he be greivouſly afflicted, yet the Lord wil deliver him; and he renders the word, *Non collidetur*, *He ſhal not be daſht in pieces.* *Ainſworth* is for both falling into ſin and miſery in this World: *Baſil* is for falling into ſin, becauſe *Verſe* 23. The Lords directing of his ſteps is ſpoken of, without whoſe direction the beſt man living falleth into ſin; but herein lyeth his comfort, that when being for a time left to himſelfe, as *Hezekiah* was, and *David* alſo, and by this meanes he falleth; the Lord is at hand to lift him up again, and to ſet him right, which the next words ſhew, *The Lord ſuſteineth him with his hand*, For ſo he renders them; let the Reader follow whether he pleaſeth, or rather both with *Ainſworth*, for falling is ſpoken of both waies, *Gal.* 6. 1. as of falling into ſin, *Michah* 7. 9. into affliction.

Calvin. *Ainſworth.* *Baſil.*

Verſ. 25. Luk. 16. *I never ſaw the righteous forſaken, nor his ſeed begging.* This may ſeem ſtrange, becauſe *Lazarus* begged, and ſometime other righteous perſons are in ſo great want, that they cannot live without begging,; yet *David* had this from *Moſes*, *Deut.* 15. 4. Where to the people of *Iſrael*, being obedient, ſuch a bleſſing is promiſed, that there ſhal be no poor amongſt them. *Calvin* reſolveth it, that even the beſt have their ſinnes, which God correcteth them for, ſometime one way, ſometime another, as he ſeeth moſt meet for each one of them for their greater good: And thus a good man may be puniſhed with want, even to beggery: So *Paul* was often in want, but he had learned to want and to abound, and in all things to be content; yet he concludeth, that in his greateſt poverty, he liveth wel of that little which he hath: *Baſil* applyeth it only to *Iſrael*, the ſeed of the righteous Progenitors, whom God never left: *Ainſworth*, That he is not brought to poverty, nor his ſeed, by liberality to the poor, contrary to the opinion of worldings, who wil not give for feare leaſt their Children ſhould want it another day: And this I take to be beſt, for the words next following, *Verſe* 26. *All the day he is gratious and lending, his ſeed is bleſſed.* He and his Children have never the leſſe but the more for his liberality to the poor, according to that *Prov.* 11. 24. there is *That ſcattered, but is more increaſed.* It is then thus ſaid, not that it

Calvin,

Phil. 4. 11.

Verſ. 26.

falleth

falleth out thus to all the righteous, no one being ever excepted; but thus generally God dealeth with them, and hereby we ſhould be encouraged to deeds of charity to the poor, not fearing want in ſo doing: And on the other ſide, although every one that beggeth his bread is not hence to be taxed, as none of the righteous ſeed: (For we may be made ſo poor by perſecution, as the poor of *Lions* in *France*) yet we ſhould rather take any paines to get each one his bread, then to beg; and for the moſt part, they that go about begging, are a curſed Generation, in whom that curſe takes effect, *Let their Children be Vagabondes and begg their bread.* *Note.*

The reſidue of the Pſalme is ſpent in exhorting, as *Verſe* 2. *To depart from evill*, And to *do good.* Uſing reaſon to perſwade hereunto, *Verſe.* 28 29. Then deſcribing him to be one that talketh of wiſdome, and hath the Law of God in his heart, *Verſe* 30. 31. After this he noteth the attempts of the wicked againſt him, and Gods fruſtrating them, *Verſe* 32. 33. then he exhorteth again to truſt in God, *Verſe* 34. And addeth a reaſon taken from the ſtability of ſuch, and inſtability of the wicked, *Verſe* 35. 36. But for this he biddeth us mark the end of the juſt and of the wicked, *Verſe* 37, 38, 39, 40. For otherwiſe we might judge amiſſe, if wee look at the preſent evil condition of the righteous, or the proſperous of the wicked. Verſ. 27. 28 30. 32.

PSAL. XXXVIII.

A *Pſalme of* David *for a remembrance.* The *Sept.* addeth, *For a remembrance of the Sabboth.* Which *Auguſtine* following, ſaith, that it was to put us in minde of reſting or ceaſing from ſin, which bringeth even upon the beſt ſo great miſeries: But to leave that, as not being in the *Hebrew*, it was compiled by *David*, that hereby he might helpe himſelfe, to remember his ſufferings, to be thankful to God ever after being delivered, and careful of his waies, leaſt he ſhould again fal into the like or greater miſeries; and not only for himſelfe, but as he was a publick perſon in compiling it, he had reſpect to the publick good of the Church, hereby teaching us all, to remember our chaſtiſements, of which we are ready to be forgetful, ſo ſoon as we have any eaſe, that they may not only work upon us to humble us for our ſinnes, and to make us repent for the preſent, but alwaies after; otherwiſe he that hath ſmitten us, holds his puniſhing hand ſtil over us, and wil judge us again and again: See the like Title, *Pſal.* 70. And for the grievances here complained of, *Baſil* takes them to be the death of his Son *Ammon*, *Abſaloms* conſpiracy, *Achitophels* joyning with him, and *Shimei* his curſing him: For the firſt *Verſe* ſee the ſame, *Pſal.* 6. 1. *Auguſt.* *Baſil.*

Thy arrows ſtick faſt in me. *David* being afflicted looks not ſo much at men, the inſtruments, as at God, by them puniſhing him, as when *Shimei* rayled upon him; *He curſeth, becauſe God bad him curſe*, ſaid he. See the like, *Pſal.* 18. 15. *Pſal.* 91. 5. *Job* 6. 4. Yet as by arrows peircing words of wicked enemies, ſo God ſmiting or peircing the body with paines and ſickneſſes may be underſtood: But the comfort of Gods Servants is, that although they be grievous, they are but the hand of God, their loving Father, who if he woundeth will heale them again, as *Hoſ.* 6. 1. Verſ. 2. 2 Sam. 16 10. *Note.*

There is no reſt in my bones by reaſon of my ſinnes. Here is ſhewed the original of all our troubles and ſorrows, *Viz.* Our ſinnes, that in all our ſufferings, we may not look onely at Gods hand, but at our ſinnes provoking him, becauſe otherwiſe we ſhall be ready to murmure againſt God, as over ſevere and cruel againſt us. Verſ. 3.

My

Verſ. 5. *My wounds matter and corrupt.* Hereby he ſheweth the long continuance of his afflictions, by alluding to mattery ſoares: but this he ſaith, came to him through his *fooliſhneſſe*, in which word he acknowledgeth, that there is no wiſdome or reaſon in ſorrowing, but a man is herein carried by his luſts as a bruit Beaſt, contrary to right reaſon, as he alſo expreſly ſaith, *Pſal.* 73. 22. *So fooliſh was I and ignorant, even as a Beaſt.* From hence to *Verſe* 11. With more variety of expreſſions, he ſetteth forth his miſery, but there he ſheweth it to be the greater, both in reſpect of his friends aud enemies, theſe ſtood looking upon it a far of, not daring to come neer him, they laid ſnares for him; that is, Sought by ſubtle meanes to enſnare him, plotting inwardly in their hearts, and outwardly conſulting in their talke againſt him to his deſtruction; but he in the meane ſeaſon by his ſilence, and not ſo much as opening his mouth againſt his Calumniators, ſhewed admirable patience, here he fleeth to God therefore by prayer, adding, *Verſe* 16. *I ſaid heare me, leaſt they rejoice over me.* Hebrew, *I ſaid leaſt they rejoice, &c.* Meaning as *Verſe* 15. *I ſaid thou art my hope, anſwer (O Lord God)* That is, Save me from mine enemies, leaſt if they prevail, they ſhould triumph over piety, and the power of it ſhould be weakened in mens hearts, when they behold me thy faithful Servant falling before them; and to ſhew what they would do, if they ſhould by Gods forbearing to help him, prevail, he ſaith further, *When my foot ſlipped, they magnified themſelves againſt me.* That is, When I was but a little put to the worſe, whereby it appeares, how much they would inſult, if they ſhould have their wils of me to deſtroy me: A horrible motive to move the Lord to help his Servants in time of danger by their enemies, and a ſign of their overthrow at hand, when they combine together, to bring the true religion into diſgrace, for in ſo doing, they combine againſt and ſtrike at God himſelfe and his glory, and ſo they ſhal be found but to have kicked againſt the pricks: It is juſt with God, to bring to the like miſery or greater, ſuch as rejoice at the miſeries of others, as the *Edomites* that cryed of *Jeruſalem*, inſultingly raze it, raze it even to the ground, but they had this curſe laid upon them, that their *Babylon* ſhould be brought down, and their Childrens braines daſht againſt the ſtones: And *Paulinus in vita* Saint *Ambroſe*, tels of one *Theodulus*, that when he ſaw another fal, he laughed at him, *Ambroſe* turned to him and ſaid, *Thou that ſtandeſt, take heed that thou falleſt not*; And ſoon after he had a great fal indeed.

Note.

Pſal. 137.

Verſ. 17. *And I am ready to halt.* Of this phraſe, ſee before, *Pſal.* 35. 15. He meaneth here, that he was ſo preſſed with miſery, that he could not go uprightly, by ſtil bearing it patiently, but was through the weakneſs of the fleſh, ready to be impatient and murmure, becauſe as in the next words, his ſorrows were ever before him, and he had no mitigation thereof. For extreamity of ſufferings, made even patient *Job* to break out into bitterneſs, neither is any man free from ſuch paſſion at ſometimes, but we muſt pray and ſtrive againſt them, as *David* did, and look upon them as haltings to this end, neer to which is falling, and therefore a caveat is by the Apoſtle given here againſt, *Make ſtreight ſtepps unto your feet, Leaſt that which is halting be turned out of the way.*

Note.

Heb. 12. 13.

Verſ. 19. *My enemies live and are mighty*, in the former *Verſe*, he tels of his confeſſing his ſinnes, and ſhewing his grievous ſufferings therefore, now whilſt he was thus in the midſt of ſorrows, he ſaith, That his enemies lived; that is, The more merrily, and drew by their good ſucceſs more unto them whereas he remained deſolate and forſaken of all, wherein it may be thought, that he pointed at *Abſaloms* conſpiracy, after whom all men went, yea many that had been his friends formerly, from remaininig with him, as the Hiſtory ſheweth. Of their rewarding him with hatred for his good wil, *Verſe* 20. See before *Pſal.* 35. 12. But againſt all this he concludeth, with prayer to God to haſten to him and ſave him.

Verſ. 20.

Verſ. 21.22.

PSAL.

PSAL. XXXIX.

TO him that excelleth, to Jeduthun, a Pſalme of David. Of *Jeduthun* ſee, 1 *Chron.* 25. 3. He and his Sons were appointed to be ſingers in Gods houſe, wherefore it is meant, that this Pſalme ſhould be committed to him, and them, to be ſung from time to time: ſee the like Title *Pſal.* 77. 1. For the time of compiling it, *Baſil* ſaith, That it was, when *Shimei* curſed him; *Auguſtine* on the word *Jeduthun*, *Tranſiliens* ſaith, That the ſignification of the word is rather to be lookt at, then the name; it is a Pſalme for him that paſſeth beyond them, that is, Worldly things to Heavenly.

I ſaid I will keep my way from ſinning with my tongue. *David* had ſaid before, *Pſal.* 38. 14 That in the midſt of his miſeries he was as dumb, now he amplifieth the ſame, by declaring his reſolution, againſt breaking out into impatient ſpeeches, and he ſaith, He kept a bridle to his mouth, to this end; whereby is intimated, how hard a thing it is for a man being provoked, to refrain from evil and curſed ſpeaking, ſee for this, *James* 3. *Whilſt the wicked are before me*; That is, Leſt they ſhould upon my letting any ſuch words come from my mouth, take occaſion to rejoice, as having taken me by this meanes in a great ſin: Thus Expoſitors generally, but *Calvin* wil not only have this meant, but alſo the wickeds continuing in proſperity about him, as if he had ſaid, I reſolved, though they proſper and increaſe never ſo much, and ſo my oppreſſions be the greater, yet to beare it patiently and in ſilence: But *Baſil* by the wicked before him, underſtands *Shimei*, when he moſt admirably refrained himſelfe, being by that baſe rayler ſo greatly provoked, yet he did not only refrain from evil ſpeeches, but reſtrained *Joab* from taking revenge upon him, ſaying nothing but this, *He curſeth, becauſe God had him curſe.* And of *David* we learn the like patience in time of provocation, and becauſe we cannot otherwiſe, we muſt put a bridle, as it were, in our mouths, by ſtriving to be thus patient, that the ill language of others againſt us, may not draw the like from us. Verſ. 1. *Calvin.* *Baſil.* *Note.*

I was dumb through ſilence, and I held my peace from good. He did not only reſolve againſt ſpeaking to offend, but he did indeed refrain ſometime, yea, from ſpeaking good, that is, What he might juſtly have ſpoken in his own defence, ſo *Calvin*; but he ſaith, ſome expound it of his ſilence in reſpect of praiſing God, by reaſon of his great troubles. Verſ 3. *Calvin.*

The fire waxed hot in the midſt of me, &c. Here *David* confeſſeth his own weakneſs, he was not able alwaies to contain, but brake out at length into ſpeeches of impatience; thus Satan is ready, when the Servants of God reſolve, and ſtrive moſt againſt ſin, to ſtir and blow up the fire of wrath: *Baſil*, when I reſolved upon patience, thoughts of my hainous ſinnes came into my minde, in the matter of *Uriah*, and then I was tormented with griefe, as if I had had a fire within me: And although I ſpake not to *Shimei* curſing me, yet I ſpake to the Lord, having death before mine eyes, of which I was worthy, and from which, for the frailty of mans life in generall, I ſaw that I could not be long free, eſpecially beginning already for them to pine away; *Auguſtine*, when I refrained ſo from ſpeaking, for feare of ſpeaking evil, that I ſpake no good, I was troubled at this my ſilence, leſt my ſin ſhould be counted greater for this ſilence: *Calvin*, then my virtue in refraining from ſpeaking evil. Verſ. 4. *Baſil.*

Make me to know, O Lord, my end, and the number of my daies. This is by *Calvin* expounded, as ſpoken out of impatience, as if he had challenged the Lord for laying upon him ſuch loads of miſery, when as his life was ſo ſhort, and he ſhould not have time after theſe his grievous ſufferings, by joyful daies to be made amends therefore: But the words inforce Verſ. 5. *Calvin.*

Auguſt. not to this Expoſition; and *Auguſt.* ſayth, that the End, to which he here ſpeaketh of, is the bleſſed life to come, which is without End, which he deſired to know to belong to him, for his greater comfort in the midſt of his

Phil. 3. miſeries in this life, and which he ſighed after, as *Paul, I forget that which is behind, and preſs on to that before.* And this I take to be the beſt, and being ſo underſtood, we ſhall not without Ground tax this Righteous Servant of God, but have cauſe to look upon him as a pattern, and follow him in the Extreamity of our miſeries here, being comforted by looking to our bleſſed

Note. F. M. in Pſalme. End; if we fear God, as he did, our miſeries ſhall not laſt long, for the days of this Life are few, and then cometh an End moſt deſirable. Another there is, that ſayth, that *David* ſpake thus to God not without ſin; becauſe he deſired to know the number of his days, which God hath reſerved in ſecret to himſelf: But this is confuted by *Moſes, Pſalm* 90. 12. Speaking to God in the ſame manner. He ſayth not thus, as deſirous to know the certain number of the days of his life, to be the more licentious till the Approach of his end, but to be ſo perſwaded of the brevity of his life, that he might make none account hereof, but altogether of the life to come, to be alwaies directing his courſe ſo, that at the End of this, he might attain life everla-

Verſ. 6. ſting.

My age is nothing before thee: The word rendred Age here, is חלד ſignifying the World, but *Verſe* 5. The ſame is ſet forth by חדל as *Calvin* thinketh, by the tranſpoſition of one Letter, and therefore he renders both alike, *Verſe* 5. *What mine Age is, here my age is nothing: New Tranſlat. Verſe* 5. *How fraile I am, Ainſworth hath it, my Worldly life.*

Verſ. 9. *Make me not the reproach of the fooliſh*: That is, Of wicked *Shimei*, and ſuch as he was, for by this name, Fool, the wicked man is commonly ſet forth. And *David*, being now in a deſolat Eſtate by *Abſaloms* Uſurpation, and all mens forſaking him, ſaw by this Fools railing upon him, that in this condition, he was ſubject to be dealt with likewiſe by others of *Shimei* his quality; wherefore he prayeth for Deliverance out of this dejected condition, that none Occaſion might be given any longer hereby to ſuch malicious Fools, to ſpit out the poiſon of their reproachfull ſpeeches againſt him. *Calvin* takes it either thus, or as a prayer not to be expoſed to ſuch Reproaches, as Fools and men of no Reputation are; but I ſee no Reaſon, why the Reader ſhould have it thus left to his Liberty, the Caſe being ſo plain.

Verſ. 10. *I will hold my peace, and not open my mouth, for I knew it was thy work.* Here *David* ſheweth the Ground of his ſilence before ſpoken of, *Verſe* 3. reſolving to go on herein in reſpect either of rendring Evil words for Evil, or murmuring againſt GOD for any ſufferings, *viz.* He knew it was Gods doing, *Shimei curſed, becauſe God bade him curſe*: And *Abſaloms* ſo unnaturall riſing up againſt him, was of God for his ſins, for which cauſe, there was good reaſon to be ſtill, and not to break out by Evill ſpeeches. And that we may in time of Provocation any way, do likewiſe, We muſt conſider,

Note. that we have to do with God in all that we ſuffer, and alſo that his judgments are juſt, the want of which conſideration maketh men ſo ſinfully to break out into curſing, railing, and murmuring upon any provocation by other mens evil tongues, or by other Sufferings, becauſe they look not up to God, but to fortune, or chance, or to the inſtrument only.

Verſ. 14. *Leave off or ſtay, that I may recover ſtrength*: That is, Ceaſe a while to afflict me before I dy, if it be thy will now to take me out of this world, that I may be ſtrengthned in Grace, patiently to bear the very ſtroak of Death, whenſoever it cometh. Being urged with pains continually, and afflictions is an

Note. hindrance of preparing to dy; and therefore they are ill adviſed, that put off all preparation for death, till ſickneſs, which by diſtempering rather hinders, then furthers the gathering of Spiritual ſtrength to go to meet God, coming by his Harbenger, Death.

PSAL.

PSAL. XL.

I *Waited patiently for the Lord, and he inclined unto me*: This ſeems not to be ſpoken without reference to that which was ſayd *Pſalm* 39. Where he ſpeaks of himſelf, as being in the danger of Death, by reaſon of his Son and Subjects rebelling againſt him. Here being delivered as he was, by his mens getting the victory over *Abſalom* and his men, he ſets himſelf to praiſe the LORD. *Hebr.* It is, *Waiting I waited*, that is, Long not ceaſing in the time of my trouble to pray again and again, joyning to my praying patience, and who ſo doth thus, ſhall ſurely ſee the like Event. Verſ. 1. *Note.*

Baſil makes this cohere with *Pſalm* 39. Becauſe there he ſayd, *Hear my prayer*, in this, *He hath heard my crying*. *Baſil.*

He *brought me up out of the horrible pit and miery clay*: *Calvin*, *The ſounding pit*: That is, I being plunged deep into miſery and danger, which it is uſuall in Scripture to ſet forth thus, as *Pſalm* 69. 3. He ſaved me out of it. *Ainſworth* will have this *Pſalm* to be propheticall of Chriſts Afflictions, and deliverance, and his putting an End to Legall Sacrifices, *&c.* *Jerom* expounds the firſt words, of the Gentiles, being delivered out of the miſerable caſe wherein they were, by faith in Chriſt, and thoſe *Verſe* 6. 7. *&c.* Of Chriſt, I *waited for the Lord*, *and he heard me*: I was, ſayth the Church of the Gentiles, long in an Evill caſe, without God, a ſtranger from the common-wealth of *Iſrael*, but at length he heard me, yea, even before I called, *Iſa.* 65. 24. *Before they called I anſwered*, For of them he ſaith, *Iſa.* 65. 1. I *was found of them that ſought me not*: Then he brought me out of the pit of darkneſs and ignorance, out of the miery clay of Superſtition, wherein I ſtuck faſt, and *ſet me upon a Rock*: That is, Chriſt by beleiving, for he is the rock, upon which whoſoever is ſet, hath a ſure ſtanding, and the Gates of Hell ſhall not overthrow him. *And he directed my goings*, that is, Being turned to the Lord from Superſtition and worldly vanities, wherein my feet ſtuck faſt before, as in clay and mire, for ſuch are worldly Riches, he kept me from turning to them again, or looking back. He *hath put into my mouth a new ſong*, A ſong of praiſe for the new man, ſent into the world for my Salvation, whereas before I ſung theatricall and vain ſongs to falſe Gods. *Many ſhall ſee and fear*, *and put their truſt in the Lord*, that is, See him, whom the Lord hath ſo mercifully ſent, and the Miracles wrought by him, and a fear to Repentance, for their ſins ſhall come upon them, and they ſhall beleive in him, and ſo receive pardon. Then he is pronounced bleſſed that doth thus, *And reſpects not vanities*. For Faith, and Chriſt, and reforming from ſin before lived in, muſt go together. *Many marvelous things haſt thou done* (*O Lord*) *in thy thoughts who is like unto thee?* Thou didſt promiſe to ſend thy Son in the fleſh, and that when he came, he ſhould give ſight to the blind, heal the ſick, *&c.* But the Jews beleived not, they were not in their thoughts like unto thee. Thus *Jerom* hitherto, and here he ends that part of the *Pſalm* concerning the Church, in the next words underſtanding Chriſt ſpeaking to the Father. And indeed I ſee not why this Expoſition, to which all things touching the Church of the Gentiles agree ſo fitly, ſhould be rejected, but imbraced by us all. *David* I grant doth here ſpeak of his own caſe, but as in many other paſſages of the Old Teſtament, the letter is not only to be lookt at, but the myſticall ſenſe alſo, ſo here. Wherefore take we theſe words as literally concerning *David*, and becauſe he was a Prophet, and doth often, when he ſpeaks in his own perſon, ſpeaks prophetically, not reſt here, but look up to a Senſe more ſublime for our further Edification. Touching *David* a member of the Church, and being in ſo great miſery as he was delivered, ſo ſhall all Verſ. 2. *Ainſworth.* *Hieron.*

that be the Elect of God, although in an Evill plight before, by Chriſt. And by him the Lord did marvelouſly, ſo that he could not make a ſufficient Enumeration of his Benefits, and likewiſe the faithfull may all ſay. He was alſo ſet upon a Rock, That is, Reſtored to ſafety, whereas before he ſtuck faſt in the midſt of deadly dangers; ſo the faithfull, that before tenaciouſly adhered to Superſtition, whereby they were indangered in reſpect of everlaſting deſtruction.

Verſ. 6. *Sacrifice and oblation thou delighteſt not in, mine eares haſt thou opened,* or as the *Hebr.* ſignifieth, *Thou haſt digged or boared*: Here by Sacrifice, that of beaſts is meant by the Latin; *Heb.* מנחה *Minchah* a meat offering of flower & Oyl, by burnt offerings, which follow next, ſuch Sacrifices, as wherein the whole beaſt was offered and burnt by fire, whereas in other Sacrifices part only *viz.* The fat was offered: Laſtly, he addeth, *Alſo ſin offering*, *Hebr.* *Sin*, for ſo ſin-offerings are ſometime called, *Exod.* 29. 14. *Levit.* 4. 24. 2 *Cor.* 5. 21. *He made him ſin for us*: That is, a ſin offering. Theſe were all the ſorts of Sacrifices preſcribed, and by mentioning them all, he ſheweth of what little force thoſe Sacrifices were to purge from ſin, or to make an attonement therefore. For to prove this, and that the only Sacrifice available for this purpoſe is the death of Chriſt, the Apoſtle alledgeth theſe words, *Heb.* 10. 5. 6. *&c.* Only whereas it is here ſayd, *Mine Eares haſt thou opened*, he hath it, *A body thou haſt prepared me*: Following herein the *Sept. Tranſlat.* The meaning being rather reſpected then the words. For in ſaying, mine *Eares haſt thou opened*, or bored, he hath reference to that, *Exod.* 21. 6. where the maſter by boring the Eare of his voluntary Servant, makes him his Servant for ever, though *Calvin* thinks this too curious. But becauſe the word is, *Digged* or *Bored*, I doubt not of the Alluſion, the meaning being, thou haſt of me a voluntary Servant, for the ever of my living in this body, for by offering it, as thou haſt before determined, for all, they ſhall be ſanctified, *Heb.* 10 10.

Hieron. Thus alſo *Jerom* expounds it, and the next words, *In the beginning of thy Book, it is written of me*: Of the firſt words of *Geneſis* which are, *In the beginning God created the Heavens and the Earth*: That is, ſayth he, In and by his Son, which *John* knowing, ſayth, *Joh.* 1. 1. *In the beginning was the Word*, but this hath been already by me rejected, upon *Gen.* 1. neither is there any Ground here for it, conſidering, that *Hebr.* it is not, *In the beginning*, *but in the volume*, and ſo it is alledged, *Heb.* 10. 7. the word ſignifieth a Role, for ſo they uſed of old to write in parchment, and to role it up, as it is ſayd of *Jeremy*, that he did, *Jer.* 36. *Ezek.* 2. 9. In the volume or role of thy book then, is meant nothing elſe, but in thy book, and herein it was plainly written in ſundry places, that Chriſt ſhould do the will of God, by offering his body in Sacrifice for our ſins, as *Iſa.* 53. *The chaſtiſement of our peace was upon him, for our tranſgreſſions he was ſmitten, and with his ſtripes we are healed*, *Eſa.* 63. 3. *Pſalm*, 22. And *Moſes* the firſt pen-man of Gods book, ſaith, he wrot of me, *Joh.* 5. 46 *Matth:* 26: 24: *Luk:* 24: 44: *Act*: 13: 29: And this was, when *Moſes* wrot of the paſchal Lamb, *Exod* 12. Of the two Goates upon the Expiation day, the red heifer, and the brazen Serpent, *&c:* All which were but types, finally fulfilled in Chriſt.

Calvin, Yet *Calvin* applyeth all to *David*, although not without reference to Chriſt: For *David* was as an obedient Servant, and it is written of him, and others choſen of God, that they ſhould do Gods will, for he was after Gods own heart, and his Law is written in the Hearts of all ſuch. Thus alſo *Baſil* ſaying, that it was cheifly ſpoken of Chriſt, the head of them all; from whom virtue cometh to inable the faithful to do likewiſe; & all the faithful, I grant, ought to apply this to themſelves, not placing confidence in ſacrifices carnal, when their time was, as *David* did not, *Pſa.* 50. *and Pſalm* 51: Nor in other Duties externall, as praying with the lips and not with the heart, *Eſa*: 29: 13: Nor in thoſe dayes in barely beleiving, or being Baptiſed only with water

Baſil.

Note.

water, *Iames* 2. *John* 3. 5. But obeying and carefully doing Gods wil, and keeping his commandements: But to make this the main ſcope of this place, is to go contrary to the truth, and to obſcure a light here ſet up, ſhewing the aboliſhing of Sacrifices carnal, and teaching one only Sacrifice of Chriſt, to be by all the faithful to be relyed upon, to be reconciled to GOD and ſanctified, and that contrary to the Apoſtle, who ſo plainly leadeth us the way to this interpretation; if it be ſaid, Is GOD ſo divers, wil he have ſacrificing, and yet wil not? I anſwer with *Auguſtine*, in divers times, he wil and wil not, and yet is not contrary to himſelfe, he would have carnal Sacrifices offered, that hereby, as by rudiments, his people might be taught that ſacrifice, which was to come, wherein ful and perfect propitiation lay; but when this was once offered, he would not have ſuch offered any more, becauſe the uſe of a figure is at an end, when the thing figured is come, *John* 1. 14. *Auguſt.*

I have declared thy righteouſneſſe in the great Congregation. This ſaith *Jerom*, is ſpoken of Chriſt, becauſe he publiſhed the glad tidings of Salvation by his Apoſtles, to all the parts of the World; a very great Congregation. Verſ. 9. *Hieron.*

Withhold not thy tender mercies from me. Here is ſhewed how Chriſt ſhould in the time of his danger, as man, pray to the Father, as he did, *Matth.* 26. 39. Verſ. 11.

Mine iniquityes have taken hold upon me. The word rendred iniquities, ſometimes is put for the puniſhment of ſin, as *Pſal.* 31. 11. And ſo this may be applyed to Chriſt, who was without ſin, for his ſufferings were innumerable, but for our ſinnes, or as *Jerom*, he is brought in ſpeaking of mankinde, whereunto he was joyned by his incarnation, their ſinnes, the burden whereof he took upon him, were innumerable, for he bare our trangreſſions, *Iſa.* 53. *And was made ſin for us*, 2 *Cor* 5. 21. Verſ. 12. *Hieron.*

Let them be aſhamed and confounded together, that ſeek my Soule. Thus he prayeth ſaith *Jerom*, meaning, That they ſhould be made aſhamed and to feare, that they might be turned back from their evil waies: Otherwiſe we may take it as a propheſie of ruine to come to the wicked Jews, that perſecuted our Lord Jeſus, and made a mock of him, when he hanged upon the Croſs. Verſ. 14. *Hieron.*

Let them be glad. Having ſpoken before of his wicked enemies, now he prayeth for them that love him, which he meaneth by ſaying, *That love thy ſalvation*: That is, Thy Jeſus. Then he concludeth, *But I am poor and needy, yet the Lord thinketh upon me.* So Jeſus came and lived poor in this World, but he was remembred, being in the loweſt ebb of miſery, ſoon raiſed up to the greateſt height of Glory. Verſ. 16. Verſ. 17. Phil. 26.

PSAL. XLI

BLESSED *is he that conſidereth the poor.* This ſaith *Calvin*, is commonly taken as ſpoken of the charitable, but the word משכיל *Underſtanding*, here uſed implyeth, an intelligent or prudent weighing of his caſe that is oppreſſed, to ſtand for him, if it be by men, if by God, not to cenſure him wicked, for his hand ſoare upon him, becauſe *Job* ſuffered thus, only for tryal of his patience, wherein he comes neerer the true ſenſe, then they that are for offices of charity to the poor in general: And if we look back to *Pſal.* 40. 17. Where he ſaith, *I am afflicted and poor*, it wil appeare, that he ſpeaks here of the ſame, and if by poor, there Chriſt be meant, then he is meant here alſo; and then the meaning is, That hath the wiſdome to look upon Chriſt ſo attenuated, as the word דל ſignifieth, not as one ſmitten of God for his ſinnes, as *Iſa.* 53. But ſubmitting Verſ. 1.

Joh. 3. 16. ſubmitting himſelfe to poverty, to make us rich, being the Son of God, humbling himſelfe ſo, that whoſoever beleiveth on him ſhould not periſh, but have life everlaſting: Thus alſo *Jerom*, ſuch a man is bleſſed both in health and ſickneſs, as followeth, *Verſe* 2: 3. *Thou wilt make all his bed in his ſickneſſe.* Hebrew, *Thou haſt turned:* Becauſe he that makes a bed ſoft, turneth it, and it is meant, that the Lord giveth him eaſe; whereas *Jerom* by bed underſtands, his body exerciſed with many afflictions, to make him better; it is far fetcht, and therefore leaving it, cleave to the plain literall ſenſe; and if it pleaſeth not, underſtand eaſe in ſickneſſe: *Calvin* tels thee, that reſtoring to health is meant, which I take to be all one.

Verſ. 4. *Hieron.* *I ſaid, Lord have mercy upon me, I have ſinned.* This alſo is by *Jerom* applyed to Chriſt, as meant of the ſinnes of men, for whom he ſuffered, or to the Church, as ſpoken in her perſon; and the next unto the Jews, ſpeaking deceitfully to intrap Chriſt, which he calleth vanity, as when they ſaid, he regarded no mans perſon, and therefore asked him, whether they ſhould pay tribute or not, for they spake one thing, and intended another in their hearts, and thought long for his death, and going abroad uttered it; that is, Plainly calling upon *Pilate* to crucifie him.

Verſ. 7. *Together againſt me they whiſper, that hate me.* Here alſo he ſaith, The Jews conſulting and tampering with *Judas*, about the betraying of Chriſt,

Verſ. 9. is meant, beleiving, that if he were once dead, he ſhould riſe no more,

Verſ. 10. as in the next words: Then he deſcribeth *Judas* the Traytor, who did eat bread with him, when he gave him bread dipt in the ſallet, for he immediatly went out and moſt treacherouſly delivered him into their hands: *But thou Lord be gracious to me, and raiſe me up*, Which was done indeed,

Verſ. 11. and then his enemy the Devil, by his riſing from death, was held from triumphing over him, becauſe he was thus deſtroyed. *And me thou haſt ſuſtained, and ſet me before thy face for ever.* Which was fulfilled when he aſcended into Heaven, ſitting there at the right hand of GOD in all joy and glory: And here, ſaith he, ends the firſt book of the Pſalmes: The ſecond, *Pſalme* 73. The third, *Pſalme* 87. The fourth, *Pſalme* 104. The

Baſil. fifth, at the end of all the Pſalmes, Hitherto *Jerom*: *Baſil* alſo proveth this Pſalme to be prophetical touching Chriſt, becauſe it is ſo by him applyed, when ſpeaking of *Judas*, he ſaith concerning his treachery, this was done, that the Scripture might be fulfilled, *He that hath eaten bread at my Table, hath lifted up his heele againſt me.* Wherefore it is a point

Auguſt. of audacioufneſs and temerity to expound it of any other, as ſome do, either of *David*, or *Hezekiah* being ſick. *Auguſtine* alſo in many more words, Chriſt here ſpeaketh ſometime in his own perſon, as man, ſometime in the perſon of the Church, and ſometime ſo of himſelfe, as that he is to be underſtood, as ſpeaking of his Church alſo; of himſelfe, when he ſaith, *Bleſſed is he that underſtands the poor, or attenuated man*, Beleiving the fulneſs of the God-head to dwel in him bodily, ful of the treaſures of wiſdome and grace to beleive in him: In the perſon of the Church, *Have mercy upon me, I have ſinned.* For as it is true of man and wife, they twain are one fleſh, ſo of Chriſt and his Church: In his own, and the Churches perſon, *They ſay, when ſhall he dye and his name periſh?* &c. For thus did both the Jews ſay againſt him, and both they and other perſecutors againſt his Church; but he was raiſed again, and his name became more famous, and his faithful Servants dying, others riſe up in their ſtead, and they ſtand before the LORD for ever in glory, in Soule, then in Body, being raiſed up again at the laſt day. And in this I reſt, and whereas this Pſalme is now turned even by ours another way, to *David* and other

Note. diſtreſſed Servants of GOD, we may by way of anagoge ſo apply the paſſages hereof: They are bleſſed, that judge favourably of the afflicted, the wicked do ſo hate the Servants of God, that they meditate all miſcheiſe againſt them even to death, ſometime openly, ſometime ſecretly in a cunning manner; the Servants of God in all their diſtreſſes, flee to him confeſſing

feſſing their ſinnes, and ſo are ſure to be raiſed up, partly being delivered here, or if not, by a ſucceſſion of the faithful, continuing their name upon Earth, and partly by being taken and raiſed up to everlaſting glory.

PSAL. XLII.

TO him that excelleth, *Maſchil*, for the Sons of *Corah*: Of the Title, *Maſchil*, ſee before, *Pſal.* 32. Although *Davids* name be not prefixed here, yet *Calvin* judgeth it to be a Pſalme compiled by *David*, becauſe his caſe is herein ſet forth, and committed only to the Sons of *Corah*, who were *Levites*, to be ſung as other Pſalmes to others, that were profeſſed Choriſters in the Temple; becauſe *David* was a Prophet above others of his time, and it is improbable, that he would have any other to compile a Pſalme for him, being by the ſpirit, wherewith he was indued, better able to do it, then any of them: And he compiled it when he lived in exile for feare of *Saul*, not of *Abſalom*, as ſome think, for that was too ſhort to agree to the words, *Verſe* 2, 3. *Calvin.*

Baſil ſaith, That it was compiled by a prophetical ſpirit, ſpeaking of things to come long after, *Viz.* In the time of the *Babyloniſh* Captivity, expreſſing the longing deſire of the faithful then, and comforting and exhorting them to truſt in God: And to make this good he rendreth the word למנצח *In finem*, to the end, which ſignifieth more properly, *To him that excelleth*: Becauſe it is intended, ſaith he, for a long time after the penning, *Viz.* To the end of the Captivity. *Baſil.*

Jerom, who hath it likewiſe, *To the end*, expounds *The end* of Chriſt; *Maſchil*, Of ſpiritual underſtanding; *The Sons of Corah*, Of the faithful, as if it had been ſaid, a Pſalme to inſtruct the faithful, to thirſt after, and to come to Chriſt, to be healed and comforted againſt their ſinnes, for which they are inwardly afflicted, as an Hart with thirſt: *Hieron.*

Ainſworth, who followeth *Jerom* in dividing the Pſalmes into five Books, noteth, that the three former end each one of them, with *Amen, Amen*, The fourth with, *Amen Halalujah*, The fifth with, *Halalujah*, being yet called as if they were all one Book, *The Book of the Pſalmes*; as the ſmal Prophets, though twelve, are called the Book of the ſmal Prophets. *Corah* was the cheife of them, that conſpired againſt *Moſes* and *Aaron*, *Numb.* 16. For which he was deſtroyed: but his Sons, it ſeems, took warning to come from his Tent, and ſo were preſerved, and were ſingers, 1 *Chron* 6. 33. And ſome amongſt them were moſt famous, as *Samuel*, and *Heman*, God not only ſparing the Children of the wicked, that follow not their Parents, but extraordinarily ſometimes, gracing them with gifts beyond others. *Ainſworth.* Numb. 16. 11

Auguſtine ſaith, that *Corah* ſignifieth *Calvaria*, and that hereby are meant the Sons of him, that ſuffered upon Mount *Calvary*, CHRIST JESVS, the ſcope being to teach him, to be the Fountain of living water, after whom we muſt thirſt, as the Hart after the Rivers of water, and therefore after his Baptiſme. *Auguſt.*

Amongſt all theſe Expoſitions, I ſee no cauſe to reject any, wherefore I imbrace the firſt as literal, and the other of *Jerom* and *Auguſtine*, as myſtical, it being not unuſual with the Pſalmiſt, in ſpeaking of himſelfe and of his own perſon, to propheſie of things to come in the time of the Goſpel: Touching that of *Baſil*, it is ſo common with the Prophet *Iſaiah*, to wreath propheſies of the *Babyloniſh* Captivity, and deliverance herefrom, with deliverance by Chriſt, eſpecially from *Chapter* 40. to the end, that I am eaſily drawn to think, that *David* might do in this Pſalme, and ſome others likewiſe.

As the Hart panteth after the Rivers of water. Hebrew, *Cryeth. Jerom* tels Verſ. 1.

Hieron. tells us, that the Hart having ſnuffed up a Serpent in his noſtrills groweth very thirſty, and therefore haſtens to the waters. So it is meant, that the Chriſtian finding himſelf in an evil caſe, by reaſon of the venom of his Spirit, Fornication, deſires Chriſt and his water of Baptiſme for Remiſſion of his ſins; which is true, not only in ſuch, as have been Idolaters, but otherwiſe ſinfull, by the common contagion from one *Adam* overſpreading all men. If it be applyed to the faithfull in *Babylon*, it is hereby ſhewed, how they ſhould long after Gods coming to deliver them, that thus they might be refreſhed from that ſo greivous a ſuffering by the hands of their barbarous Enemies. *Basil.* Apply it to *David* and then the meaning wil be, that he neglecting Kingly honours and riches in compariſon of the comforts of Gods houſe, did moſt earneſtly deſire, that an end might be put to that his Exile, whereby he was debarred from coming to the publick Dutyes of Gods ſervice. *Calvin.*

Verſ. 2. Pſal. 112. 9. *My tears were meat unto me day and night, whilſt they ſayd, Where is now thy God?* Beſides his Exiled condition, debarring him from Gods Houſe, there was another thing, that vexed him no leſs but rather more, *Viz.* their upbraiding him with this, that God, upon whoſe favour ſpecially chooſing him, he bare himſelf ſo much, had rejected him. In ſaying, his tears were his meat, for this he meant, that forſaking his food for ſorrow, when others refreſhed themſelves with meat, he afflicted himſelf with faſting and weeping, and that moſt largely, for which he ſayth, *Day and Night.* And this ought to afflict us moſt of all other things to be debarred from publick excerciſes in Gods worſhip, and his holy name to heare blaſphemed: If it be applyed to the Captives in *Babylon*, it agreeth notably with *Pſalm* 137. Where their greif is ſhewed to have been extream, for the diſhonour done to God through them, as if he were too weak to deliver them; If it be applyed to the time of the Goſpel, it is to be underſtood of the ſorrow of Chriſtians, for the Blaſphemies of Jews and Pagans againſt their LORD and Saviour CHRIST, whom they vilified, and called not God but in deriſion, and that when they perſecuted them, and no viſible help appeared from Heaven, during the whole time of the ten moſt bloudy perſecutions, which he calleth here *All the day long*, during this whole time, The food of the Church was Tears, whereupon they lived, as it were, in hope thus to attain Remiſſion of ſins. So *Jerom.* *Note.* *Basil.* *Hieron.*

Verſ. 4. *Theſe things I remember and pour out my Soul in me; for I went with the multitude leading them to the houſe of GOD*: Here *David* by comparing how it had been with him formerly in his proſperity, and now in his Exile, ſheweth how he increaſed his Sorrow hereby. So pouring out my Soul upon me is uſed, *Job.* 30. 16. *Lam.* 2. 12. Then he went one of the foremoſt to the houſe of God, leading the way to them, being at feſtivall times gathered together in great multitudes, and went Rejoycing, Dancing, Playing, and ſinging, But now he was altogether debarred herefrom. Apply it to the Captives in *Babylon*, and then it is a ſetting forth of their ſorrows increaſe, in recounting their former happineſs, in the Liberty of going to *Jeruſalem*, and to the Temple at their feſtivalls, and comparing herewith the horrible Idolatry, which thy were compelled to ſee, and the places, where they now lived, the ſink of all abominations. Apply it to the time of the Goſpel, and read it, as *Jerom and Auguſt. I will go to the admirable Tabernacle*: for דּ *Ach* ſignifieth Tabernacle, and the meaning is, to find God, touching whom they ſaid in upbraiding me, *Where is now thy God?* There being outwardly in the Church, calamity and miſery, I will go to his Temple, the Congregation of the faithfull, and there I find that which is truly admirable ſhewing God in them, ſo ſanctifying them, and making them admirable for holineſs of life, and power to work miraculouſly for the confirming of the Goſpel. *Calvin.* *Basil.*

Verſ. 5. *Why art thou caſt down (O my Soul) and diſquieted within me? truſt in God, for I will ſtill confeſs him, the Salvations of his face:* So *Hebr.* the meaning

ning being, although my wicked Enemies upbraid me by my confidence in him, now that he appeareth not to my help, yet my hope is nevertheleſs in him, and I will not ceaſe to confeſs him, or to ſpeak of the Salvation, which his countenance lifted up, bringeth to thoſe that truſt in him, by ſaving them out of all their troubles. And this may eaſily be applyed all the three ways before ſpoken of.

(O God) my Soul is caſt down in me, therefore will I *remember thee from the Land of* Jordan, *from* Hermons, *and the hill* Mitzar: *David* checks his Soul, *Verſe* 5. for being dejected for want of confidence in God, yet now he confeſſeth it to be caſt down, but againſt this oppoſeth the Remembrance of God, as preſent with thoſe that truſt in him in any place, and not at his Sanctuary only that was at *Jeruſalem*, and becauſe the places wherein he wandred up and down, were the parts beyond *Jordan*, where mount *Hermon* was, and other leſſer hills, he maketh particular mention of theſe, calling *Hermon*, *Hermons*, becauſe that Hill extended far, and had many heads, and becauſe we read of no hill properly called *Mitzar*, hereby other little hills in generall lying out that way be underſtood, according to the ſignification of the word *Mitzar*, *Little*: *Calvin* rendring it, *whilſt* I *remember*, ſayth, that *David* hereby was more caſt down, *Viz.* By thinking upon God worſhipped at *Jeruſalem*, and his living an exile from thence. But the word עַל־כֵּן doth more properly ſignify, *Therefore*, approving rather the former ſenſe, & if it be taken for *whilſt*, it wil be but a Repetition of that which was ſayd before. *Jerom* expounding it by, *Therefore*, ſayth, That it is the voice of every penitent Soul dejected for ſin, but comforting it ſelf through Baptiſme received, figured out by *Jordan*, and Chriſts being made a curſe for us, as *Hermon* ſignifieth, and ſeeming little in himſelf through humility, but for this more highly accepted in the ſight of God.

Ver. 6.

Calvin.

Hieron.

Baſil going on to apply this to the Jews, in captivity, ſaith, That theſe words are an anſwer to the former, *Why art thou caſt down?* There is good reaſon, for I remember how it was with me in the Land of promiſe, ſet forth by *Jordan* and *Hermon*, and find my ſelf greatly abaſed in compariſon of that I was then, for which alſo ſee, *Pſalm.* 137.

Baſil.

Deep calleth to deep, at the noiſe of thy water pipes, all thy waves and billows are gone over me: He calleth, ſayth *Calvin*, his Calamities Deeps or Abyſſes without bottom, becauſe they ſeemed endleſs unto him, when he was ſo long perſecuted by *Saul*, for one came upon him in the neck of another, and ſo called on, as it were, one another to drown him, and then more flouds of water ſtill overwhelmed, that his caſe ſeemed even deſperate. *Jerom* applying this to the Goſpel, ſayth, The New Teſtament calleth to the Old Teſtament, ſhewing nothing now to have been done, but what was there foretold, & either is an abyſs for the profound myſteries therein ſet forth. And the water pipes are the Prophets ſo called, becauſe as water in the pipe, ſo the ſenſe of their propheſies lyes hid, till it be opened. For Waves and Billows he hath, *High things and waves* whereby are meant judgments threatned before Execution and judgments executed.

Ver. 7.
Calvin.

Hieron.

Baſil by the Abyſſe calling upon the Abyſſe, underſtands the Babylonian Armies, and by the waves, *&c.* their multitudes overflowing, as a floud the whole land of *Judea*. It is an aggravation of *Davids* miſery by a metaphor taken from deep waters, ſuch as thoſe of the ſea, whereinto he was, as it were, caſt, as *Jonah* ſometime was, the waves going over him, or it is ſpoken in alluding to the ſtate of the world, when all things living upon the dry Land were under the deep waters; For as then the Cataracts or Windows of Heaven were opened, ſo here the word rendred water pipes is by *Jerom.* rendred *Cataractæ*. And it may be applyed to the Evangelicall Church being under the deep water of miſeries all the time of her bloudy perſecutions, and to the Church of the Jews brought under the Babylonian forces. But moſt excellently *Auguſt.* hereupon, what is this Abyſſe but Gods judgments according

Baſil.

Auguſt.

to *Pſalm.* 36. 6. *Thy judgments are a great deep, Wherefore the Abyſſe calls the Abyſſe*, when he judgeth in this world, even thoſe by whom we know nothing provoking hereunto, & proceeds to judge alſo in the world to come by everlaſting condemnation. *At the voice of thy Cataracts*: that is, as thou threatneſt by thy miniſtry, lifting up their voice to denounce theſe judgments. *All thy ſuſpenſions and waves are gone over me.* That is, the Waves of thy Judgments here, and thoſe to come in the threatnings thereof for ſin, in acting which I have been ſo notorious. A moſt pious meditation for us all, eſpecially under judgments here, that they may work upon us to repentance, and ſo we may eſcape hereafter.

Note.

Verſ. 8. *In the day the Lord will command mercy, and in the night, &c.* Having been troubled in his thoughts about Gods judgments, whereby he ſuffered, and was worthy to ſuffer more for his ſins, V. 7. Here he declares the iſſue of theſe troubles to all Gods faithfull ſervants, that are upon theſe meditations moved to flee ſin, he commands mercy immediatly to comfort them, by aſſuring them of forgiveneſs and deliverance, whereupon they ſhall have joy, and for joy ſing both day and night to his praiſe, as he had before ſpoken of his tears and ſorrow day and night, V. 3. By ſpeaking of a ſong and prayer he meaneth Expreſſions of joy both ways, by ſinging, and in prayer further giving thanks to God for this his mercy.

Verſ. 9. *I will ſay unto God my rock, why am I dejected*: It being ſo as I have ſayd before, *Verſe* 8. Why am I ſo ſad for my ſufferings in preſent, and the deriſions of my wicked Enemies; ſurely I ſee no cauſe. *Why then art thou dejected (O my Soul)* as V. 5. only with this difference, there he ends with, *Salvations his face*, here with *Salvations my face and my God*: That is, Who art a Salvation to me, not once but always, and my God, that I may not be aſhamed, nor any ſuch thing may appeare in my Face, for their Deriſion.

Verſ. 11.

PSAL. XLIII.

Baſil. THis Pſalm, ſayth *Baſil*, is without a Title, becauſe it is of the ſame Argument with the former. The Church in *Babylon* calling upon the Lord again here to the ſame Effect againſt that King, meant by the deceitfull and unjuſt man, and that people meant by the ungodly Nation.

Calvin. *Calvin* taking it to be ſpoken by *David* in his own caſe, by that man underſtands *Saul*, by the Nation ſuch as conſented with him in perſecuting *David*, and in praying God to judge him, he meaneth, by taking in with him to ſave and deliver him out of their hands.

Hieron. *Jerom* by that man underſtands the Devill, and by that nation his curſed inſtruments, ſeeking the deſtruction of the Chriſtian Church. For in the parable of the Tares ſown amongſt the Wheat, it is ſayd, when the Devill had done it, *The envious man hath done this.*

Verſ. 3. *Send out thy light and truth, let them lead me to thy holy hill and to thy Tabernacle.* Apply this with *Calvin* to *David*, and it is meant, Let me by thy favour towards me in delivering me, which is as a moſt comfortable light, See the truth of thy promiſes. For though by faith we know all Gods promiſes to be true, yet when by experience we ſee them fulfilled, this is more confirmed unto us. And then he meaneth his truth ſhould appear, when putting an end to this his Exile, he ſhould bring him to mount *Zion*, and to his Tabernacle, That is, to the publick Exerciſes of his worſhip to be reſtrained wherefrom greived him more, then to want the comfort of his Houſe, Wives, and Children, *&c.* But if this were in *Sauls* time, ſayth he, how could *Zion* come to be ſpoken of as the place of the Tabernacle, when it was not ſet there till long after in *Davids* time, and anſwers that he ſpake thus by the ſpirit of propheſie, whereby he knew that the Tabernacle ſhould be

be placed there, but underſtand this as ſpoken againſt *Abſaloms* Conſpiracy, and then there will be no need of ſuch a ſhift. Moreover in *Sauls* time, *Davids* Wives and Children were with him, ſo that he had no cauſe to be greived for being driven from them, as he ſayth, but in the time of *Abſaloms* Conſpiracy, his wives were left to keep the houſe, and were ſhamefully abuſed.

If it be applyed to the Church in *Babylon*, Gods ſending out his Light and truth to lead her to *Zion*, muſt be underſtood of cauſing the captivity to return, as he had promiſed. If to the Evangelicall Church, Chriſt ſaith of himſelf, *I am the Light, and I am the way, the truth and the life*: And he leads to mount *Zion* when to heavenly happineſſe, where is the Tabernacle of the moſt high, of which, *Pſal.* 15.

Then will I go to thy Altar. *David* and the Church in *Babylon*, according to the letter, expreſſing their thankfulneſs by ſacrifice, and their joy by ſinging and playing, the Evangelical Church by Chriſt figured by the Altar, offering praiſe, and afterwards ſtanding upon *Zion* with Harps, making expreſſions of all joy, as *Revel.* 14. 1. Verſ. 4.

PSAL. XLIV.

TO him that excelleth, to the Sons of Choreh, Maſchil. The ſame Title with that *Pſalme* 42. Neither is *Davids* name put to it here or there; whereupon *Calvin* thinks it not to have been compiled by *David*, but by ſome other man, that lived afterwards in the time of the *Maccabees*, when *Antiochus Epiphanes* raged ſo much againſt the Church and People of God, compelling them to do things contrary to the Law, but the faithful ſtood manfully to it to the death: And I do think with him and others, that this Pſalme concerneth thoſe times in part, and the times of perſecution under the Goſpel in part, becauſe it is thus in one paſſage applyed, *Rom.* 8. 36. *We are killed as Sheep, Verſe* 11. *We are killed all the day long, we are counted as Sheep to the ſlaughter, Verſe* 22. But I ſee no cauſe, why it ſhould for this be aſcribed to any other man, rather then to *David*; for it is put amongſt *Davids* Pſalmes, the end whereof is noted, *Pſal.* 72. *Ult.* And he being a Prophet, and ſo it being uſual with him to ſpeake often of things to come, as preſent; I ſee no reaſon, why this Pſalme ſhould be excepted againſt, as none of his: And hitherto I add, that after the Captivity beſides *Haggai, Zechariah, Malachi*, and *Daniell*; Who lived in the time of *Cyrus, Darius*, and the lateſt of *Artaxerxes*, who allowed *Nehemiah* to go and build *Jeruſalem*; the Church of God had no Prophet, til the time of *John* the Baptiſt, which might be conceived to be a Pen-man of any part of the holy Scriptures, wherefore I conclude, that *David*, and not any other was the Author of this Pſalme, in which long before it came to paſſe, he both ſetteth forth the ſufferings of the Jews, eſpecially under *Antiochus Epiphanes*, according to 1 *Maccabees* 1. And the perſecutions of the Church under the Goſpel, teaching the people of God, in either time and at all times like thoſe, how to addreſſe themſelves to God in their prayer: And this agreeth to *Baſil*, who ſaith, That *David*, as other Prophets did run over all times in his propheſies, both paſt, preſent, and to come; and here over the times of the *Maccabees*, of whom ſee their hiſtory. *Calvin.* *Baſil.*

WE have heard with our eares. To put the more courage into them, that ſuffered in thoſe daies, he firſt recounts the doings of God towards his people of old, when the Heathen were without ſtrength to withſtand him, although very potent: For hence it muſt needs follow, that Gods people never ſuffer through any adverſe power at their will, but that Verſ. 1.

God moderateth and appointeth all their ſufferings, who is their gracious God and Father, and therefore wil turn all to their beſt good. *Our Fathers have tould us.* Here this ſaith *Baſil,* Yee Fathers that neglect to teach your Children ſuch things, as may work his feare and love in them, and faith to rely upon and ſeek to him in all times of danger: They made their Mouthes, as it were, Books, wherein the geſtes of the Lord might be read to his praiſe, and to the drawing of their Childrens hearts unto him.

Baſil.

Note.

Verſ. 2. *Thou with thy hand hath expelled the Heathen and planted them.* That is, the *Canaanites,* for although the *Iſraelites* armed, God gave the Victory, as when the Wals of *Jericho* fel, and when he threw down hail-ſtones and herewith ſlew the *Canaanites, &c.*

Ioſh. 6. Ioſhua. 10.

Verſ. 5. Ioſhu. 10. 24. *In thy name we have troden underfoot thoſe that roſe up againſt us.* That is, By the power of God, when their Kings being hidden in a Cave, were brought out, and *Joſhuah* made them ſet their feet upon their necks.

Verſ. 9. *But thou haſt caſt us off,* &c. After the commemoration of things done in former times, for Gods people, and what truſt his people had in him therefore, and how they joyfully praiſed him, now he proceedeth to a lamentable complaint of their preſent miſeries, in ſaying, *Thou goeſt not forth with our Armies.* He intimateth, that whilſt God was propitious to his people, he was the ſtrength of their forces, and no adverſe power could prevail againſt them, but when he is offended, they may arme and go to war, but they cannot prevail; yea contrariwiſe their enemies ſhall eaſily ſubdue them, and make them baſe abjects; which is further expreſſed, *Verſe* 10. *They ſpoile for themſelves*: Or as *Calvin, They have troden us under foot, at their own will,* As anſwering to that, *Verſe* 5. *We have troden under foot thoſe that roſe up againſt us.* And this is further amplified

Verſ. 10.

Verſ. 11. 12. *Verſe* 11. 12. *We are killed as Sheep, and thou ſelleſt us, and increaſeſt not by our price.* For ſo vile things and naught worth, are let go to every one that wil take them for nothing, the greateſt debaſement that may be; In ſaying, *Verſe* 11. *Thou haſt ſcattered us amongſt the Heathen.* He hath plainly reference to the time of their Captivity in *Media* and *Babylon,* in ſaying, *We are killed as Sheep,* to the tyrannical time of *Antiochus Epiphanes,* and to the time of perſecution under the Goſpel; and in ſaying, *Thou ſelleſt, &c.* To the time of *Jeruſalems* deſtruction by the *Romans,* when the Jews were ſo vilifyed by Gods juſt judgment, that as Chriſt was amongſt them ſould for thirty pence, ſo thirty of them were ſould for a penny, as *Joſephus* ſaith.

Verſ. 17. *All this hath come upon us, and we have not forgotten thee, nor dealt treacherouſly in thy Covenant.* This ſaith *Calvin,* is not pleaded in behalfe of the Jews, in reſpect of things done before the Heathens, ſo cruelly tyrannizing over them, but after; nor in the behalfe of them all, for many revolted to heatheniſme, 1 *Mach.* 1. But in the behalfe of the faithful, a little remnant that ſtood to the Laws of God, even to the death: Neither is it ſpoken in way of accuſing the Lord of mutability or cruelty to his Servants, but an argument is drawn from their preſent conſtancy, notwithſtanding their grievous ſufferings, to move the LORD to compaſſion towards them, in this their extremity.

Calvin.

Hieron. Apply this with *Jerom* to Chriſtians, and then it is the voice of Martyrs.

Verſ. 19. *Though thou haſt broken us in the place of Dragons, and covereſt us with the ſhadow of death. Hieron. Becauſe thou haſt humbled us in the place of affliction*: And he ſaith wel, *The ſhadow of death*; Becauſe the death of the Martyrs, was but a ſhadow in compariſon of death everlaſting: But the word תנים here uſed properly, ſignifieth *Dragons,* which *Calvin* thinks, ſhould rather be rendred by, *Balenæ, Sea Calves* or *Whales,* underſtanding by the place where, the *Sea,* becauſe they were in the bottome

Calvin.

of

of the *Sea* of miſeries, and to this covering with the *Shadow of death*, better agreeth; but there is no need to go from the proper ſignification, ſith the place of *Dragons* is ſome horrible deſert, where there is continual danger of death, which is called, *The ſhadow of death*, Becauſe void of all comfort of life, that is as light: According to this it is ſaid in a ſpiritual ſenſe; *The people that ſate in darkneſſe, in the Valley and ſhadow of death, have ſeen a great light.* So that to be covered with the ſhadow of death, is nothing elſe, but to ſee death before a mans eyes daily, which way ſoever he turneth him, and no meanes to eſcape. Iſa. 9. *Baſil.*

For thee we are killed all the day. It may ſeem ſtrange, ſaith *Calvin*, that the Faithful ſhould thus complain; ſith to ſuffer for his names ſake is a joy; yea *Socrates* having great croſſes by his Wives, ſaid, *Melius eſt inſontem perire, quam ſua culpa*: But yet it is a good plea, to move the Lord to pitty, that we ſuffer for his ſake, becauſe when we do ſo, it is not againſt us, that the Enemy rageth ſo much, as againſt GOD and his truth: For ſo did *Antiochus Epiphanes*, who ſet himſelfe to beat down the Religion which GOD had ſet up amongſt the *Jews*, which he called ſuperſtition: And likewiſe Jewiſh and Heathen perſecutors in the time of the Goſpel. Yet it is alſo to be underſtood, that no man is without ſin, and therefore he muſt acknowledge any kind of ſufferings to come juſtly upon him in reſpect of God; whatſoever they be, at whoſe hands he ſuffereth, for ſo much as it is not at their will, but by his ſecret pre-determination, that they are thus permitted to tyrannize, as 2 *Sam.* 16. Verſ. 22. Matth. 5. *Note.*

Ariſe, why ſleepeſt thou (O Lord) awake, &c. This is not ſpoken, as if the Lord ſlept at any time, but to move him to, ſhew, that he was awake and watchfull over his poor flock, beſet with ravening wolves. *For he that keepeth Iſrael neither ſlumbreth nor ſleepeth*, only to us he ſeemeth then only to be awake when he executeth Judgments upon our malicious Enemies in our defence. He calleth for conceſſion or permiſſion here, ſayth *Baſil*, ſleeping, Retribution, Waking, or ariſing, and his help, *Verſe* 24. *His facs. Jerom* applying it to the time of the Goſpel, giveth a far fetcht ſenſe, thus, *Thou that haſt dyed and riſen again, awake and riſe in their hearts, that beleeve thee to be dead but not riſen again, that they may beleeve thee to be riſen, and eſcape everlaſting death: Auguſt.* alſo in ſaying, Awake why ſleepeſt thou to them that beleeve not, for to ſuch he ſleepeth ſtill by death and awaketh not, nor riſeth, till in their Hearts, when he converteth them to beleeve in his name. Verſ. 23. Pſal. 121. 4. *Baſil. Hieron.*

PSAL. XLV.

TO him that excelleth on Shoſhannim, to the Sons of Corah, a ſong of Loves: For *Shoſhannim* ſome have it *Delight*, as the word alſo ſignifieth, ſome, *De commutandis*, but why the *Sept.* ſhould render it ſo I know not, for the word cometh of ש ש ſignifying ſix, from whence an inſtrument of ſix ſtrings may be called *Shoſhannim*, See the like *Pſalm.* 69. *Pſalm.* 80. And an inſtrument of three ſtrings is called *Sholiſha*, 1 *Sam.* 18. 6. And becauſe a Lilly hath ſix Leaves, it is called *Shoſhan*, *Cant.* 2. 6. in the plural number, *Shoſhannim*, It is then a Song of praiſe to be ſung upon a musicall inſtrument with ſix ſtrings by the Sons of *Corah*, Levites of whom before; and *Maſchil* here alſo in the Title. *Pſalm.* 42. *For a ſong of Loves: Ainſworth* hath it, *A ſong of welbeloved virgins*, But here is no word ſignifying Virgins but Loves, and therefore it may better be rendred; *A Love ſong:* For it ſetteth forth the Love betwixt Chriſt and his Church, having reſpect to the Spiritual marriage betwixt them, as at marriages it hath been uſuall to ſing, *Epithalamia*, or marriage Songs, to congratulate the conjunction of man and *Ainſworth.*

Calvin. and wife according to Gods holy ordinance, *Calvin* will have it compiled by ſome man, indued with a propheticall ſpirit in *Solomons* time, touching the marriage betwixt him and *Pharaohs* Daughter, confeſſing yet that it belongs cheifly to the marriage betwixt CHRIST and his CHURCH, becauſe betwixt no couple elſe joyned together in Marriage is Love ſo pure, but mixed with ſome inordinate Luſts, and therefore not worthy this high commendation. But that it is made of the marriage of CHRIST and his CHURCH appears, becauſe, *Heb.* 1. 8. A paſſage of it is thus applyed, *Viz. Verſe 6. Thy Throne O God indureth for ever*, &c. And *Auguſtine*, *Jerom*, *Baſil*, and all other Ancients, apply it to this myſticall Marriage only. Some paſſages indeed are brought, in which it is alluded to *Solomon*, for theſe to conclude, that his marriage with *Pharaohs* Daughter is meant, I take to be without Ground, although there was therein and in other matters of his glory and royalty, ſome figure of CHRIST and his CHURCH; For how can he be called God, whoſe Throne indures for ever, and the Queen be bidden to worſhip him, and this applyed to him, *In ſtead of Fathers thou ſhalt have Children, whom thou mayſt make Princes in all Lands*, When as he had no more male Children by his many wives that we read of but *Rehoboam*? It is therefore as *Solomons Songs* only of Chriſt, to whom alſo a new Song is ſung, *Revel.* 14. And becauſe no man can be judged more fit then *David* to compile ſuch a Song, and it comes within the number of his, I think it better to aſcribe it to him for holy Songs, compiling ſo famous, then to any other uncertain Author: For thongh *Solomon* marryed not *Pharoahs* Daughter, till after *Davids* death, for which it may ſeem; that he could not allude to that marriage here, yet forſomuch as he was lead by the ſpirit, to whom even things to come touching men are preſent long before, I ſee no abſurdity in it, to hold that *David* ſpake in alluding to that marriage before it was, by the Spirit of Propheſie. And if it had been compiled touching *Solomon* and his wife, certainly it ſhould not have been committed to any to ſing it, the Houſe of God, as it is: One reaſons wel in that this *Pſalm was Davids*, becauſe *Pſalm* 2. *and Pſalm*, 66. which have not his name put to them as this hath not, are yet alledged in N. T. as *Davids Pſalmes*, *Act.* 4. 25.

Verſ. 1. *My heart is inditing a good matter*: *Hebr. Boileth a good Matter*: This beginning ſheweth ſomething here ſet forth, not belonging to any meer man how excellent ſoever, but unto the King of Kings, Chriſt Jeſus.

Hieron. *Jerom. By the good word* here ſpoken of (for ſo he renders it, and *Hebr* it is, שב דבר a good word) underſtands Chriſt, whom God the Father is ſaid, *Eructaſſe ex corde ſuo*, but this ſeems to be forced, for it is the Saying of the Prophet, ſpeaking here of Chriſt, and of his heart intent to ſet forth his praiſes, who can never be ſufficiently extolled, that all mens hearts may be drawn unto him. And therefore

Baſil. *Baſil* applyeth it to the Prophet, who uſeth the word, *Eructavit*, and compares his Tongue to the pen of a ready writer, to intimate, that it was not his own, which he now uttereth, but came from the Spirit of God, as a fire in him, making it to break forth, becauſe he would otherwiſe have ſayd, *My heart hath ſpoken*, having firſt meditated upon it. For that which cometh from man is ſlowly brought forth, as requiring ſtudy, but when he ſpeaks by the Spirit moſt readily, there being nothing to hinder. I paſſe over therefore that of *Jerom*, touching the pen of a ready writer, applyed to Chriſt alſo, as if he were thereunto compared, as he is at other times to other things, when he is called a Lion, a Door, and

Ainſworth. Way. *Ainſworth* ſayth, that theſe words, *My heart hath boiled*, are ſpoken in alluding to the meat offering prepared *In the frying pan*, being boiled in oyl, *Levit.* 7. 9. For the ſame word is uſed here and there, & in ſaying thus, he meaneth, that the propheſie, which he here ſetteth forth, was as an offering by the Spirit likened to Oyl, and ſo well pleaſing to the Lord: Of this *Mincha* or offering, read alſo, *Pſal.* 141. 2.

Thou

Thou art much fairer then the Children of men, Here by beauty the beauty of Wiſedome is meant wherein Chriſt excelled all men, of the beauty of wiſdome, ſee, *Ezek.* 28. 7. And wiſdome makes the face to ſhine, *Prov:* The *Cald: Thy beauty (O King Chriſt) exceeds the faireneſſe of men, full of grace are thy lips.* For this in Chriſt, ſee *Cant.* 5. 13. *Luk* 4. 22. and for his beauty, *Cant.* 5. 10. 16. *Therefore God hath bleſſed thee for ever:* That is, To the end thou ſhouldſt be thus faire, and excellently ſpoken to make men admire, and to draw them unto thee, thou art bleſſed ſo of God beyond all others: For to to this end he ſaith, *Iſa.* 61. *The Spirit of the Lord is upon me, becauſe he hath anointed me to preach good tidings, &c. Calvin* applying it to *Solomon* noteth, That Kings ſhould learn according to this pattern, to ſpeak wiſely and graciouſly to their people, to draw them to obedience, and not proudly compelling them by tyranny, which is a good applycation of it, being underſtood of Chriſt: *Jerom* applyeth this to Chriſt in his humane nature, as done, when at his Baptiſme, a voice came from Heaven ſaying, *This is my beloved Son, &c.* But he is rather bleſſed for ever, in his being taken up into Heaven, after the work of his miniſtry finiſhed, and ſet at the right hand of God, and in his Church, which is his body, increaſing by his divine teaching and imparting of his ſpirit unto her, and eſtabliſhed upon a Rock, againſt all aſſaults of ſpirituall or corporeal enemies. Verſe. 2. *Calvin. Note.* *Hieron.*

Gird thy ſword upon thy thigh (O mighty one) There being two things neceſſary in a King, to keep his Kingdome in a good and flouriſhing condition, Armes, and courage to defend it againſt forrain enemies, and meekneſſe and juſtice, putting a Decorum upon the King amongſt his Subjects, and ſo making them for love to his perſon, to live in obedience to him; both theſe are here aſcribed to Chriſt, his Sword is his word, *Ephe.* 6. 17. And therefore it is ſaid to come out of his mouth, *Revel.* 1. 16. And the breath of his mouth is ſaid, as a Sword to ſlay the wicked, *Iſa.* 11. 4. And ſee alſo, *Revel.* 6. 2. *Chapter* 19. 11. *&c. O thou mighty one.* This is one of the Titles of Chriſt, *Iſa.* 9. 6. *Jerom* hath it, *Gird thy ſword unto thy thigh, moſt Mighty*: Not weakly to fight againſt the ſpiritual enemies, but mightily; that is, againſt the Devil: But *Hebrew* it is, *O mighty One:* And the ſenſe is the ſame, it is a propheſie of infirnal power, ſubdued by the Goſpel of Chriſt, going out into all Lands, by the fall of idolatry which immediately followed. For his meekneſſe, truth, and righteouſneſſe; upon which he ſaith, *Ride and proſper in thy comlineſſe*: Riding upon theſe is aſcribed to Chriſt, becauſe hereby he is carried in the adminiſtration of his Kingdome, and not by injuſtice, impatience, and tyranny, after the manner of worldly and wicked Kings: And becauſe herein lyeth the glory and amiable comlineſſe of a King, making his Raign proſperous, and his expeditions againſt his enemies ſucceſſeful, it is ſaid, *Proſper in thy comlineſſe, and O thou mighty in thy glory and comlineſſe, Verſe* 3. And hereby is ſhewed, that Chriſt ſhould be ſuch, and indeed he was, for he ſaith, *Learn of me that I am meek, and I am the way the truth and life.* And for righteouſneſſe he ſaith, *Which of you can accuſe me of ſin?* See alſo *Iſa.* 11. 1. 2. *Calvin* applyeth all this to *Solomon*, who ſaith, *By juſtice and judgment, the Throne is eſtabliſhed:* Making this the ſenſe of the next words; *Thy right hand ſhall teach thee terrible things.* Thy valour thus accompanied with juſtice, meekneſſe, and truth, ſhal make thee terrible to thine enemies, who ſhal thus be all ſubdued unto thee, by the power of thy right hand. Apply this to Chriſt and have the true meaning: *Vulgar Latine and Sept. Dextera tua deducet te mirabiliter* Expounded by *Jerom*, by thy divine power thou ſhalt be brought to admirable glory in Heaven: But *Hebrew* it is, as before hath been ſaid, and the ſenſe is, thy power ſhall bring terrible things to paſſe, teaching thee as it were, to do them, by inabling thee, for the expert and valiant Captain, that inableth his Souldiers, by Verſ. 3. *Hieron.* Verſ: 4: Matth. 21. 5 *He rod upon an Aſſe, as a meek and humble King.* *Calvin.* Prov. 20. 28. *Hieron:*

by teaching and inſtructing them in military affaires, going alſo before them in the fight, to the overthrow of the Enemy, may well be ſayd to teach them to do terrible things, ſo the divine power of Chriſt ſet forth by his Right hand inabling to overcome ſin, Death, and the Devill, is ſayd to teach him to do theſe terrible things: And that this is the meaning, the next words declare, *Thy arrowes are ſharp in the heart of the Kings enemies, the people ſhall fall under thee*: As when an Arrow peirceth the Heart, a man falleth, ſo that he who ſhot it may take him and uſe him at his pleaſure. For thus even Devills were not only ſubdued by Chriſt, but to the 70. ſent out in his name: And all men that will not be moved by his truth and meekneſſe, but rebel, ſhall feel his arrowes to their deſtruction if they have but rebellious hearts, for which it is ſayd, they are ſharp in their hearts.

Ver. 5.

Ver. 6. *Thy Throne, O God, is for ever and ever*: When they that expound this *Pſalme of Solomon*, come to this *Verſe*, although they make ſome Application thereof unto him, yet they confeſſe that no meer man is any where called, אלוהים though of more together it be ſayd of the higher powers, *Ye are Gods*, wherefore here Chriſt is acknowledged by all, but the Jews, that will have it ſpoken of God. But it is manifeſtly, of his Son that was to come in the fleſh. For *Solomon*, he was neither God, neither did his Throne endure for ever, for it was ſhaken in the very next King after him, and ſhattered, and quite fell in *Zedekiah*, but in Chriſt, who was of the Linage of *David*, the Kingdom was again ſet up, not worldly but ſpirituall to indure for ever. *The Scepter of thy Kingdome is righteous*: As there be two things according to *Plato*, whereby the Common-Wealth muſt be governed, Reward and puniſhment, ſo Chriſt governs his Kingdom by ſhewing love to the Righteous and hatred to the Wicked impenitent. For it is true, ſaying, *It is worſe to live under a Prince under whom we may do any thing, then under whom we may do nothing*: That is, One too remiſſe, then one too ſevere. Chriſts Scepter or Government is in Righteouſneſſe, *He loveth Righteouſneſs and hates iniquity*: Let this be noted by them that think him all Love and mercy, ſo that it ſhall go well withall, for as he hath Love to the penitent here called Righteous, ſo he hath hatred to the Wicked hardned to go on in ſin. *Therefore God hath anointed thee with the Oyl of Gladneſs above thy fellowes*: By Oyl of Gladneſs he meaneth the Spirit the fruit whereof is joy, herewith was Chriſt anointed, when the Holy Ghoſt in his Baptiſme came viſibly down upon him like a Dove. And he was thus anointed above his fellows by whom the faithfull are meant, becauſe of his fullneſſe we all receive, and that we who beleive are his fellows or freinds appeareth, becauſe he ſayth, *I have not called you ſervants but freinds*, *Jerom* by his conſorts underſtands not only beleivers, who have this unction together with Chriſt, but alſo Kings of the Earth, becauſe his anointing is incorruptible, theirs corruptible and ſoon vaniſhing.

Plato. *Et pœna et præmio coercetur reſpublica.*
Deterius eſt ſub principe vivere ſub quo licet omnia quam ſub principe, ſub quo nihil licet.
Note.
Gal. 5 22
Baſil.
Ioh. 1. 14.
Ioh. 14.
1 Ioh. 2. 20.

Ver. 8. *All thy garments ſmell of Myrh, Aloes, and Caſſia, Jerom for Aloes hath Gulta*, hereby nuderſtanding a thing good againſt poiſon, by Myrh, that wherewith dead bodies uſe to be imbalmed, by *Caſſia* a Tree ſo called, giving this for the ſenſe, from thy Garments, that is, Thy humane nature dead and buryed, flowed the ſmell of myrh, the poiſon of the Serpent being ſuppreſſed, he extinguiſhed the Tartarean burnings, and then diſtilled *Gulta*, and *Caſſia*, when in the man Jeſus he aſcended up into Heaven, as *Caſſia* is an erect Tree, and to a tree is man often compared. But *Hebr.* it is *Aloes*, and it is not ſayd, thy Garments ſmell of theſe, or from thy Garments theſe, *But all thy garments Myrh, Aloes, and Caſſia*: That is, Thy hmmane nature covering over thy divine, is as Myrh, *&c.* That is moſt ſweet, Myrh being a gum of a Tree ſweet in ſmell, but in taſte bitter, and ſo ſweet, that it was uſed in making the ſweet Ointment for the high preiſt and perfuming Spices, *Exod.* 30. 21. Aloes a ſweet Wood, uſed likewiſe, *Numb.* 21. 7. *Caſſia* is no where elſe mentioned in Scripture, but *Plin. lib.* 12. 20. Sayth it is a ſhrub

Hieron.

a ſhrub, the Bark whereof is moſt ſweet; *Out of thy Ivory Palaces whereby they make thee glad: Ainſworth, more then they or theirs that delight in thee:* That is, more ſweet then their Garments, of whom it was ſayd before, *Above thy fellowes*: For in the Saints he ſayd is all my delight, *Pſalm.* 16. 3. *Cantic.* 7. 6. And the Garments of the Church are alſo compared to ſweet Spices, *Cantic.* 3. 6. 4. 10. 11: The word rendred, *Whereby*, *Out of which*, *or more then*, is מִן properly ſignifying from me, but becauſe as *Calvin* ſayth, Thus it would have no tolerable ſence, Expoſitors do much vary about it: For my part I think it may beſt be read thus, as diſtinct from the words before going, *From thy Ivory palaces, from me they have made thee glad:* That is, the foreſayd ſweet ſpices from thy Temples. The Faithfull, who are to thee as fair Palaces full of ſweet perfumes by the Graces in them, and from me the Writer of this Song, who am one of them, do much delight thee or make thee glad. And ſo the Graces in the faithfull compared before to Spices, and the Lords delight in his Saints may here be well applyed. *Ainſworth.*

Kings Daughters amongſt thy honorable Women, the Queen ſtands at thy right hand in Gold of Ophir. By Kings Daughters here the *Cald.* underſtandeth divers countrys converted to the faith, and it is ordinary to ſet forth countryes in the Scripture by the name of Daughters, as the Daughter of *Jeruſalem*, the Daughter of *Tyre*, *Babilon*, &c. *Hebr. Amongſt, or in thy preciouſneſſes*, ſo ſpoken becauſe the true faithfull are moſt precious before God, all others vile and baſe. For Queen *Heb.* is thy *Wife*, that is thy *Church*, for this ſhall be the place of the flock of ſheepe bidden to enter into the Kingdome of Heaven, *Matth.* 25. And ſhee is ſayd to ſtand in Gold, becauſe in glory, to ſet forth which this World affords nothing comparable to fine Gold *Of Ophir*, which was a country in *India*, having the name from *Ophir*, the Son of *Jektan*, *Who was the Son of Shem*: *Gen.* 10. 29. Of the pureneſs of the Gold, whereof ſee, 1 *King.* 9. 28. Ver. 9. *Cald. Paraph.*

Hear (O Daugther) and conſider: He calls the ſame a Daughter and a Wife, a Daughter becauſe begotten of God by water and the Spirit, a Wife becauſe coupled unto CHRIST, *Forget alſo thy Fathers houſe*, Here is inſtruction neceſſary for all the Faithfull, that would have the comfort of being wife to CHRIST, they muſt go from the evill manners of their Fathers, who lived in Idolatry and Superſtition, and whoſoever ſhall do ſo is blemiſhed, but then becomes beautifull, when abhorring herefrom he ſerves the true God only *In ſpirit and in truth, for ſuch the Father ſeeketh to worſhip him:* Wherfore it followeth, *V.* 11. *So ſhall the King have pleaſure in thy beauty, and he is thy Lord and worſhip thou him. Jerom.* Forſake thine Idolatries, and the Devill thy Father by turning to Chriſt through faith and Repentance, aud then being Baptiſed, though black before thou ſhalt come up fair, and the King CHRIST ſhall deilght in thy beauty: *For he gave himſelf for it, that he might ſanctify and cleanſe it with water by the word: That he might preſent it glorious to himſelf, and without blemiſh.* And whereas *Hebr.* the next words are, He *is thy Lord*, *Jerom* hath it for more Expreſſion, He *is thy Lord God*, *Calvin* having made ſome Application of it to *Pharoahs* Daughter, ſayth, when he comes to apply it to CHRISTS CHURCH, that by forſaking her Kindred, *&c.* Is meant all corrupt and evill manners, which are in the unconverted, which being done, Chriſt delights in her as being now fair and beautifull, otherwiſe foul and blemiſhed, notwithſtanding her outward profeſſion of his faith. And thus it is with every particular Church, and perſon therein, Chriſt delights not in any one, that is black through ſin, ſtill lived in, but hath ſuch in abomination, and the more becauſe being his Spouſe, they are moved with no more Reverence towards him, for the feare of his Diſpleaſure, to forſake ſo curſed a kindred. And therefore it is finally added, He *is thy Lord, and worſhip thou him*: That is, In thine heart being affected with love & fear towards him to make thee to depart from all iniquity. Something like unto this was ſayd to *Abraham*, *Gen.* 12. and by CHRIST, unleſſe a Ver. 10. *Cald. paraph.* Ioh. 4. 23. *Hieron.* Epheſ. 5. 26. 27. *Calvin.* *Note.*

man forſakes Father and Mother, Brethren and Siſters, he cannot be my Diſciple. But that this is not eaſily done is implyed in the many words uſed, *Hearken and conſider, and incline thine Ear:* They muſt ſeriouſly think upon that which is here ſpoken, who will be moved to do ſo hard things as are required. But who ſo doth conſider, and ſeriouſly apply his mind unto them, cannot but do ſo; becauſe he to whom he is now coupled, is both an Husband and a Father, yea all in all unto him, ſuperabundantly ſupplying all the comforts of all kinsfolk and Fathers for ever.

Ver. 12. *And the Daughter of Tyre ſhall come with a gift*: Hebr. מנחה *An Offering* for thus a meat Offering is called. By the Daughter of *Tyre* the City is meant, and this City or ſtate was the Richeſt in the world, as we may ſee by the Deſcription thereof, *Iſa.* 23. 8. *Ezek.* 27. *Zach.* 9. 3. And therefore this one is put for all Rich Countrys and Nations, which ſhould come to Chriſt as an offering well pleaſing, as we are bidden to offer our ſelves, *Rom.* 12. 1. And as Rich *Tyre* is here ſpoken of, ſo other Nations, *Iſa.* 49. *Chapt.* 60. *&c.* And according to this propheſie, many about *Tyrus and Zidon* flocked to Chriſt, *Mark* 3. 8: And by their readineſs, he upbraided the backwarneſs of ſome Cityes of the Jews, *Matth:* 11: 20: and *Act:* 21: 1: Mention is made of a zealous Church in *Tyrus*, and ſhe is again for this ſpoken of, *Pſal.* 87: 4: It is a propheſie not only of *Tyre* and other Rich Countrys which ſhould be converted to the faith, one being put for all, but alſo how the Rich in every Country, ſhould with their Wealth, liberally maintain the Miniſters of Chriſt after their Converſion, and even inrich them with their bountifull Donations. And it was notably fulfilled when *Conſtantine* firſt indued the Church with ample Revenues, and other Princes and great men after his Example, did the like to the inabling of Church-men to keep hoſpitality, as they are required to do, 1 *Tim.* 3. For then the Rich *Tyrians* with their offerings made ſupplication, as is here ſayd; But as man through his corruption, is ready to abuſe abundance by turning it into an occaſion of Pride and Ambition, whereof great trouble enſueth amongſt the People of God, ſo did Church-men turn this Rich Liberality, for which they are now in *England* deprived of it again; but God forbid, that theſe Lands and houſes dedicated in ſo great devotion at the firſt to the honour of Chriſt, and the maintenance of his true Religion, ſhould by his Servants be alienated for ever from ſuch an uſe; but only the abuſe taken away, turned to the holy uſes, for which they were intended by the Donatiſts, *Viz.* The more liberal maintaining of his learned & godly miniſters that they may have the more incouragement in their Studies, and be the better inabled to the hoſpitality requried at their hands.

Verſ. 13. *The Kings Daughter is all glorious within*: Becauſe he had ſayd, that his Wife ſhould ſtand at his Right hand in Gold moſt glorious and glittering, being moſt highly honouerd by him, now leaſt this ſhould be underſtood of outward and worldly Glory, it is added for Explication, *Shee is all glorious within*: The beauty and glory of CHRISTS CHURCH ſtands not in worldly Riches and outward Pompe, after the manner of Queens upon Eatrh: For ſo ſome ſtates being very rich, and full of Gold and Silver are ſet forh as glorious Queens, as *Tyre and Zidon*, of whom before; But the glory of the Church is inward, ſhe is glorious by Faith, more precious then fine Gold, 1 *Pet:* 1. 7: And adorned with Graces more excellent through the Splendour and variety of them, then moſt curious Garments wrought with the needle in divers colours, and ſet with moſt precious ſtones: She is not then an Hypocrite fair without like a whited Sepulcher, and within full of Rottenneſſe, but not affecting to be ſeen of men in her Practice of Piety to have praiſe of them, ſhee is hereby glorious in ſecret, within as it were in the Kings Chamber, who ſeeth and is affected with this her

Verſ. 14. Glory: And therefore it followeth, *Shee ſhall be brought in to the King*: Wherein it is alluded to the manner of ſome Queens, who come not to the King

King, but when they are called for, as the Wife of King *Ahaſhuerus*, and then they came with a train of Virgins following, ſo here, *The Virgins her companions that follow her, ſhall be brought in unto thee.* Where by Virgins following her, underſtand other Churches, planted after the Church in *Judea*, by the Apoſtles going out into all Nations, preaching and baptizing, as the Church of *Antioch*, of *Rome*, *Corinth*, *&c.*

The conceit of *Baſil* here, that thoſe who lead a ſingle life for pieties ſake, are meant by theſe Virgins, being ſaid therefore to follow her, becauſe the Church at the firſt had no ſuch, as profeſſed to live in perpetuall Virginity; is forced and agreeth not, becauſe if ſo, and the profeſſion of ſuch a life adds a greater luſtre to Chriſtians, as they hold it doth, the Primitive Church muſt needs be yeilded not to be ſo glorious in the daies of the Apoſtles, as afterwards, and marriage which is pronounced honourable amongſt all men, to detract ſomewhat from the glory of a Chriſtian, which is to lay a foundation of the doctrine of Devils, and prefer times, when ſome corruption began to enter into the Church, before the pureſt, guided by men infallibly teaching by the ſpirit. And laſtly it agreeth not with the Text, which ſaith, the Virgins, her companions that follow her; becauſe they that follow and accompany a Queene, that her going to the King may be in greater ſtate, are not more excellent, but rather ſomewhat inferiour to her: By theſe Virgins then underſtand, as was ſaid before, Countries and Nations converted to the faith, after the Church of *Judea*; for of ſuch the Apoſtle ſaith, *I have eſpouſed you unto one Husband, that I might preſent you as a chaſt Virgin to Chriſt.*

Baſil. Heb. 13. 4. 1 Tim. 4. 2 Cor. 1 12.

With gladneſs and rejoycing they ſhall be brought. The Nations ſhall not only be preſented as pure Virgins to the King Chriſt, but they ſhall have great joy of their converſion, through the holy Ghoſt ſhed abroad in their hearts, they ſhall come into his Church, as a ſtately Palace, being taken with the glory thereof and rejoycing in it, as herein counting themſelves moſt bleſſed and happy. Verſ. 15.

In ſtead of Fathers thou ſhalt have Children. He had ſpoken before of forgetting her Fathers houſe and kindred; now to ſtir up hereunto, he propheſieth of a numerous increaſe of Children in all Lands, which is a thing, that a woman barren before moſt delights in: And her Children, he ſaith, Should be Princes all over the Earth; which, without explication, ſaith *Baſil*, is manifeſtly ſpoken of the Apoſtles, who being dead, have dominion in the hearts and mindes of men, all over the Chriſtian World: *Jerom* and *Auguſtine* by Fathers, underſtand the Apoſtles, who begate the Church, but could not alwaies continue here to govern her: But againſt the griefe conceived, at thinking upon the loſſe of them, ſhe is comforted by this, that in their ſtead ſhe ſhal have Children, to govern all over the Earth, *Viz.* Biſhops, whom ſhe ſetteth up every where. Verſ. 16. *Hieron.* *Auguſt.*

Ainſworth by Children underſtands, either the Apoſtles or all Chriſtians, who are intituled Kings, *Revel.* 1. 6. And by Fathers, the Patriarks, but if ſo, whom ſhal they rule over? Therefore they muſt be ſome men moſt eminent in the Church, to whom the government thereof is committed, one ruling in one particular Church, and another in another; yet not in each Congregation, which we call a Pariſh, but in a Dioceſſe, being yet in their Port and outward Pomp, not as Princes, but Servants, as Chriſt hath commanded: I ſubſcribe therefore herein to *Auguſtine*: Some of the Children of the Church, moſt eminent for Learning, Wiſdome, Piety, and Gravity; ſhal be by her ſet up, to govern in all parts, although Children of the Church, being herein now to others as Fathers, for their Fatherly care of the good of them all: Yet here is no ground for Arch-Biſhops, or proud Lord-Biſhops, bearing themſelves like ſecular Princes, having their Chancellours, Deans, and Arch-Deacons under them, to domineer *Ainſworth.*

over, and oppreſſe Gods Flock by many exactions, they in the mean ſeaſon giving themſelves to live in idleneſſe and pleaſure, or to covetous raking together, of worldly goods, for the inriching of their Children after them.

If ſuch Fathers, as are before ſpoken of, had been in all Dioceſes of this Kingdome, as they might have been, if they had come in by a free election as they ſhould, and did moſt anciently; I doubt not, but they had continued to this day undeſturbed, and all the controverſie that now is, about Church government, had been avoided; but without looking back again to ſuch a Government, likely to continue without end, to the keeping of all in confuſion, to the high diſhonour of almighty GOD, and the provoking of him to wrath and diſpleaſure againſt us.

And from this of *Auguſtine*, and *Jerom*, *Baſil* differs little: For he wil have the Apoſtles the Princes here meant, ruling even after their death, which muſt be by a ſucceſſion of men choſen, as hath been ſaid, and going on in governing, according to their example and directions in all things, and not otherwiſe, for ſo they ſhould in ſtead of Apoſtles, be found lyars, *Revel.* 2. 2. And his expounding this, as anſwering to *Verſe* 10. *Forget alſo thy kindred and Fathers houſe.* Agreeth excellently, as if he had ſaid, Let this be no hinderance to thee of coming to the King, by turning Chriſtian, for if by ſo doing, thou goeſt from thy fore-Fathers, thou ſhalt not looſe, but be a great gainer by it; for in ſtead of Fathers that were of mean condition, thou ſhalt have many Children, ruling as Princes all over the Earth, for ſuch are they that preach the Goſpel, *Heb.* 13. 7. That is, Either ſome of them, thought by the Church moſt fit for government, and therefore ſingularly made ἐπίσκοποι, the Biſhops, or all in their ſeveral places, becauſe there is no lawful Preacher, but he is alſo ἐπίσκοπος, a Biſhopp, to overſee and rule the Flock committed to him: But indeed there ſhould allwayes bee both ſorts in the Church, the one to teach and rule in his Congregation in ſpiritual things, and the other having more authority beſides teachiug, to ordain Presbyters, to order things in the Church, that there may be no diſcrepancy, but uniformity in particular Congregations in Gods publike worſhip, and to heare accuſations againſt Presbyters, and to proceed accordingly, *Titus* 1. 5. 1 *Tim.* 1. 3. *Chapter* 5. 19.

Verſ. 17. *I will remember thy name from Generation to Generation.* This and that, *Verſe* 16. *Calvin* acknowledgeth to agree only to Chriſt, and not at all to *Solomon*, and his Son *Rehoboam*; for *Solomon* although he had exceeding many Wives and Concubines, yet he had but one Son that we read of, and he was proud and fooliſh, and in ſtead of raigning over all the Land, and leaving this dignity to his poſterity, he loſt the far greater part to him and to them: And *Solomons* name in ſtead of being made memorable to all Generations, was made by his foule falling to Idolatry abominable; ſo that it is therefore worthy to be buried in perpetual forgetfulneſſe: But the name of Chriſt and his Church, is memorable and honourable indeed, and ſhall be ſo, notwithſtanding the *Jews* or other malicious Perſecutors attempts to the contrary, to the Worlds end: For he hath a name above all names, at which every knee ſhall bow, of things in Heaven, in Earth, and under the earth.

Phil. 2. 6.

PSAL. XLVI.

TO *the cheife Muſician for the Sons of Corah, upon Alamoth a Song.* Of the Sons of *Corah* enough hath been ſaid before, *Pſal.* 42. But what is meant by *Alamoth*, the *Sept.* and *Vulgar Latine*, render it *De arcanis*,

arcanis, of ſecrets, which *Jerom* expoundeth of the rejection of the *Iews* and the vocation of the *Gentiles*, when they ſhould moſt tumultuate and rage againſt Chriſt, teaching them to put their truſt in God, and not to feare them, or any other enemies: The *Cald.* following the ſame reading, applyeth to the Sons of *Corah*, when their Father was ſwallowed up of the earth, and ſo hidden from them for his ſinne, but they were delivered, taking it to have been compiled by them: Some take *Alamoth* for the Virginals, becauſe *Alam* ſignifieth a Virgin, and for this maketh, 1 *Chron.* 15. 20 Where praſing of God with Pſalteries on *Alamoth* is ſpoken of: And therefore I prefer this, and the rather, becauſe other Pſalmes before-going, were alſo commended to be ſung upon particular Inſtruments of muſick, as *Pſal.* 4. and 5. *&c.* For the occaſion, *Calvin* thinks it to have been the deliverance of *Hezekiah* and *Ieruſalem*, from the *Aſſyrians*, when the Angel of God went out and ſlew in one night 185000 of *Sanecheribs* Hoaſt, and the matter of it doth not diſagree; only becauſe this comes within the Pſalmes of *David*, and that was long after, and therefore if it be applyed to that time, muſt be yeilded to have been compiled by ſome other man, it ſeemeth rather to have been made at ſome time, when *David* and his People had ſome great deliverance, as when the *Philiſtims* came againſt him, but were confounded; yet it is not to be thought, but herein is a further reach, even to the times of the Goſpel, according to the interpretation of *Jerom* upon *Alamoth, ſecrets:* Becauſe he ſpeaks of peace, and being known amongſt the Nations, *Verſe* 9, 10. Like to that, *Iſa.* 2. 4. I reſolve therefore, that it is a propheſie of hidden or myſticall things under the Goſpel, kept ſecret in former times, but now revealed and made manifeſt, becauſe the light is come to the Nations, that were before in darkneſſe, and after much trouble in the Primitive times by perſecution, peace followed in *Conſtantines* daies; and we hope, the *Turk* and *Pope* being overthrown, a long laſting peace in all Nations, which cannot, til then be quiet again. *Hieron.* *Calvin.*

God is my refuge and ſtrength, a preſent help in trouble. Hebrew, *God is verily found a protection and ſtrength to us, an help in ſtreights or adverſities*: Thus alſo *Calvin*, the *Vulgar*, *God is our refuge and virtue, an helper in tribulations, which have very much found us.* The ſenſe being almoſt in all the ſame, but let us hold to the Original: And the ſcope of the Pſalme being already ſhewed, the ſenſe hereof is eaſie, he ſpeaks of God come in the fleſh to ſave us, as if he had then been come, becauſe ſeen by the eye of faith, as *Abraham* is ſaid by Chriſt, to have ſeen his day and rejoyced: For we being in great ſtreights by reaſon of our ſinnes, he is found borne in *Bethlehem*, and by the Angels declared to be our Saviour, and this to be tydings of great joy to all people: For which it is not here ſaid, *God is my, but our protection and ſtrength*, As ſpoken not of one, but of all Nations in the World. Verſ. 1. Joh. 8.

Therefore we will not feare at the moving of the earth, at the caſting down of the Mountaines into the midſt of the Sea. What ſtirs and troubles ſoever be in the World, if there ſhould be commotions amongſt the enemies of the Goſpel, like to an Earth-quake, the moſt terrible that ever came, to the caſting down of very Mountaines, as indeed there were, when it was heard that Chriſt was born, *Herod* as an high and great Mountain, was troubled and all *Ieruſalem* with him, and ſo were Devils, that were in the eſteem of the Heathen, high as Gods, for then their Oracles ceaſed, and they durſt not give anſwers any more, and I ſaw, ſaith Chriſt, *Satan falling from Heaven like lightning*: Yet the Faithful feare not, when being moved with indignation, hot perſecutions are ſtirred up againſt them, as we may ſee in the Apoſtles, *Act.* 4. Verſ. 2.

The waters thereof ſhall roare and be troubled. He proceedeth in the Allegory begun, ſetting forth the rage of the wicked enemies of the Goſpel, under Verſ. 3.

under the name of the waters of the Sea, and theſe waters ſwelling up on high, ſo that they daſh againſt the Mountains, and therefore were able to make carnall men, of what worldly might ſo ever, to ſhake; yet they cannot move the people of GOD, but they go on courageouſly in propagating and cleaving to the Goſpel.

Verſ: 4: *Hieron. Baſil. M.* *The River of his ſtouds rejoyce the City of God:* Hereby, ſayth *Jerom*, is underſtood the Water of Baptiſme, *Baſil*, the manifold goodneſs of GOD abounding towards his people, not only in the Bleſſings of this life, but cheifly in thoſe that be ſpirituall, for which the Faithfull do moſt rejoyce through joy of the Holy Ghoſt, But forſomuch as we read of Rivers of water flowing out of his Belly to Eternall life, that drinks of the Water, Ioh. 4. 6. that Chriſt ſhall give him, that is, himſelf, the Fountain of living Water and his Spirit, we need not look any further for the meaning, but underſtand it of the Spirit of Chriſt the Comforter, whom he promiſed to ſend, and then although the City of his people ſhould be heavy for a time at his Death, they ſhould again have exceeding great joy. In comparing them to a City and Sanctuary, he hath reference to *Zion*, where the ARK was a figure of the Church of CHRIST, and therefore oft ſet forth by that name.

Ver. 5. *God is in the midſt of her, ſhee ſhall not be moved:* He had before ſayd, that the Earth ſhould be moved, but now he ſayth the Church ſhall not, Matth. 16. ſhe is as a City built upon a Rock, againſt which the Gates of Hell prevail not. And thus firmly built is every good Hearer of the word of God that doth it, *Matth.* 7.

Verſ. 6. *The Gentiles made a noiſe, the Kingdoms moved:* Having ſpoken of the ſtability of the Church through God in the midſt of it, *Verſe* 5. Now he furthier illuſtrats the ſame by bringing in the Enemys thereof tumultuating and raging againſt her in every place, but the Lord uttering his voice in way of Rebuke, they preſently diſſolve and have no ſtrength left them againſt her, that when the Faithfull under the Goſpel ſhould ſee themſelves through perſcution ſtirred up in all places in an Evill caſe, they might herein be comforted: Whereas *Jerom* hath it, *They gave their voice*: Expounding it as ſpoken of the *Gentiles*, he goeth plainly from the word, which is נתן a ſingular, ſpoken therefore of one, that is, God ſayd, *V.* 5. to be in the midſt of his Church. And it is, *He gave with his voice*, That is, Such a Rebuke, that all their ſtrength was broken, and ſo it was when *Conſtantine* turning Chriſtian, overcame his Competitour, *Licinus*, an Heathen, and gave peace to the CHURCH every where. See the like before, *Pſalme* 2.

Verſe. 7. *The Lord of hoaſts is with us*: Here *Jerom* rightly, this is a Propheſy of Chriſt, who is *Emanuel, God with us*, *Iſa.* 7. 14. And hereby it appeares, that was very God, to whom the Title of the Lord of Hoſts is given, not agreeing to any meer man, although the moſt mighty amongſt thoſe that are the Sons of God by adoption, or any outward dignity above other men put upon them.

Ver. 8. *Come and conſider the works of the Lord, what deſolations he hath made*: *Jerom*, *What prodigies or wonders he hath wrought*: And the word שמם ſignifieth either deſolations, or ſtupendious admirable things, but becauſe he coming, Verſ. 9. *Verſe* 9. To explain what he meaneth hereby, *He maketh wars to ceaſe to the uttermoſt ends of the Earth*, and the ceſſation of War rather Replemiſheth the Earth, then makes it deſolate, it muſt needs be rather underſtood of *Prodigies*, for what more admirable then upon Earth every where imbrued with bloud, and reſounding with Ecchoes of Alarums to war, to cauſe all war to ceaſe, and Armes every where to be huſht and ſtill. For thus it is in hiſtory obſerved to have been in the Dayes of *Auguſtus Ceſar*, when CHRIST was born, *Peace was all over the Earth*: For *Pompey and Anthony* Competitours of the *Romane Empire*, were deſtroyed

ſtroyed, and ſo there were none left to diſturb it: Then he injoying all Kingdomes in quiet, ſent out a decree, that all the World ſhould be taxed, *Luk.* 2. And then the Temple of *Janus* for a ſign of univerſal peace, was ſhut up, as it had not been above once or twice before, in ſeven hundred years, ſince *Rome* was built: For who ſo ſhall read the ſtory of the *Romans*, ſhall finde, that they were never without wars, but as hath been ſaid, but as ſoon as one was ended, another burſt out, and therefore ſuch a ceſſation of war, as is here ſpoken of, was a wonder of wonders.

He breakes the bow, &c. Here he ſpeaks of Chriſt, as a Conquerour, like *Joſhuah*, who in times paſt haughed the enemies horſes when he had ſubdued them, and burnt their Charriots with fire, for he was a figure of Chriſt Jeſus; and hereby it is meant, as *Iſaiah* ſaith, that they ſhould no where have Armes, to make war any more, and therefore not learn it: But the time of this bleſſed peace is yet to come, as I have ſometime ſaid before. Verſ. 10.

PSAL. XLVII.

FOR the Title, ſee, *Pſal.* 42. The Pſalme is an exhortation to praile GOD for the propagating of the Goſpel, into all Countries and Nations, whereby they were ſubdued to Chriſts Kingdome, whereunto to be ſubdued, is from bondage to ſin and Satan, wherein they were before, to be made free, to the rejoycing of their Soules; for which they are exhorted, to praiſe and extol the infinite mercy of God towards them, and therefore the Pſalme is prophetical: Some think it to have been compiled, when the Ark be was brought up to *Zion*, to be placed in the Tabernacle, by *David* ſet up there, and it is not improbable, becauſe then there was ſinging and dancing for joy, yea, *David* himſelf danced before the Ark, but God had further inlightned him to ſee him that was to come, even Chriſt Jeſus, who was prefigured by the Ark, whoſe coming ſhould make all Nations to rejoice, as then the coming of the Ark to *Zion*, made the Jews to ſhout for joy: For that it was not compiled meerly for that appeareth, becauſe the ſubjection of the Nations is ſpoken of, and of all the Earth, *Verſe* 7. And their rejoycing therefore, whereas *David* ſubdued the Nations about, it could not be meant of that, becauſe they were but ſome few, and they had no joy, but ſorrow of their ſubduing, they being by this meanes of free, made tributary.

He ſhall ſubdue the people under us, and the Nations under our feet. Having exhorted all people, or as *Jerom* hath it, all Nations to expreſſe their joy for Chriſt, Verſe 1. He ſets him forth as terrible, and the great King of all the Earth, according to *Pſal.* 2. Where it is ſaid, *I have given thee the Heathen for thine Inheritance.* And then addeth, *Thou ſhalt rule them with a rod of Iron*, &c. That is, By being terrible, in deſtroying his enemies, as he did the Jews by the *Romans*, *Verſe* 2. And now he ſheweth to the greater joy of ſuch Jews, as were the happy inſtruments of carrying the name of Chriſt amongſt the Gentiles, that they ſhould by their teaching be ſubdued unto Chriſt, whereby contrary to the manner of others, ſubdued by earthly Kings, they ſhould alſo be filled with the like joy, becauſe the beleiving Gentiles ſhould by this meanes, be one with them in Chriſt, in whom, *There is neither Jew nor Gentile, but all are one.* Whereas therefore he ſaith, That they are ſubdued to them, and under their feet, he meaneth, Not that the beleiving Gentiles generally ſhould be of leſſe dignity before God, then beleiving Jews; but that the Jews ſhould be the converters of the World, that is, The holy Apoſtles, ſent out for this end into all Nations, for which cauſe they ſhould all moſt willingly ſubmit Verſ. 3. *Hieron.* Gal. 3. 28.

mit unto their Government: but after them each Congregation to their own Paſtors and Teachers, *Heb.* 13. 17.

Ver. 4. He *hath choſen our inheritance for us, the Excellency of Jacob:* By inheritance meaning firſt and cheifly CHRIST and his Grace, and Heavenly Kingdom, and ſecondly all Kiugdoms and Nations, which are the inheritance of the faithfull, becauſe they are, and ſhall be poſſeſſed by them under their head CHRIST JESUS, to whom this was before promiſed, *Pſalm* 2. Pſal. 16. 4. For touching Chriſt, it is ſayd, *The Lord is the portion of mine Inheritance:* And touching the Kingdom of Heaven, *Matth.* 25. 34. *Gal.* 4. And for inheriting the Earth alſo, *Matth.* 5. 5. And he ſayth, *He hath choſen*, to intimate, that all Good floweth from the Grace of Election, and not from any merit of man, and he addeth, *The Excellency of Jacob*, to intimate, that not all that come of *Jacob* are choſen to this Inheritance, but the Excellent for Grace and Virtue, whom God peculiarly loveth, as ſuch be ſtiled, *Pſalm* 16. And appeareth, further *Rom.* 9. 6. 11. 5. 7. For his loving *Jacob*, and hating *Eſau*, *Mal.* 1. *Rom.* 9. And that theſe choſen ones are not only of *Iſrael*, according to the fleſh; but of all true Beleivers of the Gentiles, *Rom.* 11. The inheritance therefore here ſpoken, is called ours, not for any Right that we have unto it of our ſelves, but only by the Grace of Election, through Chriſt Jeſus.

Ver. 5. *God is gone up with a ſhout, the Lord with the ſound of the Trumpet:* This is ſpoken of Chriſts Aſcenſion into Heaven, 40. days after his Reſurrection, which was not without great Rejoycing, a ſign whereof is ſounding with Trumpets and ſhouting; the Angells that ſang at his Birth, now ſounding with a Trumpet, as we may gather from that which is ſayd, *He ſhall ſo come again, as yee have ſeen him go up into* Heaven: Compared with this, *He ſhall come with a ſound, with the ſound of a Trumpet, and the voice of an Arch-Angell, and the dead ſhall riſe:* See alſo, *Pſalm.* 68. is, *He hath aſcended up on high, &c.* And there was ſomething done in a figure of this, in the carrying up of the Ark from *Kireathjearim*, 1 *Sam.* 6. to *Zion.* Act. 1. 11. 1 Theſ. 4. 16.

Ver. 9. *The Princes of the People are gathered together*: Not only the common ſort come together to ſerve the Lord, having his Ordinances in high Eſteem, but even Princes and Nobles, in whom the ſupream power upon Earth is, to whom therefore *Sheilds* are aſcribed in the next words, and ſayd to be the Lords, Princes by a metaphor, being ſo called; becauſe they ſhelter their people from violence and wrong as a ſheild. *Calvin* hath this alſo, but ſeemeth rather to prefer another Expoſition by ſheilds, being the Lords, underſtanding that his favour is over them all, that gather to him, as a ſheild, continually to protect them, and becauſe they are many, and in many places, and their dangers many, he ſets it forth in the plurall Number, not as a ſheild, but ſheilds. This I grant ſutes well with, *Pſalm.* 5. 12. But becauſe he calleth them, *The ſheilds of the Earth*, that belong to GOD, and before ſpake of Princes gathering to him, and concludeth, that he is greatly exalted hereby: I rather hold, as is moſt commonly, that the Princes here ſpoken of, and Sheilds are the ſame, by whoſe acceſſion to the Church of God he is highly exalted amongſt men on Earth, as he is debaſed, when ſuch ſtand aloof, and refuſe to come in with others by obedience to his heavenly will, yea contrariwiſe perſecute and deſtroy and deſpiſe his Church and People. But the greateſt that do ſo, ſhall be debaſed; as he is true that hath ſayd, *Such as honour me, I will honour, but thoſe that deſpiſe me, ſhall be deſpiſed.* Moreover, note here, the humility of the greateſt, that belong to God, they diſdain not now to gather together to the Lord, to the dutys of his Service with the meaneſt, as knowing that in Chriſt, the free and the bond are all one, but in times of freedom, they that imbrace the Faith, gather not together in corners, but in places of publck meeting about the worſhip of God.

Calvin.

Note.

1 Sam. 2. 30.

Note.

PSAL.

PSAL. XLVIII.

Calvin. *Ainsworth.* *T. W.*

CAlvin and *Ainsworth*, and some other of our new Writers, conceive, that this *Psalm* was not penned by *David*, because the coming of Kings against *Jerusalem*, and their defeat are here spoken of, but no Kings came against it, till long after *Davids* time, in the days of *Ahaz*, and *Hezekiah*, and *Jehoshaphat*. But *Junius* better, that it was compiled by *David*, when the Kings or Lords of the *Philistims*, coming against him in *Zion*, after the taking of that Fort, were again chased away by him to their great dismaying. 2 *Sam.* 5. 7. 9. 17. *Augustine and Jerom*, interpret all of Christ, and of the Kings gathering to him, being taken with his Fear, as *Psalm.* 47: But the Words, *Verse* 5. 6. 7. *They were carryed headlong in pain as a woman in travel, thou shalt break as with an East winde the ships of the Sea*; evince, that the coming of Kings against *Zion*, and the terrible judgments, that befell them when they did so, are set forth, and not their coming together as one to the Church of Christ, being moved by a salutiferous fear to conversion so to do.

Junius.

August. *Hieron.*

The Title is, *A Song, a Psalme*, to the Sons, *Or for the Sons of Chorah*: The *Vulgar Latine* addeth, *Secum da Sabbati*, That is, sayth *August.* the next day after the Sabboth, which is the Lords day, *Jerom* expounds it by the Light and the firmament made the two first days of the Creation: But both are speculations without Ground, sith that *Hebrew* there be no more words in the title then those before going. And it is called, a *Song*, a *Psalme*, to intimate, that it was to be sung by voice, as well as played upon an Instrument of Musick.

Vers. 2.

The joy of the whole Earth, beautifull in scituation is mount Zion on the sides of the North: For scituation, *Heb.* is, יְרֵכְתֵי *Noph*, signifying Elevation or Region, the meaning is, That mount *Zion* was a fair hill for the great height thereof, although seated North from *Jerusalem*, as also it is sayd to be, *Isa.* 14. 14. And this is sayd to be the Joy of the whole Earth, because chosen by God for the building of his House there, although not yet done, but foreseen by the spirit, where all their Festivalls were kept, with exceeding great joy by the *Israelites* coming from all parts of the Land, or of others from other parts of the World in after times, especially by *Zion* the Church being understood, as *Isa.* 2. *The Mountain of the Lord shall be exalted above all Mountains*: And this is called a City set upon an Hill, as here, *The City of the great King.*

Matth. 5.

Ver. 3.

God is known in her Palaces for a refuge, for loe, the Kings, &c. This is spoken, because there were in *Zion*, many strong and fair buildings, which might be thought as Bulwarks against the Enemy: But the strength of *Zion* lay not in this, but in God, who is a Refuge to his Church in all times of danger, that we trust not to such things, but put all our confidence in God alone, fleeing to him, by fervent and humble prayer: For the coming of the Kings and passing by it, hath been spoken in the Contents, beforegoing, the Kings or Lords of the *Philistims* came to *Zion*, to seek *David*, when he had won it from the *Jebusites*, but they only came and saw to their cost, that God was a Refuge, and so passed away with fear and losse, as is shewed in the next words.

Psal. 46. 5

Note:

Vers. 4.

They saw it and marvelled, they were troubled, and hasted away: *Ainsworth*, *They were frighted away*, *Calvin*; *They mere carryed headlong away Hebr.* נֶחְפְּזוּ they fled with an hasty or headlong flight, for so the History intimateth, for they hastned so away, when *David* came against them to *Rephaim*, that they left their Idols behinde them. And this shamefull fleeing, to which they were inforced, was a great corrasive to them, and therefore in

2 Sam. 15. 18. 19.

Vers. 5.

mit unto their Government: but after them each Congregation to their own Paſtors and Teachers, *Heb.* 13. 17.

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Pſal. 16. 4. For touching Chriſt, it is ſayd, *The Lord is the portion of mine Inheritance:* And touching the Kingdom of Heaven, *Matth.* 25. 34. *Gal.* 4. And for inheriting the Earth alſo, *Matth.* 5. 5. And he ſayth, *He hath choſen*, to intimate, that all Good floweth from the Grace of Election, and not from any merit of man, and he addeth, *The Excellency of Jacob*, to intimate, that not all that come of *Jacob* are choſen to this Inheritance, but the Excellent for Grace and Virtue, whom God peculiarly loveth, as ſuch be ſtiled, *Pſalm* 16. And appeareth, further *Rom.* 9. 6. 11. 5. 7. For his loving *Jacob*, and hating *Eſau*, *Mal.* 1. *Rom.* 9. And that theſe choſen ones are not only of *Iſrael*, according to the fleſh; but of all true Beleivers of the Gentiles, *Rom.* 11. The inheritance therefore here ſpoken, is called ours, not for any Right, that we have unto it of our ſelves, but only by the Grace of Election, through Chriſt Jeſus.

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Junius. *Auguſt.* *Hieron.*

The Title is, *A Song, a Pſalme*, to the Sons, *Or for the Sons of Chorah*: The *Vulgar Latine* addeth, *Secunda Sabbati*, That is, ſayth *Auguſt.* the next day after the Sabboth, which is the Lords day, *Jerom* expounds it by the Light and the firmament made the two firſt days of the Creation: But both are ſpeculations without Ground, ſith that *Hebrew* there be no more words in the title then thoſe before going. And it is called, a *Song*, a *Pſalme*, to intimate, that it was to be ſung by voice, as well as played upon an Inſtrument of Muſick.

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Matth. 5.

Ver. 3.

God is known in her Palaces for a refuge, for loe, the Kings, &c. This is ſpoken, becauſe there were in *Zion*, many ſtrong and fair buildings, which might be thought as Bulwarks againſt the Enemy: But the ſtrength of *Zion* lay not in this, but in God, who is a Refuge to his Church in all times of danger, that we truſt not to ſuch things, but put all our confidence in God alone, fleeing to him, by fervent and humble prayer: For the coming of the Kings and paſſing by it, hath been ſpoken in the Contents, beforegoing, the Kings or Lords of the *Philiſtims* came to *Zion*, to ſeek *David*, when he had won it from the *Jebuſites*, but they only came and ſaw to their coſt, that God was a Refuge, and ſo paſſed away with fear and loſſe, as is ſhewed in the next words.

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2 Sam. 15. 18. 19.

Verſ. 5.

the next words, their Pangs are likned to the pangs of a Woman in Travell.

Ver. 6. *Thou ſhalt break with the eaſt winde the Ships of Tarſhiſh*: Here by a ſimilitude, he further ſetteth forth the Enemys Deſtruction, by Gods Almighty power, even as by a Whirlwind from the Eaſt, he ſometime wrecketh the ſhips upon the Sea, one Sea in particular being mentioned, *Viz.* The *Mediterranean*, belonging to *Tarſus in Cilicia*, as beſt known to the Jews, for their often travelling that way, and all others hereby underſtood. Therefore in ſaying thus he only meaneth the facility of their overthrow without any power of Reſiſtance.

Baſil. *Calvin.*

Verſ. 8. *As we have heard with our Ears, we have ſeen in the City of our God:* Here Gods protection over his Church is confirmed by Experience, as if they had ſayd, we have heard formerly; that God did mighty things for his People; But now we have ſeen him do mightily for them in this great Overthrow given to the *Philiſtims* by *David*, time after time, 2 *Sam.* 5. 19. 20. *&c.* Whereby we are confirmed in our faith, that they are eſtabliſhed for ever. The ſecond, *Nicene* Councell, ſayth *Calvin*, gather from hence, that it is good to uſe Images, becauſe they repreſent to the Eye what we hear with the Ear, but moſt abſurdly. That which may be truly gathered is, That it maketh much for the confirming of our Faith, to ſee by Experience that performed to us, which God promiſeth to his People; and the like to that, which he hath formerly done for them, according to the Relations that have come to our Ears. And that which is ſayd here of the City of God, and of his Eſtabliſhing it for ever: Touching which, the Faithfull are confident, by Reaſon of Experiments of his extraordinary Goodneſs towards it, is not ſo much meant of *Jeruſalem*, or *Zion*, where *David* dwelt, but of the Church with which he is always preſent, to break in peices, as ſhips upon the Sea, in his good time all adverſe powers, and to terrify and fugate Kings that come againſt her, of how great power ſoever they be, as was before ſayd of *Zion*, *Verſ.* 5. 6. 7.

Calvin.

Note.

Ver. 9. *We have thought of thy loving kindnes (O God) in the midſt of thy temple, Heb. We have ſilently or quietly expected.* And ſo *Calvin* renders it, wherby is meant that wee have been patient in ſufferings, and have not murmured, becauſe we truſted in thee for deliverance, when we prayed in thy Houſe, there being a promiſe made to all or any one, that ſhould do thus in Danger, that thou wilt hear and be merciſull unto them; Whereas the Temple was not now built; by Temple in this place the Tabernacle, and Ark therein, may be underſtood as well as the Temple built by *Solomon*, becauſe the word ſignifieth properly Habitation, and even before that promiſe was made to *Solomon*, of hearing prayers in the Houſe built by him; the ſervants of God had a confidence, that going to the Houſe, that then was, they ſhould be heard and have their ſins pardoned, and that not without Ground, becauſe they were bidden to bring all their Offerings to one place, which the Lord ſhould chooſe, and in *Davids* time in ſpeciall, he choſe the Threſhing floor of *Arannah*, the *Jebuſite*, and always before the place where the Tabernacle was pitcht, after that there was a Tabernacle, was the place of his Habitation, and by ſacrificing here, a Reconciliation was from time to time made for their ſins according to the Lords own promiſe. Now we have no ſuch Houſe to go unto to pray in particular, which is to be preferred for this above all other places, for all Oratories are alike, and by reaſon of the places (though they be the houſes of God ſo called peculiarly in reſpect of the Congregations meeting there about all divine duties, to which they are wholly dedicated) no man is the more accepted of for praying there, then elſewhere, but for the joyning of all the forces of the Congregation together in ſeeking to God, which hath a ſpeciall promiſe of Gods concurrence with them to grant what they ask in faith. The Temple, in the midſt of which we praying, now are heard in all places, is Chriſt, and then we pray

1 King. c. 8.

Deut. 17.

2 Sam. 24.

Levit. 5. & 6. & 16.

Note.

Matth. 18 19.

pray in him, when in his name, and meditation, and in his meditation alone; which doing we may as certainly expect with patience a gracious anſwer in any ſtreights, as they of old, that waited for it in the Temple. Ioh. 14.

As thy name is (O God) ſo is thy praiſe, thy right hand is ful of righteouſneſſe. That is, ſaith *Calvin*, other Gods have a name in the World, but what they do for the help of thoſe that ſerve them, cannot by any be ſhewed, for they can do nothing, but God hath the name אל *Strong, or mighty*: And they that ſerve him and truſt in him, finde matter of praiſing him, for helping them in their dangers, moſt manifeſtly from time to time, as one for whoſe power nothing is too hard: And he ſaith, *Thy right hand is ful of righteouſneſſe.* That is, Full of Noble Geſtes, which thou haſt done according to thy promiſe, for thy people ſeeking to thee in their greateſt dangers: *Unto the ends of the Earth.* In which words, it is propheſied of the propagation of the Goſpel far and wide, and of the name IESVS, to be honoured above all names. Verſ. 10. *Calvin.* Phil. 1.

Walke about Zion, tell the Towers thereof. He doth not hereby certainly mean, that they ſhould look at theſe things, as a defence ſufficient againſt all enemies, to truſt therein, but that in looking at them, they ſhould by faith behold God in them, to uphold his People, inhabiting this faire and well defenced City, to confide alwaies in his help, to what ſtreights ſoever they ſhould at any time be brought, as was ſaid before, *Pſal.* 46. 6. It is then a compariſon taken from ſuch as inhabite a City, againſt which enemies are coming, who when they heare of it, go about it to view the Wals and of what ſtrength they be in every place, and to number the Towers, from which they might fight againſt them, that if there be not enough they may add more, if not ſtrong enough, they may make them ſtronger, if they be to reſt confident againſt all comers: Now the Jews are bidden to do thus, it being meant that they ſhould conſider, the experience which they had of Gods being here to fortifie their Wals, and to make them impregnable, and to tel their Children hereof, that they might alſo truſt in God and ſerve him, being aſſured, that in ſo doing, they ſhould be through God ſo ſtrengthened from Generation to Generation, that they ſhould alwaies ſtand, and never be thrown down by any adverſe power; whereby is intimated, that it is want of this conſideration, that many times makes even the people of God to fall before Ethnickes and Heretickes: And this Expoſition is yet made more plain, by the words following, *Verſe* 13. *For this God is our God.* That is, this God, who dwelleth here, *Is our God*: That is, Strength for ever, for which our fortifications muſt needs be invincible, not only now or ſome ſhort time, but for ever. *And he will be our guide unto death.* That is, Serving him conſtantly, he will be with us till we dye, bringing us ſo to death, as that we may be afterwards moſt bleſſed and happy, World without end, and ſuch a death was not then unknown to be deſirable, as appeareth by *Balaams* vote, *Let me dye the death of the righteous, and let my end be like his.* Ver. 12. *Not.* Verſ. 13. Numb. 23.

PSAL. XLIX.

IN this Pſalme the Prophet ſpeaketh of mans mortality, and againſt thoſe that do, as if they were not mortal, but could live ever, ſhewing their miſerable end: But contrariwiſe the comfortable departure of ſuch as acknowledging this life to be vain and tranſitory, look up to God and truſt in him to be redeemed from everlaſting death, and upon their departure hence to be received into everlaſting life, *Verſe* 15. And becauſe this is a matter of great moment, he firſt prepareth all men to give due attention to it, *Verſe* 1, 2, 3, 4. For theſe words, *Verſe.* 2. Both *low and high.* Hebr. Verſ. 2.

Verſ. 3, 4: it is, אוש בני ארם ובני Sons of *Adam*, and Sons of man, the firſt word denoting the meaner ſort, the other the greater; who are all ſpoken to as death, which is the thing ſpoken of, concerneth all, *Verſe* 3,4. he calleth that of which he is about to ſpeak, wiſdome and underſtanding and a riddle, or dark ſaying to be opened, which may ſeem not to be ſo: For who knoweth not, that every man muſt dye, yea even he that is moſt honourable in this World? but herein lyeth the wiſdome, to know this to live and do accordingly, ſeriouſly to think upon this, and therefore not to be faſcinated to worldly pleaſures, profits, or honours, but to apply our mindes with all earneſtneſſe to live and beleive ſo in our Redeemer, that when this frail life ſhall end, we may be received to life everlaſting, through the merits of his death.

Verſ. 5. *Why ſhould I feare in the daies of evill, when the iniquity of my heels compaſſe me about?* Here by evil daies, he meaneth daies of trouble and danger, in which he was continually, for which men naturally are much afraid, but why ſhould I, ſaith he, that live not by ſenſe, but by faith, be afraid, which is more then an affirmation, as if he had, *Abſit, God forbid:* Sith faith and feare are not in the ſame ſubject, but feare and unbeleife, as *Revel.* 21. 8. *The feareful and unbeleiving* are joyned together: But what is *the iniquity of my heels?* Either ſin through deceit tripping me up, as it were, and making me to fal, or ſorrow and ſufferings, to which I am brought by my enemies, labouring by deceit to take me in their ſnares, and deſtroy me, for the word עקב here uſed, ſignifieth, as an heel, ſo a ſupplanting or circumventing by craft, as *Eſau* uſed it in ſpeaking of *Jacob*, he may well be ſo called, for he hath now ſupplanted me theſe two times: And of Concupiſcence which is the Mother of ſin, it is ſaid, *Every one is tempted by his own Concupiſcenſe, and is inticed.* Jam. 1. 14. δελεαζόμενος, drawn by a baite, deceitful to ſwallow the hook as the Fiſh doth: Therefore it is, as if he had ſaid, I wil by no meanes be made to fear, by the feare of unbeleif, how craftily ſoever my wicked enemies endeavoured my deſtruction, becauſe it is not a bodily death, that can make me unhappy, forſomuch as I am aſſured, that the Lord wil then receive me, as *Verſe* 15. Neither will I feare with ſuch a feare, which is the feare of deſperation for the ſinnes, which I unwillingly by the deceitfulneſs of the fleſh commit, as long as in my minde I ſerve the Law of God, and it is my delight to live accordingly, and the griefe of my Soule, when by the violence of temptation, I am carryed unto any ſin: Or taking the heeles for feet Synecdochically, and feet for affections, which be the feet of the minde, the inordinacy of his affections ſometimes miſcarrying him, was the iniquity of his heels.

Verſ. 6,7. *Verſe* 6, 7. *&c.* to the 14. After a deſcription of the faithful in his own example, and what a ſafe condition they are in, ſo that they need not to feare: Here followeth a deſcription of the Worldling, he glorieth in his riches although they be vain, to help againſt death, and doth, as if he ſhould continue here ever, but at length he dyeth miſerably: And this is the caſe of worldlings, Generation after Generation.

Verſ. 14. *The righteous ſhall have dominion over him in the morning.* That is, Whereas the rich worldling is a man of power and authority in this life, and the poor righteous man is in ſubjection, this caſe ſhall ſoon be altered by the coming of death to them both, which may be by the next morning, or to be ſure, at the morning of the reſurrection, and day of the laſt judgment, when the Saints together with Chriſt ſhall be Judges over the wicked of the World, which ſhould beat down the pride of rich worldlings, and be a great comfort to the godly poor, becauſe though he that is great in this World, tramples upon the other with diſdain, as not worthy to be his foot-ſtoole, yet how long ſhall it be thus? Verily but till the morning, then they ſhall be put down under the feet of the other for ever; as the

1 Cor. 6. *Note.*

Servant

Servant of a Player, that hath acted the part of a King in the Night, muſt come under as a poor ſlave in the morning, when the Play is ended.

But God will redeem my Soul from the power of the Grave, This is ſpoken not only in his own perſon, but in the perſon of all the faithfull: and is a pregnant Teſtimony together with the 14. *Verſe*, of the faith of the Saints of God, that lived under the Old Teſtament, touching the Eſtate of the Righteous, and of the Wicked worldling after death, that it was the ſame with ours, as alſo that of *Job*, ſo well known, *Chapter* 19. 25. 26. Ver. 15.

He ſhall go to the generation of his Fathers, and never ſee light. This is not ſpoken of all the Rich and increaſed in Wealth, but of worldly rich men before deſcribed: For *Abraham* was rich, and *Jacob* increaſed greatly, and *David* himſelf moſt of all others. They be ſuch men of wealth and honour only, that ſet not their hearts upon any thing elſe, *That are like the Beaſts that periſh.* Ver. 19.

PSAL. L.

A *Pſalme of Aſaph, or for Aſaph*, to be ſung by him and his Sons, for he is ſayd to be a Singer, 1 *Chron.* 25. 2. And he is called a Prophet alſo, 2 *Chron.* 29. 30. Where it is ſayd, that they ſhould ſing the *Pſalmes of David, and of Aſaph the Seer.* I take it rather as moſt do, to have been compiled by *David*, for *Aſaph* to ſing, becauſe we are not yet come to an end of *Davids Pſalmes*. And it hath ſome ſimilitude, as *Baſil* noteth, unto that going before, for there he calleth upon all people to hear, and in this likewiſe, *Verſe* 7. *Heare* (*O my people*) *&c.* But there he ſpeaks in his own perſon, here he bringeth in God ſpeaking. The *Pſalme* is generally held to be propheticall, concerning the time of the Goſpel, and for this make ſome Remarkeable paſſages of it, as *Verſe* 2. Where it is ſayd, that God ſhall appear out of *Zion* in perfect beauty, which was when the Goſpel went out thence into al Lands, and *Verſe* 3. Chriſts coming to judgment in moſt dreadfull manner after this is plainly pointed at. And likewiſe, *Verſe* 6. Laſtly, the Aboliſhing of carnall ſacrifices, praiſing of God, out of an upright Heart, and a good life, being to us all recommended, and ſinfull living ſtill in whomſoever condemned, *Verſe* 8. 9. 10. *&c.* *Calvin* therefore miſapplyeth it to the Jews only, as if God ſummoned Heaven and Earth, and all men to come in as Witneſſes againſt them in regard of the Abominations which they did, but in all juſtified themſelves, and thought to be born out by their frequent Sacrificing: But he, notwithſtanding theſe, ſpeaketh all Terrour unto them, by devouring fire and mighty Tempeſts ſetting forth his moſt heavy judgments that ſhould come upon them, and incloſe them on every ſide, no place of Eſcaping being left unto them.

Baſil.

Hieron. Auguſt.

Calvin,

The mighty God Jehovah hath ſpoken, the Vulgar, the God of Gods: Hebr. אלוה ſignifying either, *He hath called the Earth from the riſing of the Sun to the going down thereof.* That is, cauſing the Goſpel to ſound in all Countrys and Nations, by being preached every where to the Inhabitants of the Earth, ſet forth here by the Earth. Some think a double calling here denoted by the works of Creation, declaring to all men of what country ſoever the Wiſdome and power of God, *V.* 1. and then Gods calling of the Jews by his word, *V.* 2. But the former is beſt, and *V.* 3. ſheweth the place, from whence the Goſpel went out for the calling of all *Viz. Zion*, where the Temple ſtood in which Chriſt preached, & by his preſence made it the more excellent, and glorious of all other places, for which it is called, *the perfection of beauty*, and he is ſayd to have ſhewed thence, both for the Light of Ver. 1. Rom. 1. 19. Verſ. 2.

of his Doctrine and the Miracles, whereby the divine Majeſty ſhined moſt conſpicuouſly in his humanity.

Our God ſhall come and ſhall not keepe ſilence: For ſo much as the wicked world was not moved by all this to repent and beleive, another coming of his ſhall be full of terrour to judgment, which none of the Wicked ſhall be able to indure. For our God here ſpoken of is CHRIST, of whom it is
2 Theſ. 1. 8. ſayd, *That he ſhall come in flaming fire*, and in ſaying, *He ſhall not keep ſi-*
2 Pet. 3. *lence*, he intimateth, that before that dreadfull day, whilſt worldly men hear not the terrible ſentence of condemnation denounced, they fear it not, but rather deride ſuch as ſpeak thereof: but the Lord will break out from this ſilence, and ſay, *Go yee curſed into hell fire, &c.*

Verſ. 4. He *ſhall call to the Heavens and to the Earth:* That is, to be Witneſſes againſt, even thoſe, that he hath peculiarly taken to be his Church and People; ſo *Moſes, Deut.* 32. 1. *and Iſa.* 1. Bid the Heavens and Earth hear the charge brought in againſt the wicked *Iſraelits*. For their condemnation, that have rebelled againſt God, ſhall be ſo juſt, that the whole creation ſhall aſſent unto the Righteous proceedings of this great Judge againſt them; for which it is added, *Verſe 6. The Heavens ſhall declare his Righteouſneſs*, For although Heaven and Earth are without ſenſe to hear or ſpeak yet to God their Creator, as he willeth them, they can do both for the confuſion of all the Wicked, who think, becauſe no man ſeeth their abominati-
Note. ons done in ſecret, that theſe dead Creatures, can hear, ſee, or ſpeak nothing againſt them.

Verſ. 5. *Gather my Saints together unto me, that have made a covenant with me by*
Calvin. *Sacrifice*: Some by Saints here underſtand not holy perſons indeed, but
T. W. only by Externall calling and profeſſion, as the Jews of whom it is ſayd,
Baſil. *Jews by nature, and not ſinners of the Gentiles*, for who are Saints, but they
Gal. 2. 15. that are not ſinners? yet he ſaith not ſimply ſo, but not ſinners of the Gentiles, that is, unſanctified, by being without the covenant, as the Gentiles are, *That have made covenant with me by ſacrifice*, of which ſee *Exod.* 24. And it ſeems to be added for further Explication of what he meant by theſe Saints, *Viz.* Such as whoſe ſanctity conſiſteth only in Covenant making, but not keeping. *Baſil* ſayth, that ſuch are called Saints to aggravate their ſins, as a man that hath an honorable Title, but hath done wickedly, for which he is to be condemned, is by the Judge upbraided hereby, ſaying, Thou art a Gentleman, a Knight, or a Lord, in honourable place about the King above others, how is it then that thou haſt been ſo notorious a Rebell? *Jerom* and
Hieron. *Auguſt.* contrariwiſe by Saints here underſtand the Elect, and therefore *Jerom*
Auguſt. makes that ſaying parallell to this, *He ſhall ſend out his Angells to*
Matth. 24. *gather his Elect from the four quarters of the Earth, or the four windes, from one end of Heaven to the other*: And for theſe words, *Which make a cove-*
nant with me by Sacrifice, he hath, *above ſacrifice*, As indeed the *Heb.* עלי עבח
Ier. 31. 31. ſignify, implying the new Covenant made by CHRIST, which is everlaſting, and ſo above or more excellent, then that made by carnall Sacrifices. But על ſignifieth as well By, or Upon, as Above, and ſo he meaneth, upon ſacrificing this Covenant was made, as we may ſee *Exod.* 24. Sacrifice being offered, the Laws of God were read, and then the people promiſed or covenanted to do ſo: And the Context is plain for the former Expoſition, becauſe they only, that ſhall be judged in Terrour, are ſpoken to, and not any true Saints to whom nothing is ſayd in way of Comfort, till *Verſe* 23. And it were ſtrange, if one Sentence coming in amongſt all the reſt, ſhould belong to perſons of another quality, *Viz.* True Saints, and be hemmed in alſo before and behind with ſuch ſayings, as ſhew Hypocrits, and not true Saints to be ſpoken to. For before he ſaith, *That he may judge his people:* That is, His ungracious people, as all muſt needs confeſs, becauſe Saints ſhall not be judged; but rather judge others, 1 *Cor.* 6. *Chapt.* 1. 31. And his Elect
Epheſ. 1. people are Saints, that are peculiarly Elected to life, *Before the beginning of*

the

the world: And after, *Verſe* 6. *The heavens ſhall declare his Righteouſneſs*: That is, Atteſt unto his judgment, that it is right in coming thus in fire and tempeſt againſt them. Then *Verſe* 7. makes it yet more Evident. *Hear (O Iſrael) I well not reprove thee, &c.* As if he had ſayd, Ye my People and Saints, by ſeperation from the Reſt of the World to be mine peculiarly, complain not, that yee are unjuſtly dealt withall, when I proceed thus terribly againſt you: for although I command you to offer Sacrifices unto me, yet it was not for any complacency that I had meerly therein, but in a life lead ſo in my fear, that I might have praiſe thereby, ſeeing the bloud of Beaſts needfull dayly to be ſhed for the Expiation of your ſins, how is it, that ye looked not into the End of this, which was to ſhew you, what was for ſin due unto you, to affect your hearts with fear and trembling, making you to go away and do no more ſo: And another End was to repreſent the ſhedding of the bloud of my dear Son for your ſins, that hereby ye might be affected ſo, as not to plunge your ſelves ſtill dayly into ſin, to pluck you out from whence neither men nor Angells were able, but he alone, and not he neither, but by giving his bloud to be ſhed for you; and moreover for this great favour, have your hearts lifted up to all thankfullneſs, and hereof to make all Expreſſions all the Days of your lives. Therefore ye having neglected thus to honour me with Fear, Obedience, Faith, and Praiſe, coming herefrom, have your mouthes ſtopped, when ye are thus ſentenced, and go away as confounded for ever. The Poet then, who to ſet forth the ſenſe of the former words in *Meeter*, hath it thus, *My Saints aſſemble, my Lawes they keep; their gifts do not diſſemble*: goeth far both from the Originall, yea any Tranſlation in proſe, and the ſenſe of the words. Having expoſtulated with them about their confidence in Externall worſhip hitherto, now he teacheth them, what to do, to prevent the danger at his coming before propheſied of. *Offer unto God praiſe, pay thy vowes, in keeping Covenant, and then call upon me*, &c. But if ye ſtill perſiſt in wickedneſs, and will not thus do, but contrariwiſe, Steal, Whore, Slander, ſeek not to ſhroud thy ſelf under my protection by covenanting, for thou hateſt inſtruction, and caſteſt my word behind thy back, and therefore I will according to thy demerits proceed againſt thee. I have indeed been long *Silent*, ſo *Verſe* 3. bearing with the wicked, Generation after Generation, but I ſee none other fruit to come hereof, but more audacious and undanted ſinning. Wherefore I will, when the time comes, that I have ſpoken of, be ſilent no more; but break out as the Lion into roaring, when he is about to tear his prey in peices: And if ye be wiſe, then conſider this and repent. Begin yet to offer me praiſe by reforming your lives, and ſo in ſtead of being damned at that day, ye ſhall, notwithſtanding all your former ſins, and my terrible threatnings, be ſaved for ever.

Ver. 7.

Ver. 14. 15.

Ver. 16. 17. 18.

Ver. 21.

Ver. 22.

Thus I have by way of Paraphraſe run over the *Pſalme* from *Verſe* 7. to the End, there being nothing herein more ſaid but what is ſummarily ſet forth in divers other places, as *Jer.* 7. 22. *Micah* 6. 7. *Hoſ.* 6, 6. *Iſa.* 1. 12. 58. 1. 66. 3. Only here, as I take it, a time is pointed at, when there ſhould be no more Offering of carnall Sacrifices, but only of ſpirituall worſhip, as *Ioh.* 4. 22.

PSAL. LI.

FOR this *Pſalm* it being nothing elſe but a Prayer, and confeſſion of ſins, if we look into the cauſe, why *David* compiled it, and what he had done, 2 *Sam.* 12. There will need little to be ſayd by way of Expoſition, it being generally plain and eaſy to be underſtood. It is one of his ſeven penitentiall *Pſalmes*, upon which I ſpake, *Pſalme* 6. *and* 38. Whereby, as by others

others, we may learn how to addreſſe our ſelves unto GOD for mercy and pardon, in caſe, that we have fouly offended him.

Verſ. 4. *Againſt thee only have I ſinned*: Hereby he meaneth not, that he had not ſinned againſt *Vrijah* by adultery and murther, but becauſe GOD is the great Law-Giver and Judge, and therefore whatſoever is done againſt any man, is not for this ſo hainous, that man is ſinned againſt or wronged, but becauſe the Law of God (which we are all bound above all things moſt Religiouſly to keep, by reaſon of the moſt ſtrong Obligations, whereby we are bound unto him, for his great and continuall favours) is impiouſly broken, and he is in ſtead of Duty repayed with Rebellion, to the provoking of his heavy wrath and diſpleaſure againſt us both here and hereafter: Again, God only knew his ſin, and diſcovered it, and threatned him therefore, when as *Vrijah* and others were altogether ignorant of it, ſo that he ſinned not againſt him that he knew of. *That thou mayſt be juſtified when thou ſpeakeſt & clear when thou judgeſt*: that is, In thus confeſſing my ſinning againſt thee, I acknowledge thy charging of me with theſe moſt hainous ſins by thy Prophet *Nathan*, and denouncing judgments againſt me and my houſe therefore, to be moſt juſt and righteous. *Calvin* in many more words explaineth theſe, as ſpoken in caſe that any ſhould object, that now *David* to whom the promiſes were made, had ſinned ſo fowly, there could be no expectation, that it ſhould be done to his poſterity accordingly, but that this word of God muſt fall to the Ground. For this is here taken away by ſaying, *Againſt thee, thee have I ſinned*; That the truth of thy promiſe might appear unannulable, ſeeing thou wilt notwithſtanding do by me and mine finally, as thou haſt ſayd, although I go through much miſery, as I am well worthy for my ſins, all the Days of my life to come. And thus he ſayth, becauſe he had been by *Nathan* comforted; telling him that the Lord had done away his ſin. And from this the Apoſtle draweth this generall Doctrine, that the Wickedneſſe of *Iſraells* poſterity, to whom the promiſes were made, cannot fruſtrate the promiſes to that whole Nation. *Rom.* 3. 2. 4. Of the agreement betwixt which and this, both for the matter and Scope, for which Saint Paul bringeth it, ſee my Expoſitions there.

Note.

Verſ. 5. *I was ſhaped in iniquity, and in ſin did my Mother conceive me*: Hebr. *Warme me*, that is, Give me the heat of Life. Here *David* taketh occaſion for his greater humiliation to look up higher, even to his Birth and Conception; finding and acknowledging, that he was not only now, but always a ſinner ſince he had any being, for his greater humiliation, as one that thought his ſins the more aggravated hereby, and not after the manner of moſt, ſeeking hence to extenuate them. For they commonly ſay, it is my nature, hereby I was in my very Birth a ſinner, and how then can I do otherwiſe? *David* did not thus ſpeak of his being a ſinner from the womb, but to ſtir up himſelf to the Greater ſorrow, for that he began not now only to ſin, but was a ſinner againſt God ever ſince he had a being. And hereby he teacheth againſt *Pelagianiſme*, that we are not only guilty of *Adams* ſin, by imitation, but by propagation, ſo likewiſe it is taught, *Rom.* 5. 12. For the queſtion, is the Soul then, *Ex traduce*, as the Body, being begotten of Parents? and if not, how can the whole man, conſiſting as well of Soul as of Body, be guilty of that ſin? I anſwer, That in the Generation of man, the ſpirit is not to be diſtinguiſhed from the fleſh, as though the one came from the Parents, and the other immediatly from God: But the whole man conſiſting of Soul and Body, commeth from the Parents mediatly, but in the framing of him, the power of God interveneth, without which the Father begetteth not, neither can the Mother conceive either. For even the making of the body and of all the lineaments, are aſcribed unto God, *Pſal.* 139: And why not of the Soul alſo, *Mediantibus hominibus*, and to this Effect the Philoſopher ſayth, *Sol & homo generant hominem*: If it be objected, *Eccl.* 12: 1. *Duſt returnes to duſt, and the ſpirit to God that gave it*, therefore the Soul comes immedi-

immediatly from God, and the Body being formed by him only, *Expræjacente materia, Viz. Duſt out of which it was taken*, that is, From parents who are called Duſt, as *Adam* was, *Gen.* 3. I anſwer, God frames the Body, and giveth the Soul at the ſame inſtant together with it, through the Parents, although in Death, they be ſeperated; the one being layd in the Earth, and the other being immortall, going another way, as God in his Mercy or Juſtice thinks good.

Thou loveſt truth in the inmoſt part, and in ſecret makeſt me underſtand Wiſdome. Here *David* further aggravateth his ſins, both for that he had ſo notoriouſly diſſembled in the buſineſs of *Uriah*, pretending love and good Will to him, when he plyed him, coming from the Camp, ſo with Wine, and would have him go and lye at his houſe with his Wife, and wrote a Letter by him to *Joab*, as if he were a man whom he greatly reſpected, when as in truth, he ſought nothing elſe but to conceal his own Wickedneſſe, and by making him away, to provide for his full injoyment of her, whom he was carryed after by moſt inordinate luſt: And alſo for that he, whom God had extraordinarily taught, and by his Spirit indued with more wiſdome then other men, had been ſo vile, yet as to commit ſo great an abomination. For touching the firſt, he ſayth, *Thou requireſt truth in the inward parts*, Meaning, but I have not regarded this, but groſly diſſembled. Touching the ſecond, *Thou haſt made me to underſtand wiſdome in ſecret*, that is, By inlightning my heart within, which is unknown to any mortall man, and therefore called ſecret, that knowing in my heart more then others, thy Law I might be carefull to keep, but I like a wicked wretch, have not by this ſingular endowment, been the more ſanctified to keep my ſelf pure from the polution of ſin, but againſt my Knowledge, ſo exceeding, and Conſcience have committed this groſs ſin. Wherefore, *Verſe* 7. He earneſtly prayeth God to purge and waſh him, that of foul and black by ſin, he may be made purely white again, which is done when God pardoneth ſin, by Faith ſprinkling the ſinner with the bloud of his Son. Verſ. 6. Verſ. 7.

Take not thy holy ſpirit from me: This may ſeem not to agree with *Verſe* 10. Where he prayeth, that he might have a new heart created in him, and a right ſpirit renewed: For if he needed this, how ſaith he here, as if he ſtill had the Spirit of God in him: *Take not thy holy Spirit away from me: Ainſworth.* Although *David* now had his Heart greatly defiled, yet the Spirit abode ſtill in him, whereby he performed laudably the outward dutys of Gods worſhip, and of his Kingly Office, ſo that none could diſcern any want of the Spirit in him, whereby he did theſe things, but the Spirit was in him, as fire covered over with aſhes, that giveth no heat or Light, for ſo he was without the Light of Spirituall Joy, being contrariwiſe full of Fear and Horrour: And therefore in this Reſpect he needed not only the Renovation but the Creation of a new Heart, that upon Aſſurance of Remiſſion it mgiht be put into a Frame of Joy and Gladneſſe; which now he wanted and could not otherwiſe have: And hereby is intimated, how hard a thing it is for an Heart corrupted by foul ſin to be cleanſed again, and to have the Law of God written therein again, it is even a very work of creation, and not of renewing an old thing only, that we may all take heed, how by ſinning, we at any time corrupt our Hearts and Conſciences, and if once we have ſinned, and by Repentance been re-created, let us fear the like ſinning another time, becauſe that to ſuch there is no renewing by Repentance, as the Tables, wherein the Law was written being broken, were once renewed, but not the ſecond time. Verſ. 11. *Note.*

Then will I teach Tranſgreſſours thy Wayes, and ſinners ſhall be converted: That is, By my own Experience I will ſhew them; that thy mercy is ſo great towards the vileſt Sinners Repenting, that they ſhall not diſpair, but in hope of attaining the like favour, turn to thee by Holineſs and Righteouſneſs. Ver. 13.

Ver. 16. *Thou deſireſt not ſacrifice.* In what ſenſe this is ſpoken, ſee before, *Pſal.* 50. And it may be gathered from the next words. *The ſacrifices of God are a broken ſpirit*: Neither Burnt-Offerings nor Peace-Offerings are accepted of, in compariſon of ſuch an heart.

Ver. 18. *Do good in thy good pleaſure unto Zion.* Having prayed for pardon, and the joy of Salvation to be reſtored unto him, now he ſheweth his ſolicitude for the Church of God, ſet forth by *Zion*, that neither for his ſinnes, nor the ſinnes of his people, who were all likewiſe ſubject to ſinning, he would at an time withdraw his favour from her, but

Ver. 19. *Build Jeruſalems wals*: That is, Strengthen her againſt the aſſaults of all enemies, promiſing for ſo great a bleſſing, Sacrifices of righteouſneſſe, that is, Brought and offered, not out of an opinion therefore, to be juſtified in evil doing, but the offerers hearts being ſincerely addicted to the keeping of Gods moſt holy Laws: For Bullocks or Calves offering, which followeth next, ſee, *Hoſ.* 14. 2. *Heb.* 13. 15. They be the Calves of our lips, when we confeſſe before him to his glory.

PSAL. LII.

AUGUSTINE ſpeakes much upon the Title of this Pſalme, going upon the Perſons therein mentioned, as ſignificative; *Saul* ſignifying Death, *David* Life, *Doeg* Motion, *Edomite*, Earthly; *Abimelech*, for ſo he reads it according to one Coppy, although it be *Ahimelech*; *Abimelech* ſignifieth, *My Father the King*: Of all which put together, he maketh this myſticall conſtruction; *Maſchil* of *David*, the wiſdome of ſuch as are appointed to life, when terrene and earthly motions ſtir up thoſe that are appointed to death, or that ſhall dye and periſh everlaſtingly, againſt thoſe that ſhall live for ever, when they are intent to go to the houſe of their Father, the King of Heaven and Earth, or as the moſt approved reading is of the name, *Achimelech, my Brother the King*: That is, GHRIST, who is our elder Brother: The Hiſtory is, 1 *Sam.* 22. 9. According to which let us go, and as any thing may be myſtically or morrally gathered from hence, improve it ſo for further inſtruction,

Doeg it ſeemeth, inſinuated himſelfe into the favour of a King, *Saul* by the ſlanderous accuſation, that he made againſt *Ahimelech*, that as the Prieſts of GOD periſhed by this meanes, ſo he attained a great reward, for which he calleth him, *A mighty man*, and ſpeaks of him, *Verſe* 7. as

Verſ. 1. *Abounding in riches*, but his might was moſt to do miſcheife; for when none elſe would do it, he being bidden by *Saul* falleth upon the Prieſts and killeth them, being eighty perſons, neither reverencing their order, for which it was dangerous for any to do violence to them, nor their innocency, yet he did, and gloryed in it, as taking himſelfe for this, a man of valour, and therefore worthy of high eſtimation: But *David* being by this meanes brought into greater ſtreights, through the terrour hereby ſtricken into others, making, that none durſt thenceforth to be any way helpful to him, yet ſeeing how momentany this his greatneſs and Wealth ſhould be, and what a curſed end he ſhould come to; as appeareth,

Note. *Verſe* 5. He now inſulteth over him, ſaying, *Why boaſteſt thou thy ſelfe?* Which ſhould be a terrour to all, that machinate miſcheife againſt the righteous, but eſpecially againſt thoſe that be in holy orders, touching

Pſal. 105. 15. whom it is ſaid, *Touch not mine Anointed, and do my Prophets no harme.* And a ſingular comfort to them in their greateſt ſufferings by the hands of cruel Perſecutors: For as Perſecutors ſhall periſh, *So the goodneſſe of God to the perſecuted indureth continually*, as in the next words, and from hence he brings an Argument to confound the wicked in their malicious

malicious practiſes againſt his Servants, for when they have done what they can againſt them, yet they cannot effect, that God ſhould not be good unto them, to uphold theſe kinde of men here to the Worlds end, againſt the rage of the Devil and all his inſtruments, and to reward ſuch (as they ſeem to prevail againſt by killing them) with his Heavenly Kingdome.

Thou loveſt all devouring words, O thou deceitfull tongue. In the former *Verſe Doeg* is charged with lying, and here with a deceitful and devouring tongue, or a tongue loving *Devouring words*, Calvin, *Verba abſconſionis*: But the word בלע ſignifieth devouring, as we have it, it being meant, That by his words of accuſation, the Prieſts of God were deſtroyed, they thus proving as a devouring ſword: And he chargeth him with lying, becauſe although it were truth, that he ſpake, yet he diſſembled, or by diſſimulation paſſed over that, which might have made for *Abimelech*, *Viz.* That he releived not *David*, as knowing that the King was againſt him, but in the ſimplicity of his heart, thinking him to be moſt gracious with *Saul*: Whence note, That it is not only a lye, which is falſe, but when out of malice or flattery the truth is told ſo in ſomething, that it is concealed in another, which is moſt conſiderable, to tell of a thing done well and juſtifiably, as evil and arguing an evil minde in the doer, which is far from him. Verſ. 4. *Note.*

The righteous ſhall ſee and feare and laugh at him. That is, Seeing the dreadfulneſs of Gods judgments againſt the notoriouſly wicked, and againſt *Doeg* in particular, they ſhall be taken with an holy feare and reverence of God, making them yet to look more carefully to their waies, and it ſhall make them rejoice, to ſee how God taketh their part, they being ſleighted and contemned by them, who are now made by God rediculous to all the World, for their being taken down from their height of pride, and laid ſo low in the duſt: A warning to all men in preferment, to take heed of pride, for God will ſoon bring them down low enough, and expoſe them to deriſion; as *Nebuchadnezzar* derided by ſaying, *How art thou falen from Heaven, O Lucifer Son of the morning, and caſt down, &c.* Verſ. 6. *Note.* Iſa. 14. 13.

But I am like a green Olive Tree in the houſe of God. Here the ſtrength of *Davids* faith ſhewed it ſelfe, in that being now in exile, from the houſe of God,; that is, the Congregation of his People, yet he beleived, when his wicked enemies fell, that he ſhould be reſtored and live and injoy proſperity, ſet forth by the greenneſſe of the Olive Tree, the leaves whereof ſeare not, but are alwaies green, and the Tree fructifying: And becauſe he had this firm faith, he ſaith, He would alwaies be praſing of God, and rejoycing even in ſufferings: *For this is good before thy Saints.* That is, All that be Saints do likewiſe, and therefore cannot but approve it in him doing ſo, what the practiſe of the Saints is according to that which is here ſaid, ſee, *Rom.* 5. 1. *Jam.* 1. 5. Verſ. 8. Verſ. 6.

PSAL. LIII.

THIS is the ſame with Pſalme 14. Only the Title differeth in this, that here is ſaid, *Upon Mahaleth, Super tripudium*, ſaith *Theodotion*, *Per chorum*, ſaith *Symmachus*, that is, To be ſung with dancing *Ainſworth*, *Mahaleth* is the ſame winde Inſtrument, meant by *Nebiloth*, *Pſal.* 5. 1. *Jerom* upon *Abimelech*, expounding *Abimelech*, by *Parturiens*, one pained in bringing forth, as Saint *Paul* ſaith of himſelf, to *Galatians*, *My little Children of whom I travall again in birth, till Chriſt be formed in you.* The word בחלה ſignifieth, *A wound or ſickneſſe.* The meaning then moſt

probably is, upon the wound, wherewith *Davids* Heart was pained for the abominations here ſpoken of, out of which he breaketh into theſe ſad complaints. This is one difference, another, not to ſpeak of the change of every word, is *Verſe* 5.

Ver. 5. *There were they taken with fear, where no fear was*: That is, In their Hearts, in which they had ſayd, *There is no God*: and ſo had no fear of him; but the time cometh, when they are filled with Fear and Terrour, *When God ſcatters the bones of him, that incampeth againſt thee, thou haſt put them to ſhame, becauſe God hath deſpiſed them: Vulgar Latine, Scattered the bones of them that pleaſe men: But Hebr. It is, The Bones of thy Incamper*, according to the Tranſlation before going. The meaning is, When God overthroweth the *Strength*, ſet forth by *Bones*, of him that cometh and ſetteth himſelf to fight againſt thee, as an Army pitching Tents before a City, which it beſeigeth. So that he who doth thus, is the Atheiſt, ſayd, *Verſe* 4. To Eat up Gods People as Bread, whilſt he is ſuffered, and the beſeiged is this People, whom God ſo greatly tendreth, of whom he ſpeaks in the ſingular number as of one, for the near union betwixt them, being many members indeed, but all one body, and touching the ſame people it is, that he ſayth in the next words, *Thou haſt put them to ſhame*, becauſe thou whom they deſpiſed, ſhalt be honoured of God, and they deſpiſed at the laſt, thou honored by being ſet upon a Throne, and taken for a conſort in judging them, they ſtanding as abject perſons, full of Fear to be adjudged to the bottomleſs pit together with the Devill and his Angells for ever, which ſhall be the End of all Atheiſts, although they ſay but in Heart, that there is no God.

Note.

PSAL. LIV.

UPON *Niginoth*, This hath been before ſpoken of, and it was an Inſtrument of Muſick with ſtrings to beat upon, as the word, נגן to Beat, ſheweth.

When the Ziphims came, &c. Of whom ſee, 1 *Sam.* 23. 19. 26. 4. In great ſtraights was *David* now, yet he was not from his confidence in God, but prayeth, *Save me (O God) by thy name, & judge me by thy ſtrength*: the words of which prayer are divers, but the Sence the ſame, for what is the name of God but, אל *Strength*, and what is, *Judge me*, but juſtify and ſave me, as the word hath been often before uſed.

Verſ. 1.

Strangers riſe up againſt me: Of the Wicked ſayd to be Eſtranged from God: See, *Pſalme.* 58. 3. And to the ſame Effect, *Iſa.* 1. 4. *They have forſaken me*: And in this Sence, they are called *Strangers*. Some think, that theſe *Ziphims* were not of the Seed of *Abraham*, and therefore are called Strangers, But *Calvin* rather thinketh them to be ſo called, becauſe they were of a ſtrange wicked Condition, as indeed they were, that to ſuch a man as *David*, whom they knew to be unjuſtly perſcuted by *Saul*, when he came to ſeek a ſhrowding place amongſt them, they trecherouſly to betray him, contrary to the common humanity, that is, Even in Heathens toward ſuch as flee to them for Sanctuary. *Oppreſſors*, *Calvin*, terrible ones, and ſo the word ſignifieth, their barbarous manners being hereby denoted: Note from this *Verſe*, *That Wickedneſſe and barbarous manners make even the Children of the Church, Alieni genas*, *A Generation coming of another*: That is, the Devill, as is Expreſſed by *Our Lord againſt wicked Jewes*, *Joh.* 8. 44: *Ziph*, *ſayth Ierom*, was a Village ſo called, from whence theſe men had the name of *Ziphim*, ſignifying, *Florentes*, Flouriſhing

Calvin.

Hieron.

riſhing, and ſo fitly typifying the Wicked of this world, who flouriſh often in this world for a time, and the Righteous ſeem like withered things, but it ſhall be contrary afterwards.

PSAL. LV.

THE Title of this *Pſalme* is the ſame with the former: It is moſt generally thought to have been made by *David*, when his Son *Abſalom* rebelled againſt him, with whom *Achitophel* took part, whoſe Councell was Eſteemed of, as the Oracle of God: But *Calvin*, when he was perſecuted by *Saul*; Some, before he was anointed King, becauſe he ſayth, *Verſe*, 13. *It was thou mine Equal*, *Jerom*, *Auguſt*: and other ancients underſtand it, as propheticall, ſetting forth the Treachery of *Judas*, and the malicious Jews againſt CHRIST: It ſeemeth to me to concern the time of *Abſaloms* Rebellion, and *Achitophells* ſiding with him, which was to *David* ſo dangerous, myſtically ſetting forth alſo *Judas* his Treachery, and the Jews malice againſt CHRIST, as will further appear, when we come to ſpeak of the particular paſſages of the *Pſalm*. *Calvin*. *T. W*. *Hieron*. *Auguſt*.

They caſt iniquity upon me, and in wrath they hate me: *Calvin*, *In ira adverſantur mihi*, *In wrath they are againſt me*: And this the *Hebrew* will bear, and it is more ſenſible: Four cauſes of his greivous complaint, ſayth one, are here touched together. Firſt, and Second, Wicked Speeches, and injurious Dealings in the former words of this *Verſe*, *For the voice of the Enemy, and the vexation of the Wicked*. Thirdly and Fourthly, Their filling them up to a full meaſure, and their deadly hatred in theſe words. But I rather think the third to be falſe and unjuſt aſperſions caſt upon him; cauſing more trouble: For *David* did not only ſuffer intollerable wrongs done unto him, but alſo was traduced in word, and had things layd to his Charge, which he never did; to make him odious to all men, as he ſometimes expreſly complaineth: And ſo had our Lord Jeſus, that he was a Drunkard, and had a Devill, *&c*. And hereby ſuch hatred was ſtirred up againſt him; that the People cryed againſt him. *Crucifie, crucifie him*: Other Expoſitors are divided; ſome holding ſlandring to be here meant, and ſome injuries and greateſt violence offered to him: But forſomuch as the word און ſignifieth *Iniquity or ſin*, and not Sorrow or ſuffering, it is manifeſt, that foul aſperſions are meant to make him odious to all men, and by this means many were ſtirred up the more againſt him. Ver. 3.

(O that I had wings like a Dove, then would I flee away: Hereby *David* ſheweth both his inability to defend himſelf as the trembling dove cannot defend it ſelf from the Hauk that purſueth it, ſo many of ſo great power, even all *Iſrael* conſpiring with *Abſalom*, were now his Adverſaries, and his innocency, ſo that his deſtruction was unjuſtly ſought, as the Dove is ſpoken of, to ſet it forth, *Math*. 10. 16. And cometh down upon CHRIST, *Matth*. 3. 16. And laſtly, that he had none other means to ſave his Life, but by fleeing, as he did from *Jeruſalem* when *Abſalom* was about to come into the City with all his power, ſo the CHURCH is ſometime ſayd, under the name of a Woman to have had wings given her to flee into the Wilderneſſe, *Revel*. 12. 14. Some other birds there are, that can flee faſter then a Dove, and therefore in ſaying thus, he had reſpect to the Condition in which he then was, and Eagles wings, are aſcribed to the CHURCH for her Soaring aſoft by divine meditation, as the Eagle fleeth higheſt, of all other birds. And of fleeing into the Wilderneſſe he ſpeaketh, becauſe that in times paſt he did uſe there to avoid the danger of *Sauls* purſuing him, and ſutably the CHURCH fleeth into the Wilderneſſe by lurking long in deſert places to avoid the Rage of perſecuting Tyrants. And CHRIST went into the Wilderneſſe where he Ver. 6. Matth. 4.

he was tempted by the DEVILL, and afterwards being in danger, to hide himſelf till the time of his Suffering came, and then ſayth *Jerom*, he was carryed, as by Doves wings, with all celerity to the Nations, being as a Wilderneſs, becauſe inculr, till then, by Spirituall Husbandry.

Hieron.

Verſ. 9. *Deſtroy (O Lord) and divide their Tongues, for I have ſeen violence and ſtrife in the City*: By ſeeing he meaneth knowing, or foreſeeing, that it would be ſo; becauſe *Achitophel* was there to counſell one way, and *Chuſhai* another, as 1 *Sam.* 17. 1. 5. 14. The word rendred, *Deſtroy their tongues*, is בלע ſignifying *Diglutere, To ſwallow up*, That is, to bring their wicked practiſes and conſultations againſt him to nothing, as *Corah*, *Dathan*, *and Abiram*: that were ſwallowed up, and in ſaying, *Divide*, he alludeth to that which was done to the Builders of *Babel*, whereby their work was broken off. Such as will have this underſtood of that which was done in *Sauls* time againſt *David*, will by no means have *Jeruſalem*, but *Keilah* underſtood by the City; but *Calvin*, no one City, but publick places in generall; ſo wicked were the times of *Saul*, that not only in ſecret, but even openly, where the greateſt frequency of People was, there was Robbing, and Wrong doing.

Numb. 16.

Gen. 11.

T. W.

Calvin.

Baſil. *Baſil* underſtands *Jeruſalem*, but he ſayth, that theſe words agree not to the time, when *David* wrote this, for he had not then this City, and therefore could not ſee, what was done there. Therefore applyeth them wholly to Chriſts time, when all manner of ſin abounded in *Jeruſalem*, ſo likewiſe *Jerom*, ſaying, that he ſaw iniquity there when they beleived not, and *Contradiction*, when they oppoſed and ſpake againſt CHRIST, ſaying, *He is Joſephs ſon*, but although *David* were not there, he might ſee what was done there, as hath been before ſayd. And as amongſt *Abſaloms* Councellours, there was diviſion; ſoto ſuch as would not conſent to this conſpiracy, violence and wrong was doubtleſs done, or all were compelled, that were unwilling to bear Arms againſt their King, and becauſe changes are dangerous, the Conſpirators ſet Watch and Ward upon the walls of the City, as followeth, *V* 10. And in ſuch tumultuous times, much Miſchief was certainly done, & deceit & guile was not wanting both in the new King, and his cheif Councellour *Achitophel*, *V.* 11. touching CHRIST, it was moſt notably fulfilled in his time, for never was more Wrong done then in crucifying him, and never did mens tongues ſpeak more contrary one to another, the Father againſt the Son, *&c.* Some ſaying that he was a good man, ſome contrary, Watchmen being alſo ſet to keep his Sepulcher, and the fouleſt deceit that Ever was, in ſaying, That whilſt they ſlept, his Diſciples came and ſtole him away, In that he ſayth, *Deſtroy and divide their tongues*: Note that a People, whoſe Tongues are divided, ſome ſpeaking this about the King, and points of ſtate of greateſt concerment, and ſome the contrary, and ſo holding, Violence and Wrong being added, are in the very way of being ſwallowed up by Gods Judgments, ſith a kingdome divided againſt it ſelf cannot ſtand.

Hieron.

Note.

Ver. 13. *But it was thou, a man, mine equall, &c.* The *Cald. Thou Achitophel, a man like to me, my Peer, my Equall; of as much regard as my ſelf, my Guid, Captain in Councell or Maſter*: For ſuch had he been to *David*. And ſo the word, אלפי ſignifieth, *My Captain or Leader*: And herein do I reſt, as alſo *Ainſworth*, and it is ſtrange that any, when all the words agree o aptly to *Achitophel*, known to be ſuch, ſhould apply them rather to ſome other man, they know not whom. For the conceit of one before mentioned, that it muſt be underſtood, as ſpoken before, that *David* was King, becauſe he calleth him his *Equal*, and none could be equal to the King, it is to be underſtood, that even *Calvin* himſelf confeſſeth, that this Reading doth not ſo well agree with the *Hebrew*, ערכי for it ſignifieth, *My Order, One of my Order*: ranked with my ſelf in Councell, and for Councell as highly Eſteemed of as I for a King, Touching the time of Chriſt, *Judas* is myſtically here ſet forth; who was one of his Captains, choſen to lead his Armys of Chriſtians of his Order, a Preacher, a familiar freind; for I have ſayth he, not called

Ainſworth.

called you Servants, but Freinds, and he with the other Apoſtles, went up with him many times to the Temple, and he was of his Councell, both for having communicated unto him in private, what he ſhould teach and how he ſhould underſtand his Teaching, and alſo buſineſſes of laying out mony for the Family, and for the Releif of the Poor, for he bore the bag.

Let Death ceaſe upon them, and let them go down quick into Hell: Here the ſudden change of the Perſon is to be noted, he ſpake before of one, here, of them, as more, implying not only *Achitophel*, but myſtically *Judas*, who according to this Imprecation or imprecatory Propheſy, hanged themſelves, and ſo went as it were alive, that is, hail and well, and not infeebled by ſickneſs firſt, into Hell in moſt fearfull manner; and he alludeth in thus ſaying to *Verſe* 9. where he ſayd, *Let Death ſwallow them, as Corah*. *Baſil* will have *Judas*, and the Jews deſtroyed by the *Romans*, here put together, *Auguſt*. Hereticks, that break the unity of the Church, and becauſe that contrary to their Knowledge out of Pride, the principall amongſt them do it, they are ſayd to go down alive; becauſe ſeeing, as men alive, and not their Eys ſhut, as the dead mans, by ignorance, they yet chooſe to go in this dangerous way which leadeth to Death. Ver. 15. *Baſil.* *Auguſt.*

Morning and Evening and at Noon I will pray: For the Jews uſed to prayat theſe three times dayly, as we may ſee in *Daniel*, and *Peter* alſo went up to pray at the ſixt houre which was noon, according to the old Diviſion of their day into three parts, although ſince it was divided into twelve houres, ſo *Ainſworth*. And the morning and Evening Sacrifice, ſerved to put them in mind to pray privatly thoſe two times, and other Sacrifices offered between thoſe times, at noon, and theſe times, we had need, ſayth *Calvin* always tye our ſelves to, becauſe, if we keep no ſet times, we ſhall be ready to forget this our bounden Duty. And for morning and Evening indeed, it ſeemeth neceſſary any day, becauſe the dayly Sacrifice was then appointed to be offered, but becauſe there was none other Sacrificing, but upon Extraordinary occaſion, the Jews could not well make it a Ground for praying at noon alſo every day conſtantly, but when there is more urgent neceſſity, as *David* now had, and *Daniel* in Captivity, and *Peter*, the Church being in perſecution. Yet we muſt pray not only at noon alſo, but continually, taking all occaſions to pray unto God in any thing, that we go about, and to praiſe him. Ver. 17. Act 10. *Ainſworth.* *Calvin.* Exod. 29. 39. 1 Theſ. 5. 17

He hath redeemed my ſoul from the battell againſt me, for there were many with me, Hebr. For in many they were with me: But ſome not ſeeing how otherwiſe good Sence ſhould be made, have paſſed over the word ב *In*, as ſuperfluous, and ſo rendred it; *many have been with me*, as if it were meant of Gods Angels, as 2 *K*. 6. It is ſayd, *more are with us then againſt us*, *Jerom* applying it to Chriſt, ſayth, amongſt many beleivers there wer alſo unbeleivers with me, but God heard the Beleivers Bleſſing, & not the Unbeleivers Curſing, and he applyeth it alſo to the Chriſtian, in many they were with me, that is, Faith, Hope, and Charity, not in few Baptiſme, and fained Faith. *Auguſt*. underſtands it as ſpoken of Enemys to Chriſt, and the word *Many*, of many things; as if it were ſpoken of falſe Chriſtians, and Hereticks, ſaying, In theſe many things they were with me, in Baptiſme, keeping the Pasch. and the Feaſts of Martyrs, but in Schiſme and Hereſie they were not with me, they were with me as Chaff with Wheat, not as wheat with Wheat, they were with me in Knowledge, ſpeaking with Tongues, and caſting out Devills, but not in Love, which alone is more then all those without it, and faith alſo. *Baſil* alſo with *Symmachus*, underſtand theſe many to be Enemys, and if we ſo take it, the Sence will be good thus, he hath redeemed me from the danger of Death, by the War raised by *Abſalom* againſt me; for I could not, but be in great danger, seeing that he and his Captains came with exceeding many, and were with me dangerouſly fighting in the Wood, till that Ver. 18. *Hieron.* *Auguſt.* 1 Cor. 13. *Baſil.*

that GOD gave me the Victory, although I went not into Battell in perſon, but by the few men that cleaved unto me. And being thus taken, we may read it, *For with many they were, with or neer me*, to have deſtroyed me: And then this clauſe is added to magnify Gods mercy in delivering him, he being ſo few, & his enemys ſo many; for according to *Cuſhai* his Councel, *Abſalom* gathered all *Iſrael* together to this Expedition: for CHRIST, although he ſuffered Death, yet he was delivered, as it is ſayd, *Heb.* 5. 7: *For he was heard in that he feared*, Death being made no way dis-advantageous to his Kingdom, but advantageous, becauſe he that had the power
Heb. 2.15. of Death, the Devill was thus deſtroyed, and yet whole Legions of Devills were at hand to put on *Judas* to betray him, and to procure an whole band of men to go with him to apprehend Chriſt, and for this End a Reconciliation was made betwixt *Herod and Pontius Pilate*. And *David* doth in this ſame *Pſalm*, both pray and complain and praiſe God through the ſtrength of his faith, and by the Spirit foreſeeing how it ſhould be with him: As al-
Verſ. 19. ſo the next words intimated, *God ſhall hear and afflict them:* Where he ſpeaks of it, as yet to come; when he compiled this. *Becauſe they have no changes, they fear not God*: That is, Becauſe they are always in proſperity, and Wealthy, and ſuffer not by having their Wealth turned into poverty, their ſtrength into weakneſs, and proſperity into miſery, their Hearts are hardned in ſin, thus cauſeleſly to ſeek my Ruin againſt their Duty and Conſcience, if they had any in them.

Verſ. 20. *He hath broken his Covenant:* Here moſt probably he returneth to *Achitophel* again, who doubtleſſe had taken the Oath of Allegeance to his King *David*, but now perfidiouſly brake it, by taking part with *Abſalom* in his Rebellion, and it is to be thought, that being ſo intimate with *David*, he had particularly ſworn fidelity to him, as his cheif privy Councellor, for which he thus inveigheth againſt him, and then he goeth on further to ſhew, the Depth of Diſſimulation, that was in him, *V.* 21.

Verſ. 22. *Calvin.* *Caſt thy burthen upon the Lord, and he ſhall ſuſtain thee*: Hebrew for burthen is, יהב ſignifying to give, and it ſeemeth to be put for that, which thou needeſt and deſireſt to have given thee, and as *Calvin* ſayth, is no where put for a Burthen, and therefore he renders it, *Dare tuum*, 1. *Quod petis eum tibi dare*, which I cannot but greatly approve of, the *Vulgar Latine* and *Cald.* have it, *Thy care*, and according to this, 1 *Pet.* 5. 7. It is ſayd, *Caſt all your care upon God:* But there is no need here to go from the proper ſignification, only in more words we may read it thus, *What thou deſireſt God to give thee, caſt upon him*, ſo thou ſhalt be ſure not to periſh for want either of Food, Raiment, or help in danger. And it is a Doctrinal Precept given here by *David*, to every faithfull perſon, grounded upon his own Experience of Gods Goodneſs.

Verſ. 23 *But thou ſhalt bring them down:* That is, Such as band together againſt the Righteous, or rebell againſt their King: *The wicked and blond thirſty man ſhall not live out halfe his days*; Whereby he meaneth not the Days appointed by God for each man to live, but ſuch a number of days or years as he made account, that he ſhould live, or in the courſe of Nature he might have done. *Ob:* Some Tyrants live long *Sol:*. Commonly the Bloudy do not, and if any doth, his life is filled with ſuch fears within, that it is rather a Death then a life, as *Cains* life was:

PSAL. LVI.

TO *the cheif Muſician upon Jonath, Elem-Rechochim, Michtam of David, when the Philiſtims took him in Gath. Jonath* ſignifieth *a Dove, Elem,*

Elem, dumb, Rechochim, a far off, Michtam, Golden, or pretious. Whereby is meant, that he was a Dove mourning in ſilence in a Country far remote from *Jeruſalem*, where the Temple ſtood, even in *Gath*, of the *Philiſtims*, in great danger, becauſe that fleeing thither to ſave himſelf from *Saul*, the Citizens of that place accuſed him to *Achiſh* the King, as their greateſt Enemy, and one in higheſt Eſteem in *Iſrael*, for ſlaying *Goliah* of *Gath*, ſo that to ſave himſelf, he feined madneſſe; and ſcrabled upon the Walls, and let the Spittle fall down upon his Beard. Touching this, ſee before *Pſal.* 34. And this alſo is by *Jerom and Auguſt.* applyed to CHRIST, as being ſet forth by the Dove for his innocency, and the Spirits diſcending upon him in the likeneſs of a Dove, he was alſo dumb as a ſheep before the Shearer, and *A far off* from Heaven, whence he came, being ſent of the Father, and was made of a Woman upon Earth. The word *Elem*, as *Ainſworth* noteth, ſignifieth alſo a Congregation, *Pſalm.* 58. 2. And then the CHURCH, as a Dove fleeing far off, for fear of devouring Kites, or amongſt them, that through infidelity and Wickedneſſe are far off from the Saints, ſuch as the *Philiſtims* were, although neer in Habitation, for which the *Cald.* hath it expreſly, *Far off from the ſaints.*

1 Sam. 21.

Iſa. 53. Gal. 4.

Be mercifull unto me (O God) for man would me devour, he fighting dayly, oppreſſeth me: By man here he underſtandeth not only one in particular; but all men, whereſoever he came, if he abode in the Land of *Iſrael*, *Saul* and his men ſought his Deſtruction, when fleeing thence he came to *Gath* of the *Philiſtims*, then he found himſelf in as great danger, by Reaſon of their conſpiring againſt him. The next word לחם rendred *Fighting*, ſignifieth alſo *Bread*, it being meant, that he ſought to devoure him like bread, all the day long; for ſo the *Hebr.* ſignifieth, that is, from day to day.

Verſ. 1.

In God I will praiſe his word: That is, for the Confidence, which I have in GOD for his good word and promiſe towards me: I will exult and praiſe him, although I be in the midſt of deadly dangers, and yet have nothing but his bare word to rely upon, to which Effect *Calvin.* A notable preſident for us to follow, if we can find, that his promiſes belong to us, to whatſoever dangers we are for the preſent Expoſed, and have long been, neither do we yet ſee, how we ſhould get out of them. For Heaven and Earth ſhall fail; but God will never fail to be true of his word, in any part thereof: *I will not fear what fleſh can do unto me*: See the ſame repeated, *Verſe* 10. 11. Where he is a little fuller, and for fleſh, hath man, who is here meant, being ſo called for his deſpicable weakneſſe, how great ſoever he be in this world.

Ver. 4.

Calvin. Note.

Jer. 31. 35.

They dayly wreſt my words againſt me: Calvin, my words greive or trouble me: That is, My Doings, Thoughts, and Speeches, irregularly breaking out, and further to my trouble. But forſomuch as *David* is here altogether in complaining of his Enemies, and their malice againſt him, and this hath been one thing complained of before, their wreſting of his words, and *Pſalme* 39. He profeſſeth to be moſt carefull, not to offend with his Tongue, and putteth *Elem*, *Dumb*, into the Title of this, implying as much, I cannot herein aſſent unto him, but rather following the New Tranſlation, and the *Vulgar* little differing, *Verba mea execrabantur*, I underſtand it as ſpoken of his wicked Enemies, ſeeking from his words, or words ſpoken of him, to put him to Trouble. For ſo it is ſayd, that the men of *Achiſh* ſayd, Is not this *David* of whom they ſang, ſaying, *David hath ſlain his ten thouſand*; For hereby he was made odious to the King and his People: And then their *Hiding of themſelves, and marking his ſteps*; Which follow here, may eaſily be conceived to have been done, to watch him, when he diſſembled madneſs, that they might find out, whether he were mad indeed or counterfeited. If any yet had rather follow *Calvin*, if he ſhall by words underſtand his behaviour, and phrantick ſpeeches, that then alſo moſt probably

Ver. 5.

Ver. 6.

bably came from him, for which he was grieved; I will not contend about it, but leave it to be indifferently underſtood either way.

Ver. 8. *Thou telleſt my wandring.* That is, Knoweſt as one that obſerveth it from time to time, and puts things upon Record; how that I am forced to flee from one place to another, and cannot have reſt or be in ſafety any where: *Put my teares in thy Bottle, are they not in thy Regiſter?* This is ſpoken after the manner of men, who put precious water that they eſteem of, in Bottels, carefully keeping it for their uſe, when need requires, and ſuffer it not no be ſpilt upon the ground, as a thing which they regard not: And his meaning is, That the Lord would have his Teares in remembrance, and ſo priſe them, as thereby to be moved in compaſſion without further delay, to deliver him from his grievous Sufferings, which were the cauſe thereof: And to the Metaphor of putting them into a Bottle, he addeth another of regiſtring them in a Book, implying a time to come when they ſhall be laid open, and he ſhould finde the greater favour; and this ought to be the comfort of every Faithfull perſon in the midſt of his miſeries, that although men regard not his great grief, yet God doth, and will not forget for Teares, to give joy, for diſquiet here, peace and reſt for ever hereafter.

Note.

Ver. 12. *Thy vows are upon me (O God) I will render praiſes to thee.* Here *David* by Faith looks upon his deliverance, as already come, and therefore addreſſeth himſelf to the paying of his Vows, and what were they but praiſes, as is here expreſſed; for Sacrifices he had ſhewed before, to be unacceptable in compariſon of theſe, *Pſal.* 50. and 51. And therefore here is no ground for Vows of ſuch things, if a thankful heart, which is the principall, be away; but vow and perform this above all, then other Vows which may lawfully be made, ſhall not be unacceptable.

Ver. 13. *Note.* *For thou haſt delivered my Soule from death, for I will walk before God in the light of the living.* Here he ſheweth the end of Gods delivering us, that we might in way of thankfulneſſe, live henceforth as in his preſence, as Children of the light and not of darkneſſe, as living by grace and not dead in ſin.

PSAL. LVII.

To him that excelleth Al-Taſhchith. That is, *Deſtroy not; when David fled from Saul in the Cave.* Of which 1 *Sam* 24. But then he uſed not theſe words, but in a like caſe, *Saul* being in his power, when he lay aſleep, and *Abiſhai* offered to kill him, 2 *Sam.* 26. 9. For then he ſpake theſe very words אל־תשחתו *Slay him not:* Yet *Calvin* will not have this the reaſon of incerting theſe words here, but either becauſe they were the beginning of ſome old Song, or *David* now fearing deſtruction, prayed thus unto God, *Deſtroy me not:* But his reaſon, *Viz.* Becauſe this Pſalme was compiled before *Davids* going into the Cave, his bidding not to deſtroy him when he was there, *Saul* coming in alſo unawares, is weak: For it is not ſaid before his fleeing, but when he fled thither; that is, When by *Sauls* coming ſo neer him, he was in danger, but God wrought ſo for him, that he had *Saul* now in his power; wherefore although theſe words be not now uſed, but in a like caſe. 1 *Sam.* 26. 9. It is moſt probable, that in giving this Title to the *Pſalme*, he had reference to that which he then ſaid, as being indeed a moſt memorable thing, that being ſo greatly provoked, he yet contained himſelf and others from taking revenge upon *Saul*, leaving vengance to God, to whom it belongeth, and ſeeking ſtill by prayer to be ſheltered from ſuch unjuſt and malicious attemps of his enemies: And that this might be made the more memorable

rable, he prefixeth the ſame words before, *Pſalme.* 58. *and Pſalme* 59. alſo.

In this *Pſalme*, Firſt is a prayer, and the Faith of him that prayeth expreſſed, *Verſe* 1, 2, 3.

Secondly, A complaint, that his Enemies were like Lions, having teeth like Spears, and Arrows, and Tongues like ſharp Swords, ſo *Pſalme* 55. 22. *Pſalme* 59. 8. *Prov.* 30. 14. But how terrible ſoever they were, he ſheweth that GOD is above them, and the whole World, not only Earth, but Heaven that is ſo high. Verſ. 4.

Be exalted (O God) above the Heavens, and thy glory above all the Earth. With which ſame words he alſo concludeth, *Verſe* 11. After the manner of a Song, and herein he alſo ſtirreth God to provide, by timely curbing the wicked for his glory, which would otherwiſe be obſcured, if they be ſuffered to go on in their malicious practiſes againſt his Servants. Verſ. 5.

Thirdly, He amplyfieth his complaint, in that his Enemies did not only by open force come againſt him, but alſo laid Snares, and digged Pits to take him in, which was by ſetting them awork to diſcover him, neer unto whom he came at any time, in ſeeking to hide himſelf from *Saul*; but they fell into the ſame Pits themſelves, whereby he meaneth, *Sauls* coming within his power, when he thus ſought after him. Verſ. 6.

Fourthly, He ſtirreth up himſelf, now that he was ſo wonderfully preſerved, by voice and muſicall Inſtruments to praiſe God, ſetting forth his Tongue, wherewith, by this word, *Glory*: And ſhewing the Fountain of all this praiſe to be, his heart ſincerely affected to God for his great goodneſſe. And indeed it is vain and unacceptable, with the moſt curious melody to praiſe God, if it cometh not from the heart; wherefore it is commanded, *Be fulfilled with the ſpirit, ſinging to your ſelves in Hyms, &c. Singing and making melody in your hearts.* Ver. 7. 8. Epeſ. 5. 19.

Laſtly, he ſaith, That he will praiſe God not only amongſt the Jews, but alſo amongſt the Gentiles, whereby their vocation to the Faith of Chriſt is intimated, as it is applyed, *Rom:* 15. 9. The words there alledged, being indeed moſt properly thoſe of *Pſal.* 18. 49. But theſe are to the ſame effect: And herein *David* repreſented Chriſt, by whom this was fulfilled, for it is not, as *Calvin* noteth, to be conceived, that he would praiſe God amongſt the Nations, they not regarding it, as a man may do it amongſt Stocks and Stones, but in ſaying ſo, that when by Chriſt, order ſhould be taken to make his excellency known amongſt the Gentiles, they ſhould come in and praiſe him alſo. Ver. 9. *Calvin.*

PSAL. LVIII.

THE Title of this *Pſalme*, is the ſame with the former, and it ſeemeth to have been made upon the ſame occaſion, it being now manifeſt by *Davids* ſparing of *Saul*, when he had him in his power, that there was no juſt cauſe in him, why he ſhould in that hoſtile manner purſue him, as a Competitor of the Kingdome, and one who if he were ſuffered, would prove dangerous to *Saul*, by ſeeking to take away his life, that he might come to Raign in his ſtead. It was therefore made, either when he had ſuffered *Saul* to depart ſafely out of the Cave, or having him at another advantage, 1 *Sam.* 26: 9. He ſpared his life again, for he had now made it to appeare manifeſtly, that he did not beare any treacherous minde againſt him, and therefore he taxeth *Sauls* Councellors as unrighteous, who ſtill judged him a dangerous man, and put *Saul* on againſt him, ſaying, *Do yee ſpeak righteouſly, O Congregation, do yee judge uprightly, yee Sons of men?* For by Congregation here, he meaneth the Aſſembly of Ver. 1.

his Councellors, whom he alſo calleth, *Sons of men*. That is, Too baſe for their perverſe judging, to be in ſo honourable a place, for by theſe words בני אדם are commonly ſet forth the baſer ſort, as by בני-איש, the more notable; unleſſe it ſhall be thought as *Calvin hath it*, that in the firſt words, he ſpeaketh to his Councellors, in the next to the common people, who were all likewiſe through the Suggeſtions of the Court alienated in their Affections from him, and cruely bent againſt him, as appears by the Speech of *Nabal*, *Chapt.* 25. And of the *Ziphims*, and the men of *Keilah*, who were all againſt him.

Calvin.

Ver. 2. *Yea, yee work wickedneſs, in heart yee weigh the violence of your hands in the Earth*: or more according to the *Hebrew*, *In heart yee work wickedneſs in the Earth, yee weigh violence with your hands. Vulgar Latine*, *Manus veſtræ concinnant iniquitatem*: But the word properly ſignifieth to weigh as in ſcales, and he meaneth, That when in conſulting againſt him, they in their perverſe Judgments had waighed him, as in a ballance, but in Juſtice and Malice waighed down his innocency, then they fell to practiſing againſt him accordingly, ſeconding with their Hands ready armed againſt him, what in their Judgments they reſolved upon, although moſt injurious.

Ver. 3. *The Wicked are eſtranged from the Womb*: Here he extends his cenſure againſt his wicked Enemys further, ſhewing, that they were not now firſt Eſtranged from Righteouſneſs to go in ſinfull ways, but that they were lyers and Enemys to the Truth, not regarding to walk according to the Rule thereof, never ſince they were born, which greatly aggravates a mans ſins, and ſheweth him to be incorrigible, and therefore uncapable of Mercy: For ſuch a kind of living makes even *Iſraelites* ſtrangers, and no Heirs, as Heathens called ſo, *Epheſ.* 2. 12. We are all indeed by Nature ſinfull, and inclined to Evill from the Womb, but God ſanctifieth ſome betimes by his Grace, and ſome by the Light of nature ſhew the Law written in their hearts by doing the things of the Law, yet others there are, that not regarding the Light of Nature or Conſcience of right or wrong, truth or falſhood, apply their minds in youth to all manner of Wickedneſs, and ſo go on when they are come to mans Eſtate, and then wax worſe and worſe, and ſuch were the Wicked here complained of.

Note: Rom. 2. 15.

Ver. 4. 5. *Their poiſon is like the poiſon of a Serpent; they are like the deaf Addar*: Here their Wickedneſs is further aggravated by their malicious Speeches againſt *David*, which are compared to poiſon, and the poiſon of Serpents which is moſt deadly, and by this their Serpentine Nature, is ſhewed yet to be worſe, becauſe no inſtruction or Admonition would prevail with them to make them ceaſe from ſpitting out their poiſon againſt the Innocent; as no incantation will work upon the Adder, although it doth upon other Serpents, by reaſon of this that he heareth it not. For as *Jerom*, *Auguſt.* and *Caſſidor*, write, the Addar, or Aſpe layeth againſt incantation, one Ear cloſe to the Ground, and covereth the other by turning his Tail upon it, and ſo heareth it not, to be drawn out of his Dark hole into the Light. Even ſo the Wicked turn their Ears away from hearing Inſtruction, and ſo continue incorrigible againſt all teaching in their malice. But againſt them that do ſo, ſee what curſes follow, *Verſe* 6. 7. 8. 9. Of the poiſon of theſe Serpents, *Pliny* writeth, that it is ſo deadly, that there is no healing of the part ſtung, but by cutting it off; and to poiſon are the practiſes of the Wicked compared, *Deut.* 32. 33. Touching incantations or Charms; ſome think, that there be none of any force, but it is manifeſt from hence, that there are, and becauſe the Law of God is againſt them, and *Pharaoh* had his Inchanters, and *Joſephus* writeth of ſuch, as by Charms did ſtrange things; But all Chriſtians ought to abhor from them, as inventions of the Devill, and therefore bringing ſuch as uſe them under his power as his Diſciples.

Junius.

Pliny l. 8.

Break

Break their teeth (O God) the great teeth of the young Lions, *Pſalme* 57. 4. Lions and Teeth, as Spears are complained of; therefore the Prophet alluding to what he had ſayd there, now prayeth, that ſuch Teeth might be broken out, whereby it appears, that this *Pſalme* was alſo made upon the ſame Occaſion. And he ſpeaketh moſt aptly of Teeth next unto poiſon, becauſe their poiſonous Tongues were meant, unto which the Teeth are moſt neer: for of the poiſon of Aſpes under their Tongues, we read. *Rom.* 3. 13. But the tongues of ſuch ſhall be cut out, *Pſalm.* 15. 3. And their teeth, wherewith they bite, as it were, when by the ſpitefull words which come out of their mouthes, they tear the good name of the Righteous; according to which Metaphor of Biting, and Gnawing upon the good name, *Auguſt.* had a notable Diſtick written upon his Table. Ver. 6.

Who ſo doth love the Abſents fame to gnaw,
That to him this bourd forbidden is ſhall know.

Auguſt. *Quiſquis amat dictis abſentum rodere famam hanc menſam vetitam noverit eſſe ſibi.*

When he bendeth his Bow, let them be as cut in peices: *Calvin*, *Let them extend their Bow, as if they ſhould break themſelves*: Here he goeth again upon another ſimilitude uſed, *Pſalm.* 57. 5. Of Arrows ſhot out of a Bow, but he layeth his Curſe upon them for their malicious words like Arrows, that they ſhall turn to the peircing of themſelves, when it ſhall come to them accordingly. Here other ſimilitudes are further added, Of a Snail, and an abortive Birth, meaning, that even ſo they ſhall vaniſh in their miſcheivous imaginations againſt him, as elſewhere, *They conceive vanity, and bring forth the Wind.* Ver. 7. Ver. 8.

Before your Pots can feel the thorns, he ſhall take them away as with a Whirlwind, both living and in his wrath: *Calvin*, *he ſhall diſperce him as a whirlwind, as a raw thing*: *Hebr. as living, as one againſt whom his wrath is ſtirred, he ſhall fill him with horrour*: It implyeth ſudden Deſtruction, for a fire of thorns flameth moſt ſpeedily of any other, and therefore in ſaying, before pots feel the thorns, he meaneth the moſt ſpeedy comming of vengeance that may be; *As living*: that is, having life in him moſt vigorous, and no declining hereof being by ſickneſs, as by a Judgment compacted of wrath and greateſt fury, the Lord ſhall horribly deſtroy and take him away, that is, Each one of my malicious perſecutors, Whereas the word סירות ſignifieth Thorns or Pricks, as well as Pots, and therefore is ſo rendred by the *Sept.* before your pricks grow into a greater Bramble: that is, their ſtrength grow greater: And the word חי ſignifieth Raw, as well as living, 1 *Sam.* 2. 15. For which *Calvin renders it ſo*, let every one chooſe whether Tranſlation he pleaſeth, but for my part I reſt in the Sence already given. Ver. 9.

The Righteous ſhall rejoyce when he ſeeth the vengeance, he ſhall waſh his feet in the bloud, *&c.* See the like Phraſe, *Pſalm* 68. 14. He meaneth, That the Wicked ſhall be ſlain in ſo great abundance, that their bloud ſhall make a great Pond or River, wherein men may waſh themſelves. See alſo, *Iſa* 63. 3. *Revel.* 14. 20. So that the Wicked in combining together againſt the Righteous, are but as bunches of Grapes gathered together into a winepreſs, there to be trodden till that all their Bloud run out, which makes the Treaders ſhout for Joy; but the Wicked that are thus trodden, are finally moſt miſerable, that all the Faithfull may comfort themſelves herein, againſt the forces of Wicked Perſecutors, and thay may be terrified, as herein foreſeeing their moſt miſerable End. Ver. 10. *Note.*

PSAL. LIX.

HERE is alſo the ſame Title with *Pſalme* 57. But it was compiled upon another occaſion, *Viz. Saul* his ſending to watch the Houſe to kill *David*: 1 Sam. 19.

David: But theſe words *Al-taſhchith, Deſtroy not,* Agree well to this occaſion alſo, if we apply them, as ſpoken to God, as praying him to preſerve him from Deſtruction, of which he was then in ſo great Danger.

Verſ. 3. *Not for my ſin*: This he ſayth, not as if he were without ſin, but to *Saul*ward, as God, to whom he Appealed, well knew it to be ſo:

Verſ. 4. *Awake to help me, and behold*: This is ſpoken according to man, and not that God ſleepeth at any time, but only he ſeemeth to ſleep in the ſtraights, to which his faithfull Servants are put, and to awake them when he delivereth them. Theſe words to help me, are לקראתי Generally rendred, *To meet me with ſpeed, In occurſum,* but the word קרא ſignifieth to call, and therefore it may be rendred, *At my calling*, which I rather preſer, becauſe he was praying, and hereby ſought to ſtir up God to ſee and conſider his dangerous caſe:

Verſ. 5. *Awake to viſit all the Heathen*: That is, my Enemies, who although they be *Iſraelites*, yet they are in their malicious practiſes againſt me as Heathens, void of all Fear of God, and cruelly bent to deſtroy me, as they the Church and People of God: *Calvin* coming at the Laſt to this, yet at the firſt expounds it as propheticall touching the Judgments to be Executed upon the Heathen, and therefore his own People being in their doings like the Heathen, muſt much more Expect moſt ſevere judgments: But I reſt in the former; *Baſil* and other ancients, taking this *Pſalme* not only to concern *Davids* preſent caſe, but his Son CHRIST JESUS, as being a Propheſy of him, apply that, *V.* 3. *Not for my ſin*, to CHRIST who was without ſin, and by viſiting the Heathen, underſtand viſiting them in mercy by calling them to the Faith; but the next words, *Be not mercifull to all them that tranſgreſſe wickedly*, To the malicious Jews, who he foreſaw, ſhould ſpitefully murther the LORD, *Vulgar Latine*, To *the workers of iniquity: Hebrew*, *Tranſgreſſors of iniquity:* as if he ſhould ſay: *Compacted of Wickedneſſe*, their Thoughts, Speeches, and Deeds, being wicked in the higheſt Degree, who have Evill Hearts, and ſell themſelves to do Evill, as it is ſayd of *Ahaz* that he did. But the Enemies of *David*, that were ſet awork by *Saul*, for hire to watch to kill him, were moſt palpable Workers of Iniquity, for it was for wages that they went about it, as a Workman about his Work. And this argued them or any others, that do likewiſe, to be Reprobats, to whom no mercy ſhal be ſhewed at the laſt day, as *Matth*: 7. 21. and *Luk.* 13. 27. And ſuch *David* knew by the Spirit theſe to be, for which he thus curſeth them, and not being Tranſported by Wrath or Envy, as men commonly are in their Imprecations. If it be applyed to them that wrought CHRISTS death, then they, whom the Devill, and their own malicious Hearts ſet a work (as *Judas and the Jews*) to miſcheif the Innocent, are the workers of iniquity, that ſhall have no mercy. For the word Viſit, that it may be underſtood in Mercy as well as in judgment, Command. 2. See *Pſalm.* 8. 3. *and Luk.* 1. 68.

Verſ. 6. *They return in the evening, and make a noiſe like a Dog.* That is, ſayth *Baſil*, Thoſe wicked Jews who crucified CHRIST, being long as ſtarved Dogs through want of the Word, return in the Evening of the world by Repentance; or rather thoſe Jews are here meant, that were ſet to watch CHRISTS Sepulcher, and being terrified by a viſion of Angells, came haſtily away for fear, going about the City to tell with Lamentation what they had ſeen; which to ſet forth, he takes a ſimilitude from Dogs, who being hungry run about in the night whining and howling: So theſe by means of that terrible Viſion, ſcared away from doing that which they were ſet unto, and ſo looſing their Prey, made a greivous noiſe and murmured for want of the Satisfaction which they expected, which is more expreſſe, *Verſe* 15. *And grudge if they be not ſatisfied*: Thus in applying it to CHRISTS Enemies, now for *Davids*, they that were ſet to watch and take him, when they had waited all night, but ſaw in the End, that they were

were deluded by an Image layd in the Bed in ſtead of *David*; they doubtleſs uttered their diſcontent againſt *Michal*, his Wife, that did it; and that not without a noiſe going about the City, and to *Saul*, and telling, how they were ſerved. And they are rightly called Dogs and no men, becauſe they are qualityed like Dogs, that worry Gods ſheep, That is, His Good and Harmleſs Servants, not ſuffering them to reſt in quiet in any place; but perſecuting and ſeeking their deſtruction. *Note.*

After their making a noiſe like a Dog by barking, he now ſayth, that they belch out with their mouthes, otherwiſe ſetting forth the ſame. For their lips being as Swords: See, *Pſalm.* 57. 5. Ver. 7.

Thou ſhalt laugh at all the Gentiles: That is, ſeeing how weak they are, that indeavour my Deſtruction, and unable to effect any thing, thou ſhalt not need to put out thy ſtrength againſt them, but thy very deriding of them, will be enough to confound them all, if there were whole Nations of them. Of the *Gentiles* ſpoken of in this Sence, See before, *Verſe* 5. And if we apply it to Heathens properly ſo called, as *Jerom* applyeth it, then thoſe of them are meant, that continued in unbeleif, when others imbraced the Faith of CHRIST: Of deriding ſuch; ſee alſo, *Pſalme* 2. 4. Ver. 8. *Hieron.*

Becauſe of his ſtrength, I will wait upon thee: Vulg. I will keep my ſtrength to thee, Hebr. His ſtrength to thee, or in thee I will keep: Calvin, I will keep his ſtrength to thee: Yet in the Expoſition whereupon he reſteth, he followes the *Hebrew*, reſolving it thus, His ſtrength, that is, *Sauls*, is all in thee, otherwiſe he could do nothing againſt me; therefore I will allways keep me to thee, ſo ſhall he not be able to do me any hurt: Or rather I would underſtand the laſtword thus, I will keep this fixt in my mind, and ſo not fear him, or his Emiſſaries, *For thou art my Defence*; the obſcurity of the place hath bread divers other Expoſitions, but I will not trouble the Reader with reciting them, for this alone ſatisfieth. Ver. 9. *Calvin.*

The God of my mercy ſhall prevent me: That is, God of whoſe mercy I have had many Experiments, will, I beleive, afford me timely help in ſaving me from mine Enemies now alſo, *Hebrew* it is, *His Mercy*: And the *Vulgar Latine*, hath it, *My God, his mercy ſhall prevent me*: Hereby Gods ſpeedy helping of his, even before they call, being denoted, as *Baſil* hath it, and the word is, אלהי *My God*, Whereas *Calvin to juſtifie this Reading, Of my Mercy*. ſayth, that ו with a Prick above it, ſignifieth, *My*, the contrary is manifeſt, for it always ſignifieth *His or Him*, and it is a prick beneath, which hath the force of י or *My*, and if we read it, *His mercy*, the Sence will be good, being taken as ſpoken to all that hear it for their incouragement to beleive in him, *Verſe* 18. The ſame thing is ſayd again, *The God of my Mercy*, but their it is, חסדה for ו before. Ver. 10. *Baſil.*

Slay them not, leaſt my people forget, bring them down: Here a great fault is intimated even in the better ſort, *Viz.* To forget deliverances wrought for them by the Deſtruction of their Enemies, wherefore he deſires rather their diſſipation, and raſting by degrees, till at length they come to nothing, for ſo the word נועמ ſignifieth, ſhake them too and fro, as meal in a Seive, by ſcattering them hither and thither, as it is threatned againſt the Enemies of Gods people, that they ſhall come out againſt them one way, and flee 7. ways before them, and the word rendred *Them* is *Him*, it being meant, Each one of them, none Eſcaping. It is the ſame in Effect with, *Pſalme* 58. 7. 8. and *Verſe* 13. Here following, *Conſume them in Wrath.* The ſame is again repeated, which was ſayd before, *Verſe* 6. But in more words; but there Indicatively, here Optatively, as an Amplification of the curſe layd upon them. Ver. 11. *Note.* Deut. 28. Ver. 14. 15.

The God of my mercy, That is, my mercifull God, and not as ſome would have it; a God gracious to me, for the mercy in me. Ver. 18.

PSAL.

PSAL. LX.

UPon *Shuſhan-Eduth, Michtam of David, when he ſtrove with Aram Naharaim, and with Aram Zobah, when Joab returned, and ſmote of Edom in the valey of Salt twelve thouſand men*: For the word *Shuſhan*, it cometh of the ſame, *Radix*, with *Shoſhannim*, *Pſalme* 45. ſignifying Lillyes or ſix, as is there ſhewed, it was moſt probably an inſtrument of ſix ſtrings, and *Eduth*, further added here, ſignifieth Teſtimony, becauſe haply as *Ainſworth*, conjectureth, it was to be played before the Ark of the Teſtimony: Of *Davids* ſtriving with *Aram Naharaim*, and *Aram Zobah*, we read not any where, but only of *Davids* ſmiting *Hadadezer*, King of *Zobah*, at the River *Euphrates*, 2 *Sam.* 8. 3. And of the *Syrians of Damaſcus*, who came to ſuccor him, 22000. men, and *Verſe* 13. *He ſmote of the Syrians in the valley of Salt eighteen thouſand men*: And 1 *Chron.* 18. 12. *Abiſhai*, a Captain of *Davids*, ſlew of the *Edomites in the valley of Salt, eighteen thouſand men*, But for the places it is to be underſtood, that *Syria* is a very large Country, containing not only *Syria of Damaſcus*, the Metropolis whereof was *Damaſcus*, which was neer to *Judea*, but alſo *Aram*, *or Syria Naharaim*, ſignifying Rivers, one of which *Euphrates* is mentioned, unto which the Borders thereof lay, for which *Zobah* ſtrove, and the other was *Tigris*, the Country lying between which was otherwiſe called *Meſopotamia*, and becauſe of *Zobah* the King then Reigning, *Aram Zobah*. The whole Country had the name from *Aram*, the Son of *Shem. Gen*, 10. 22. And of *Meſopotamia* in *Syria*, *ſee Gen.* 24. 10.

Calvin. Junius. Ainſworth. T. W.

Touching the Difference in the number ſlain, there 18000. here, 12000 Both *Calvin*, *Junius*, *and Ainſworth*, conſent, that here 12000. only are ſpoken of as ſlain by *Joab*, one of *Davids* Captains, and his Generall, becauſe the other ſix thouſand were ſlain by *Abiſhai*. But 1 *Chron.* 18. 13. *Abiſhai* is ſayd to have ſlain 18000 *of Edom*. And neither there, nor 2 *Sam.* 8. is *Joab* ſpoken of at all, but *David*, who ſlew of the *Syrians*, 22000. and of the *Edomites*, 18000. For they conceive thoſe 18000. to be the ſame ſpoken of, 1 *Chron.* 18. 12. But indeed they are alſo ſayd to be Syrians, and not the ſame, whom *Abiſhai* ſlew, being as they conceive, ſayd to be ſlain by *David*, becauſe by his men. But although other Expoſitors are content to accept of this as a Reſolution of the differences here and there, and to follow one another, yet I muſt needs confeſs, that I am not herein ſatisfied: For this ſeemeth rather to me to be a commemoration of what was done in the Expeditions of *David* againſt both the *Arams*, that of *Abiſhai* againſt *Edom*, being omitted, and another not before mentioned of *Joab againſt Edom* recorded, in which there were 12000. ſlain of *Edom*, in the ſame place, where *Abiſhai* had ſlain 18000. before, which moſt probably was after thoſe victories mentioned, 2 *Sam.* 8. When *Joab* went out againſt *Ammon*, and the *Syrians who holpe the Ammonites*, and a greater ſlaughter of them was made then before, 2 *Sam* 10. For then it likely, that the *Edomites*, *who had been before ſmitten as well as the* Syrians, joyned again with them againſt *David*, and ſo 40000. more of the Syrians being deſtroyed, and the *Edomites* Eſcaping home by flight were by *Joab* ſmitten unto 12000. in his Return, that they might continue more ſubject, and not be ſo bold as to rebell any more: For their joyning before with the *Syrians* in battel againſt *David*, is paſſed over in ſilence, & only implyed in that ſo many of them were then ſmitten alſo, & the like may wel be conceived to have been done by them again, and then a new ſlaughter of them to have been made, though nothing were before ſaid of it, til that *David* in way of thankfullneſs, having commemorated the other great ſlaughters in Generall, and not ſetting down the ſums of the Enemies ſlain in particular, as being a thing ſufficiently done before, comes in this Title to ſet it down. For as *Abiſhai* his ſlaying of 18000. *Edomites*, 1

Chron.

Chron. 18. was not the ſame with *Davids* ſlaying of eighteen thouſand, 2 *Sam.* 8 is apparent, becauſe thoſe were *Syrians*, theſe *Edomites*, and the Bookes of *Chronicles* were written to ſupply things wanting in *Samuel and Kings*, and not only to relate the ſame over again. And therefore the ſum here mentioned, relates not to that in *Sam.* nor in *Chron.* for another reaſon before given, *Viz.* The aſcribing of that number wholly to *Abiſhai*, and not to *Joab*, who is not there once ſpoken of, and how inconſiſtent with truth is it, when the ſacred ſtory ſayth, *Abiſhai* ſlew eighteen thouſand, to deduct the greateſt number, twelve thouſand, and to ſay, that indeed, *Joab* ſlew twelve thouſand of them, and *Abiſhai* only, ſix thouſand.

In praiſing God for theſe great victories, Firſt, To extol them the more, he ſheweth, how ill it had been with the people of *Iſrael* in times paſt, *Verſe* 1, 2, 3. Then he falls to ſpeaking of their preſent glorious condition, *Verſe* 4. 5. Thirdly, Of Gods inlarging his dominion, that if any in *Iſrael* yet reſted not ſatisfied in having him for their King, they might hereby be moved to have higher thoughts of him, and acknowledge the great bleſſing of God upon them, in ſetting him over them, by whom they and their ſtate was thus highly advanced.

Thou haſt caſt us off and ſcattered us: That is, In times paſt under Judges, and in the time of *Saul*, when the Philiſtims and other nations about, prevailed over them. For then the whole Land trembled, and great breaches were made therein; that is, the people of the Land. Then GOD *ſhewed his people hard things, and made them drink the wine of aſtoniſhment*: By Greivous oppreſſions, under which they lay, ſometime by *Moabites, Ammonites, Midianites, Philiſtims, &c.* Verſ. 1. Verſ. 2. Verſ. 3.

By the diſplaying of banners, he meaneth, In token of victory, as it is uſuall, when a City is wone, for the Victorers to erect their banners upon the walls thereof. Verſ. 4.

God hath ſpoken in his holineſſe: That is, by *Samuell* he hath promiſed, as he is an holy God, and true of his word, that I ſhould be King of all *Iſrael*, and now he hath performed it, 2 *Sam.* 5. yet *Calvin* ſpeakes of it, as not yet performed; but the courſe of the hiſtory makes it plain, that *David* was now King over the parts, of which he here ſpeaketh. *I will divide Schechem* as ſubject to me. As *Joſhua* having the Land under him, divided it amongſt his people, ſo *David* being King over all the parts of the Land, divides to his followers ſuch portions in all places, as belonged unto them by inheritance, from which happily ſome of them had been expelled in the time of *Iſhboſheth* his raign; or ſome families in the time of thoſe Wars might be utterly waſted away, and ſo the King having free power to diſpoſe of their Lands, might give them amongſt his men, and take part to himſelfe. For *Schechem*, it lay in the tribe of *Ephraim* near *Samaria*, *Succoth* on the other ſide of *Jordan*, *Joh.* 13. 27. *Of Giliad*, and *Manaſſeth* lying beyond *Jordan*, ſee 2 *Sam.* 2. 8. 9. how they took part with *Iſhboſheth* againſt *David*, for which he ſpecially mentioneth them, and then *Ephraim* as the mightieſt Tribe, called therefore, now that it was ſubject to him, *The ſtrength of his head*, or his head and cheife ſtrength, *Deut.* 33. 17. and he calleth *Judah his Law giver*, in reference to that of *Jacob*, *A Law-Giver ſhall not depart from* Judah. Verſ. 6. Gen. 49. 10.

Moab is my Waſhpot: That is, So ſubjected by me, that they ſhall be put to moſt baſe ſervices, and the like he meaneth by caſting his ſhoo over *Edom*, the treading of the *Edomites* under foot: Of the ſubduing of both which people, ſee 2 *Sam.* 8. by Waſhpot he meaneth, a pot or Veſſel to waſh his feet in, *Paleſtina, ſhout thou over me*: an ironicall deriſion of the *Philiſtims*, who thought to prevail and get the victory over him: coming upon him with ſhouting two or three times, but they were deſtroyed before him, 2 *Sam.* 5. 17. for to this he ſeemeth here to allude. Verſ. 8.

Who will lead me into the ſtrong City: Into *Edom*, the word rendred Verſ. 9.

Strong City, is any ſtrong place, whereby the ſtrong places of his Enemies are meant, and ſpecially of *Edom*, moſt ſtrong becauſe *Mountanous*, but he ſpeaks here, ſhewing how before the ſubduing of them he prayed, as being very difficult, but he reſolves that God alone did it, *Verſe* 10, 11. and therefore prayeth to him.

Verſ. 10. 11. 12.

PSAL. LXI.

UPon *Neginnoth*; that is, a ſtringed Inſtrument, as hath been ſhewed, *Pſal.* 4.

Verſ. 2. *Calvin.* *From the end of the Earth I will call upon thee.* It is moſt probable by the Contents of this Pſalme, that it was made by *David*, when he fled for feare of *Abſalom*, and was by this meanes kept from coming to the Tabernacle; therefore he ſaith, that he called from the *end of the Earth or Land.* That, is, From a far off: *Baſil.* *Baſill*, who underſtands *Pſalme* 60. as prophetical, touching the miſeries of the people of *Iſraell* in their Babyloniſh captivity although now after ſo great Victories by him attained, they had an happy time, makes the beginning of this to cohere with the latter end of that, as a continued prayer of thoſe Exiles; in intimating which it is ſaid, *From the end of the Earth*, becauſe *Babylon* was ſo far off from *Jeruſalem*: *Hieron.* *Jerom* will have it to be the voice of the Church, crying to Chriſt by prayer from all parts of the Earth, when as the Goſpell being propagated every where, Beleivers prayed, which is indeed the language of Faith; as is noted out unto us, where the Apoſtle ſaith, *We have received the ſpirit of adoption, whereby we cry Abba Father.* Rom. 8. 15. *Lead me to the Rock that is higher then I.* That is, To thy ſelfe (O CHRIST) Of whom it is ſaid, *The Rock was Chriſt*: 1 Cor. 10. *And upon this Rock I will build my Church.* Matth. 16. 16. And this way of Expoſition is very pious, if we firſt underſtand it literally, of *David* praying in his exile, as one overwhelmed in his heart with cares and perplexities, and making God his Rock to flee unto; where a man being ſet, is higher and ſafer then the greateſt Monarch, which he meaneth by ſaying, *Higher then I*: For when God takes one to his protection, he is upon a Rock as it were, ſo high that no danger can reach unto him: Then myſtically let it be taken as the voice of the faithfull Soule, deſiring to make Chriſt her Rock, by being firmly founded upon him by faith: and then we are hereby taught, wherein all our ſafety lyeth againſt the Devil and our ſinnes, and not to *Note.* 1 Cor. 3. 11. build upon any other Foundation, but to place all our confidence for ſalvation upon him alone.

Verſ. 5. *For thou (O God) haſt heard my Vowes, and given me the heritage of them that feare thy name.* Having declared his confidence to be reſtored again to the Tabernacle, as he deſired, to continue and dwell there, *Verſe* 4. and not to be driven from thence any more; in this Verſe he ſheweth his ground, *Thou O God haſt heard my Vowes*: That is, My prayers wherein I have bound my ſelfe, if they be heard to be ſo devoted to Gods worſhip, that I will alwayes be a diligent Reſorter to thy Tabernacle, and I ſhall account it my chiefe heritage ſo to do, as do all that feare thee; for he that makes account of the liberty of coming at all times in duties of Piety before God, as of a goodly heritage, hath God and his future reward in Heaven, for his Inheritance for ever: wherefore he addeth, *Thou wilt prolong the Kings life, and he ſhall abide before thee for ever: Thou ſhalt add dayes upon dayes of the King, Generation and Generation.* Verſ: 6 Verſ: 7. Hebrew, *Calvin* ſaith, That this is not meant of the perſon of *David*, but of his Kingdome, continuing in his royall Iſſue, becauſe he lived not many Generations, but one, but his Kingdome ſtood long, and being again renewed in Chriſt for ever: But underſtanding it of any that feare God, and the Heritage before

ſpoken

ſpoken of, called their heritage, it agreeth very well, if it be taken as meant of everlaſting life, peculiarly here applyed to the King, but generally belonging to all ſuch as he was, although of the meaneſt rank, ſee *Iam.* 2. 5.

Let mercy and truth preſerve him, ſo will I praiſe thee, and daily pay my vowes. Verſ. 8.

Here he concludeth praying for himſelfe againe, and promiſing to pay the vowes, which he ſaid, *Verſ.* 5. God had heard, and hereby the Expoſition made thereupon is juſtified.

PSAL. LXII.

To him that excelleth, to Ieduthun. Heb. *Over Iedvthun*; that is, as *Ainſworth* hath it, Over his family of Singers, ſee *Pſal.* 39.

Truly my ſoule waiteth upon God. Vulg. *Is not my ſoule ſubject unto God.* Hebr. *Truly, only*, or *but unto God my ſoule is ſilent*: of all which it is beſt to read it truly; although my ſufferings be great, yet I murmure not againſt God, as the Iſraelites often did of old, but ſilently beare them, expecting till God will be pleaſed to deliver me. See the like, *Iſa.* 30. 9. *Zeph.* 1. 7. It ſeemeth that *David* compiled this upon the ſame occaſion that he did the former, to ſhew how patiently he bore through faith, the intollerable rebellion of his ſonne, and people joyning with him againſt him. Verſ. 1.

How long will ye imagine miſchiefe againſt a man, ye ſhall all of you be ſlain. Here *David* ſeeks to terrifie thoſe Rebels, by laying before their eys the dangerous caſe in which they were, being like unto a decaying wall ready to fall, yea weaker then ſuch a wall; like a rotten hedg, which is the weakeſt Fence of all others, if a man do but tread upon it, it is preſently broken, and by the leaſt ſhaking the wall that is bowing, falleth down. And ſo indeed they proved; for they with *Abſolom*, being great multitudes, fell upon the ſudden, by the aſſault of *Davids* few men, and the arch Rebel found them but as a broken hedg about him, altogether unable to fence *Joab* from ſlaying him. Verſ. 3.

Note, that upon ſuch as meditate miſchiefe againſt others, the evill which they machinate, ſhall by Gods juſt judgement come upon themſelves, and they ſhall be deſtroyed. *Note.*

They only conſult to caſt him downe from his excellency. Calv. *But of his Elenation they conſult to inforce.* Hebr. *Only from his excellency they conſult to force*, or by *force to remove*. Meaning, that theſe Rebels took counſell, and banded together againſt *David* to put him downe from his Kingly dignity, and to ſet *Abſolom* up: and to make way hereunto, *They bleſſed with their mouths*; that is, ſpake all men faire, to draw them to their ſide, for this was *Abſoloms* cunning: *But they curſed in their hearts*, having contrary thoughts therein of rebellion againſt the King. Verſ. 4. Pſal. 4. 3. Heb. *inward parts.*

David ſtirs up himſelfe to goe on in waiting upon God, ſhewing to this end that he was a *Rocke*, *Salvation*, *Strength*, and *Refuge*. And then he exhorteth all men to pray unto him, and ſo to truſt in him alſo, ſhewing, that men whether high or low, are not to be truſted in, as being but vanity. Neither are riches to be truſted in, which are by wicked worldlings gotten by robbery and oppreſſion. Verſ. 5,6,7. Verſ. 8. Verſ. 9. Verſ. 10.

God hath ſpoken once, twice have I heard it, that power belongs unto God. This is added for further confirmation, that although men and riches be vanity to ſave in time of danger, yet God is a ſure defence, as hath been ſaid; For all power is in him, and mercy to ſet his power awork for the preſervation of his faithfull people. Whereas he ſaith once, and then twice, ſome ſay it is meant in the Law and Prophets; but the plaine meaning is, ſo often hath this beene teſtified, that it were groſſe infidelity to doubt thereof. Verſ. 11. Job 33. 14.

And hereby we learn, that any truth of God is in his word atteſted more then once, as amongſt men it is ſaid, By the teſtimony of two or three *Note.*

Witneſſes every word ſhall ſtand, that we be not deceived by ſuch as would from ſome one ſingle place, draw us to receive for truth their own invention.

Matth, 18.16.

Baſil. *Baſil* expounds this Pſalm of the Jewes under grievous ſufferings in the dayes of *Antiochus Epiphanes*: But it may not only be applyed unto them, but to Gods people at all times, being perſecuted, as a common place of exceeding comfort.

PSAL. LXIII.

A *Pſalme of David when he was in the Wilderneſſe of Iudah*: Of which ſee 1 *Sam.* 22. 5. where hee is ſaid to have been warned by the Prophet *Gad*, to goe into the land of *Iudah*, and hereupon he went from the cave of *Adullam*, and *came to the Forreſt of Hareth*. And this was when *Saul* perſecuted him, and was ſo full of wrath againſt him, that hearing of ſome reliefe given him by *Ahimelech* the high Prieſt, he raged both againſt him and

Verſ. 1. many more, moſt cruelly ſlaying them. Therefore he prayeth, ſaying, *O God, thou art my God, early will I ſeek thee*, &c. *My ſoule thirſteth for thee, my fleſh longeth.* Whereby hee meaneth, that hee was in great want, even of things neceſſary for this life in that dry and barren wilderneſſe, wherefore he prayeth, that God would be a ſupply unto him; and as hee had warned him to flee thither, provide for him, that hee might not together with his men periſh there.

Verſ. 7. *Becauſe thou haſt been my helper, in the ſhadow of thy wings I will rejoyce.* In the midſt of dangers, he ſpeaketh, as if he then found God an helpe; ſo ſtrong was his faith in him, that he doubted not thereof, and therefore rejoyceth, as being even then in ſafety.

Verſ. 9. *But they that ſeeke my ſoule to deſtroy it, ſhall goe into the lower parts of the Earth.* A paraphraze of deſtruction; by the lower parts of the earth, graves being meant, into which he ſheweth hereby, that his Enemies ſhould ſhortly come.

Verſ. 10. *They ſhall fall by the ſword, they ſhall be a portion for Foxes.* Calv. *Diffluent enim, vel dejicient, they ſhall caſt him downe*: but the word וגירהו is *diffluere facient, they ſhall make him fall like water by the hand of the ſword*: That is, *Sauls* Enemies, the *Philiſtims*, fighting againſt him, ſhall put his forces to flight; whereupon he to avoid coming into their hands, ſhall fall upon his owne ſword, as the hiſtory ſheweth that he did, and ſo this paſſage is Propheticall, and the men of *Saul* that were ſlain upon thoſe mountaines, lay unburyed to be devoured by wild Beaſts, one kind, Foxes being put for all, 1 *Sam.* 31.

Verſ. 11. *But the King ſhall rejoyce in God, every one that ſweareth by him ſhall glory, but the mouth that ſpeaketh lies ſhall be ſtopped.* This ſhewed a ſtrong faith in *David*, that notwithſtanding the ſtraits wherein he was, he yet believed that he ſhould be King, as God had promiſed. They that ſwear by God are ſuch

Deut. 10. 20. as feare and worſhip him, according to that, *Thou ſhalt feare the Lord, and ſweare by his Name.* And againſt Lyers he ſpeaketh, becauſe *Sauls* Courtiers were much tainted with this ſinne, as by his complaining in other Pſalms we may gather, where he ſheweth, how they wreſted his ſayings, and by ſlanders ſought to incenſe *Saul* more and more againſt him.

PSAL. LXIV.

THis Pſalme differs little from the former, being likewiſe a prayer in time of danger, and a declaration of the enemies attempts, and a propheſie of

Verſ. 6. their terrible deſtruction. *Verſ.* 6. *They ſearch out iniquities, they accompliſh a dili-*

diligent ſearch, both the inward thought of every one of them, and the heart is deep: the Vulg. *They have ſearched out iniquity, they have failed in their diligent ſearch, man ſhall come, and a profound heart, and God ſhall be exalted.* Expounded by *Baſil* thus, They have moved every thought againſt me, they have deviſed all manner of fraud, they have omitted no kind of treachery, openly ruſhing upon mee, ſecretly laying waite for me, compaſſing about Wilderneſſes, and ſearching rocky places. And for the next words hee ſaith, *Theodotian* renders them beſt thus, *But God ſhall ſhoot at the mind of man, and their depth with his arrowes, although they ſeeke to hide it a thouſand wayes; for to God all things are manifeſt, who ſheweth his height, and will call all Potentates to judgement.* Hebr. *They have perfected the ſearch ſearched, and the inward part of a man, and the deep heart.* The meaning being, they have ſought out, or deviſed divers wicked wayes to deſtroy me, and in their thoughts have even accompliſhed what they deviſed, for this is their perfecting of their ſearch ſearched out, in that they made account to bring their devices to paſſe accordingly, as verily as if they had already done it, even the device of each man lying hid in his heart, which is like a deep that none can ſound; but when it was but there, they thought it as good as accompliſhed in act. *Baſil.*

But God ſhall ſhoot an Arrow at them, ſuddenly ſhall they be wounded: Heb. *Their ſtroakes or wounds are ſudden*: Even as an Arrow that is ſhot cometh ſuddenly upon a man, he not ſeeing nor thinking of it, till he be ſtricken therewith, and then he falls preſently down dead, pleaſing himſelfe happily even then with his thoughts of prevailing, and living many yeares after in proſperity; ſo the judgements of God ſhall ſuddenly cut off the wicked enemies of his innocent people, to the ſtriking of terrour into thoſe that behold it, as is expreſſed, *Verſe* 8. Verſ. 7.

So they ſhall make their owne tongue to fall upon themſelves, all that ſee them ſhall flee away. Verſ. 9. *And all men ſhall feare*, &c. Where by their making their tongues to fall upon themſelves, he maneth, that which they have maliciouſly ſpoken againſt him touching his deſtruction, ſhall come upon themſelves; and in thus ſaying he had reſpect to *Verſe* 3. where their evill tongues are ſpoken againſt, and he ſaith, they ſhall make them, becauſe through their ſpitefull words they bring this upon themſelves: In like manner, *Verſe* 7. where Gods ſhooting at them is ſpoken of, anſwereth to *Verſe* 4. where their ſhooting at the perfect ſuddenly is ſpoken of: The wicked then ſhall ſuffer in their owne kinde, *Lex talionis* ſhall certainly be kept againſt them, what miſcheiſe in word or deed they doe againſt the innocent ſhall be repayed to them aſſuredly by God the revenger of all wrongs. Verſ. 8. Verſ. 9. *Note.*

PSAL. LXV.

FOR the title, *Baſil*, beſides the words, *A Pſalme of David*, hath theſe, *A Song of Jeremiah and Ezekiel, and of the people in captivity, when they were now about to goe*: But he ſaith, that neither the Hebrews nor Septuagint have it, nor other Interpreters, but it was added by ſome, that neither marked the ſenſe of the Pſalme, nor knew the Hiſtory; yet he underſtands it as concerning the Jewes in the Babyloniſh Captivity, who are brought in here lamenting their preſent eſtate, that they could not praiſe God, this being a thing to be done in *Zion* onely, and not in a ſtrange Land, as is ſhewed, *Pſal.* 137. and in ſaying, *To thee ſhall all fleſh come*, he propheſieth of the Vocation of the Gentiles. *Jerom* applyeth it, to the Church under the Goſpell; God is praiſed in *Zion*, that is, in his Church, and *unto thee vowes are performed*, praiſe, becauſe thou art God, vowes, becauſe our Redeemer, and in *Zion*, not in Idols Temples. *Baſil.* *Hieron.*

Iniqui-

Verſ. 3. *Iniquities have prevailed againſt me*, Vulg. *Wicked words*, ſo likewiſe *Heb.* that is, The words of Philoſophers, whereby we were formerly carryed after dumbe Idols and ſuperſtitions, but now we are purged from all our ſins by Chriſts blood, being by faith and repentance turned to him. The word rendred *Waiteth*, is דמיה is *Silent*, that is, for the preſent, if it be underſtood either of the wayes before going, but ſhall break out. when thy people ſhall be delivered out of Captivity, but moſt of all when by the coming of the Goſpell amongſt them, the Gentiles ſhall fall to praiſing thee. *Symmachus* for *Wicked words have prevailed againſt me*, hath it, *I am compelled to ſerve Wicked and ungodly men for my ſins*, taking it, as the voice of the Church in Captivity, where the wicked Babylonians having dominion over them, their words or commands were a Law unto them, whatſoever puniſhments they commanded to be inflicted upon them; but my comfort is, that thou wilt take away my ſin, the cauſe, and then my puniſhment ſhall ceaſe.

Symmach.

Verſ. 5. *By terrible things in righteouſneſſe thou wilt anſwer us:* Heb. *Thou wilt anſwer us terrible things*: So *Calvin* alſo, expounding it of the terrible judgements executed upon the Jewes enemies, when God delivered them out of *Ægipt*; but rather it is to be underſtood upon *Babylon*, when it was deſtroyed, and ſo way was made for their deliverance; or not onely ſo, but upon the infidell Jewes deſtroyed by the *Romans*, for Chriſts blood and his Saints ſhed by them, *Steven*, and *Iames*, and others: And then God was the *hope of all the ends of the earth*, as here followeth, the Nations moſt remote being converted to Chriſt, *and of the Sea*, that is, the Iſlands in the Sea.

Calvin.

Verſ. 6. *Eſtabliſhing the mountaines, being girt about with power: Curbing the noiſe of the waters, the noiſe of their waves, and the raging of the Gentiles.* Having ſpoken of Gods terrible Judgements, ſhewing his Almighty power for the comfort of his people, now he giveth other inſtances of this his power in eſtabliſhing the Mountains, not to be removed, and ruling the tumultuous Seas, keeping them within their bounds: and when other Nations, their Enemies rage moſt againſt them, breaking their ſtrength ſo, that they can hurt them no more. *Ierom* expoundeth all of Chriſt, begirt with divine power, whereby he ruleth over Devils, as mountains high and ſtrong, and all people, as waters that rage againſt his Church, but I prefer the literall ſenſe here.

Hieron.

Verſ. 8. *Thou wilt make the out-goings of the morning and evening to rejoyce*: That is, men to rejoyce for the comfort that is in the riſing of the Sun in the morning, and of the Moon in the Evening: And becauſe the propagation of the Goſpel to the ends of the Earth was before ſpoken of, *Verſ.* 5. the joy alſo that cometh hereby to people inhabiting further Eaſt and Weſt is ſet forth.

Calvin.

Verſ. 9. *Thou viſiteſt the earth, and watereſt it with the River of God.* Here the Prophet *David* proceedeth further in ſhewing the mighty works of God for the good and comfort of man. Hee keeps the Seas from overflowing the Earth, and Nation from deſtroying Nation, when they are ſet upon fighting and rooting out one another, and orders the riſing of the Sun and Moon, as hath been already ſaid.

Now his goodneſſe and power is further ſet forth in ſending Rain, whereby the fruits of the Earth are encreaſed, which *Calvin* reſtreineth to Judea, as if that ſpecially were meant. But I ſee no reaſon, why having hitherto ſpoken generally of all Nations, this ſhould be reſtreined to Judea. And becauſe Propheticall things touching the Goſpel are interlaced, together with literal, concerning this World, I hold with *Baſil* and other Ancients, that by the water here ſo abundantly watering the Earth, called *the River of God*; The Preaching of the Word is meant, which diſtilleth as the Raine, and the ſpirit ſet forth alſo before, as a River, *Pſ.* 46.4. And then comes Corne, or Bread here alſo ſpoken of, even the bread, of which who ſo eateth, ſhall not dye,

Calvin.

Baſil.
Hieron.
Auguſt.
Deut. 32. 2.

Verſ. 10.

dye, but live eternally. And this raine falleth upon the Wilderneſſe; that is, the moſt barren in goodneſſe, as the Heathen, who before their converſion were like a Wilderneſſe, and therefore hereby often ſet forth by the Prophet *Eſay*. And for the yeare crowning with goodneſſe, ſpoken of, *Verſ.* 11. it is meant of the time of the Goſpel, called *The acceptable yeare of the Lord*, which was decored as by a Crown, when it had ſo great ſucceſs in converting ſoules. But for the next words: Verſ. 12. Verſ. 11.

The Paſtures ſhall be cloathed with ſheep. The Vulg. *The Rams of the ſheepe ſhall be cloathed*, and the word ברנם rendered *Paſtures*, ſignifyeth alſo Rams, and the ſenſe will be good being thus rendered, they ſhall beare wool in abundance: ſo that not only food, but cloathing too is here promiſed: And myſtically by Rams, which are the leaders of the Flock, great men being ſet forth, in ſaying that they ſhall be cloathed, he meaneth that they ſhould turne Chriſtians, and ſo beare large fleeces, wherewith to cloath the naked by their charity towards them: And then by Valleys bearing Corn, the poor are meant, who be as low as the valleys, but fruitful in the fruits of the Spirit, *love, joy, peace, meekneſſe, temperance*. Verſ. 13. Gal. 5. 22.

PSAL. LXVI.

A *Pſalme or Song*, vulg. Lat. *of the Reſurrection.*

Make a joyfull noiſe unto God all yee Lands. It is agreed by all Expoſiters, that this Pſalme is Propheticall of the converſion of the *Gentiles* unto Chriſt, and of the great joy that ſhould follow thereupon. Verſ. 1.

Through thy power ſhall thine enemies ſubmit unto thee: That is, they that were enemies before, living in idolatry and all manner of ſin, ſhall at the preaching of the Goſpel be brought to live in all obedience unto God and to his lawes. Verſ. 3.

Come, and let us ſee the works of God. To make that which hee propheſyeth of, the more credible, he recals us to look back to that which he did for his Church in dividing the Red Sea, that they might goe through upon dry land, that it might not ſeem impoſſible for him to do that which is here promiſed, by converting the Nations, to fill them with joy and gladneſſe. And not only the Red Sea was by him divided, but *Jordan* alſo, which hee here cals the *Flood*, for the over-flowing of the banks, or *River*, as others render it. Verſ. 5.

Let not the rebellious exalt themſelves. Heb. *The rebellious or back-ſliders ſhall not exalt themſelves againſt him.* Hereby he threatneth the wicked under the Goſpel, that fall away with caſting down; for not to be exalted is to be caſt down and deſtroyed, ſo that none ſuch can have any true comfort of the grace of God in Jeſus Chriſt, but they that perſevere as they once began. Verſ. 7. *Note.*

He hath held our ſoule in life. This is expounded by *Baſil*, as ſpoken by the Jewes in their captivity in *Babylon*, amongſt whom were *Daniel* and *Exekiel*, and other holy men, by whom God upheld the life of grace and Religion even there in them. For he underſtands this Pſalme ſo of the vocation of the Gentiles, that it includeth things concerning the Jewes in their exile alſo, who are encouraged by faith to expect deliverance out of *Babylon* by the example of their fore-fathers, who were brought out of *Ægypt* through the Red Sea, not only here, but by other Prophets many times. And he ſaith, not only *Thou haſt held our ſoule in life*, but *kept our feet from being moved*, to goe after falſe gods, although living amongſt Idolaters. And to this the next words do well agree, *Verſ.* 10, 11, 12. *Thou haſt tryed us as ſilver is tryed: Wee have gone through fire and water*: That is, have been in apparent dangers of utterly periſhing, as by burning or drowning: *But thou brought-teſt* Verſ. 9. *Baſil.* Verſ. 10, 11, 12.

us

us out into a wealthy place: Heb. *A moiſt place*, which is commonly rich in fertility: Of which he ſpeaketh meaning their bringing out of *Babylon* into the land of *Canaan* again, by faith ſpeaking of it as already done, as the next words ſhew, of bringing ſacrifices, and offering them in way of thankfulneſs, as was done abundantly by them that returned, there being Beaſts miniſtred to them for that purpoſe by *Cyrus* the King, who gave them liberty to return. And for their paſſing through fire and water, it was true according to the letter, the three Children, who were ſome of them, were put into the fiery Furnace: And for water, hee might have reſpect unto their going through the Red Sea before ſpoken of, putting them here together, though ſo farre diſtant one from another in time, that he might ſumme up their ſufferings at once. For the net, into which he ſaith he was brought, it may be underſtood of *Daniel*, when he was taken as in a Net ſubtly ſet, and caſt into the Lyons den: Afflictions laid upon their backs, was the ſervitude in which they were to the *Caldees*, and mens riding over them is added, to ſhew that they were laid as low as the ground, being troden under foot as the duſt by the feet of Horſes. But apply we this with *Jerome* to Chriſtians, as the words, *verſ.* 9.

Verſ. 13.

Hieron.

Verſ. 8. *Bleſſe our God O ye people*: May well move us to do, then it is the voyce of Nations converted, *Thou haſt kept our ſoule in life*, by Chriſts death, and *kept our feet from being moved*, ſtrengthening us in the faith by Preaching. Then ſay the holy Martyrs, *Thou haſt proved us*, &c. And divers things whereby are ſpoken of, to ſhew their many ways of ſuffering, ſome being burned, and ſome drowned, ſome inſnared and taken to priſon, and ſome rid upon, as it were, by ſcoffs and mocks intollerable; but the end is moſt comfortable, and therefore by him rendered *Refrigerium*, *Thou haſt brought us to refreſhing*; that is, by eternall reſt, which is the end of all torments ſuffered for the truth. *For bleſſed are the dead that dye in the Lord, they reſt from their labours.* For this is ſpoken to comfort and confirme againſt ſuffering by the Beaſt, for not receiving his marke in the hand or fore-head.

Revel. 14.

Verſ. 13. Laſtly the offerings following for the great mercy of bringing through all dangers to eternall reſt, are of praiſe through Chriſt, Who alone is as all Sacrifices of *Bullocks*, *Rams*, *Lambs*, and *Goats*. And he ſaith, *I will offer theſe, as I have vowed in my trouble.* How this ſhould be applyed to the perſons before ſpoken of, if with *Jerom* we underſtand Martyrs, I ſee not, becauſe they are now in Heaven, and paſt performing of vowes, and therefore it muſt be underſtood either with *Baſil* of the Jews returning out of *Babylon*, or of *David* with *Calvin*, as added for a concluſion of this his Pſalme, whoſe joy was ſo great for thoſe things foreſeen by the Spirit, that he vowed to offer ſacrifice upon ſacrifice in way of thankfulneſs therefore.

Verſ. 15.
Verſ. 13, 14.

Calvin.

Ver. 16, 17. Here the reaſon of this his exulting is ſhewed, God had done ſuch things for his ſoule, as that he was therefore worthy of all honour; for hee ſaw by the Spirit the price of his redemption paid by Chriſt, for which hee prayed, and for which he gave thanks, and that in ſincerity, whereby he proveth, that God regarded him, and that he was in grace with him, *verſ.* 18, 19.

Note. Note from hence, that the holy ſervants of God of old prayed for Chriſts coming; and ſeeing by faith his coming in the fleſh, and dying for our ſinnes then, they gave God thanks therefore, as if he had been already come, and their prayers made, for this had been already heard and granted, ſo that their faith and ours was all one; neither did they ever hold any other way of ſalvation, but by Chriſt alone: *He Was the ſame yeſterday and to day, for ever.*

Heb. 13. 8.

PSAL.

PSAL. LXVII.

THIS Pſalme is alſo generally held to be Propheticall of the converſion of all Nations, beginning firſt with the Iewes, who ſay,

God be mercifull unto us and bleſſe us, and lift up the light of his countenance upon us: That is, inlighten us by Chriſt, who is the true light; and not only us, but all Nations of the Earth; for from *Zion* the light went forth into all parts, as the Sun-riſing in the Eaſt, as was ſhewed before, *Pſal.* 19. in a ſimilitude taken therefrom. Hereupon he rejoycingly breaks out, and ſaith, Verſ. 1. John 1.

Let the people praiſe thee (O God) Let all the people praiſe thee: That is, both Iewes and Gentiles for this glorious Light, and for *judging them righteouſly, and governing the nations of the earth:* Whereby he meaneth, not his generall governing by his Providence, as *Calvin* ſaith well, but his Spiritual governing of his Church, and juſtifying her by his grace; for this he meaneth, when he ſaith, *God ſhall judge his folke righteouſly*, acquitting them for his owne righteouſneſſe, made theirs by faith. Then he iterates the ſame words againe, to ſtirre up all men the more. Verſ. 4. *Calvin.*

Let the people praiſe thee (O God) adding; *Then ſhall the earth bring forth her encreaſe*: That is, ſaith *Ierome*, the Virgin *Mary*, her fruit *Ieſus*, that ſaveth us: For what was *Mary* but earth? and Jeſus ſaith of himſelfe, *Unleſs a graine of Corne fall upon the ground, it fructifyeth not*: Implying himſelfe to be the encreaſe of the earth, wherein we all that believe are bleſſed, as followeth here: Verſ. 6. *Hieron.*

And God, even our God ſhall bleſſe us: God ſhall bleſſe us, and all the ends of the earth ſhall feare him: That is, God the Father, God the Son, and God the holy Ghoſt, and for this bleſſing all Nations ſhall feare him, as for a mercy unſpeakable, as elſe-where it is ſaid, *That there is mercy with thee, that thou maiſt be feared.* By feare, love, humility, and obedience to his will in all things being meant, becauſe it is the product of this infinite mercy; and it is uſuall in Scripture by the feare of God, to ſet forth all vertue, as where it is ſaid; *Heare the end of all, feare God, and keepe his commandements, for this is the whole duty of man. And the fear of the Lord is the beginning of wiſdome.* Wherefore *Ierome* ſaith not ſo rightly upon theſe words, Feare is of little ones, Love of perfect ones; and in proſecuting this Argument, he confutes himſelfe, by ſaying, *All things ſhall worke together for good to thoſe that love God:* And inſtanceth in *Iob*, touching whom we know, that it is ſaid, *He feared God, and eſchewed evill*: Therefore he that feareth God, according to that which is here ſaid, loveth him alſo, and is not of a ſort of men inferiour to ſuch as love him, and this very place evinceth the ſame. For upon whom is this unparalleld bleſſing of God, but upon ſuch as feare him; for what elſe is here ſaid, *But God ſhall bleſſe us, and all the ends of the earth ſhall feare him*: So that they who feare him are bleſſed with the beſt of all bleſſings, Chriſt Jeſus; and their being bleſſed in him, makes them to feare, love, and honour him alwayes, and in all things. Neither is the feare of God here and elſewhere commended; that which he ſaith, love that is perfect, caſteth out, miſalledging that Text of *Iohn, Perfect love caſteth out feare*, but the very compend. of all graces. Yet that which hee ſaith of Jeſus, the fruit yeelded by the earth here ſpoken of, is not to be miſliked, becauſe all the Pſalm is of him, and comfort by him to all Nations before, ſet forth by light, now by encreaſe or fruit of the earth: And the extolling ſo highly of this bleſſing, naming it three times over, argueth it not to be temporany and corporeal, but ſpiritual and eternall, making men truly bleſſed indeed, ſuch as is Chriſt Jeſus alone, of whom the ſame *Ierome* ſaith well, he was firſt a Flower, as in the *Canticles* it is ſaid, *I am the flower of the field, and the* Verſ. 7. Verſ. 21. Eccleſ. 12. Prov. 1. 7. Rom. 8. 1 John 4. 18.

Lilly of the Vallies; and then he grew to be fruit to be eaten, to the obtaining of eternall life, according to that, *He which eates my fleſh and drinks my blood, hath evrlaſting life.* So that as the Earth once yeilded fruit, by eating whereof Death came, ſo now by eating this fruit, life for evermore: Thus alſo *Auguſtine*, but *Baſil and Calvin* expound it only, as meant of temporall bleſſings, wherewith they ſhall be bleſſed that feare God, as it is ſaid, *Godlineſſe is profitable to all things, having the promiſe of this life and of the life to come.*

Joh. 6.

1 Tim. 4. 8.

PSAL LXVIII.

Verſ. 1. *Calvin.* *LET God ariſe and his Enemies be ſcattered.* Calvin *God ſhall ariſe.* Expounding it of that which was often done, and whereof *David* had great experience: The words are taken from *Numb.* 10. 35. Where *Moſes* is ſaid to have uſed them at the taking up and removing of the Arke, the only difference being, that there it is ſaid, *Ariſe O God*, here, *God ſhall ariſe.* For ſo the word יקום ſignifieth, and not, *Let God ariſe:* The Fa-

Ainſworth. thers generally expound this of Chriſt, and ſo doth *Ainſworth*, his riſing again being here propheſied of; for he is the God who by his reſurrection, ſcattered and brought to nothing the Forces of our ſpirituall Enemies, the Devils of Hell, ſo that they vaniſhed as a ſmoake, and melted as wax before the fire; their ſtrength failing as Wax, which cleaveth faſt before, but being melted, hath no ſtrength any longer to hold things together that are cleaved hereby, and as Smoake looking black, and darkning the Aire, being vaniſhed, the Aire is cleared again immediatly: And to this I ſubſcribe, holding the Pſalme to be propheticall, which *Calvin* alſo in fine doth not deny: The Devils they remain ſtill, but not having any power in time of death, to hurt the Elect or to abide in any perſon, when any of the Servants of Chriſt by his name, ſeek to expell them through prayer; for this power the Preachers of the Goſpell, had not only before Chriſts Paſſion and Reſurrection, but after, as appears in *Paul, Act.* 16. 18.

Verſ. 3. *But let the Righteous be glad and rejoice before God.* Here he propheſieth of the joy, that ſhould be to the Nations after this, when by his Death and Reſurrection preached unto them, they ſhould be turned from Idols to the true God, and ſo delivered out of the power of the Devill, who as a ſtrong man armed poſſeſſed the Houſe before: And this began firſt to be fulfilled in *Samaria, Act.* 8. and then in other Countries, as the Goſpell came amongſt them, and ſo for darkneſſe a marvelous light.

Verſ. 4. *Exalt him that rideth upon the Clouds, in Jah his name.* Having laid a Foundation of the rejoicing of the Righteous for Chriſts reſurrection, and ſtirred them up hereunto, now he both proceedeth in ſtirring them up more, and layeth down generall Arguments of praiſe, from the conſideration of his excellency; *He rideth above the Clouds.* That is, Being far above them, and ordering them in their motions, to the watering of all the parts of the Earth; and his name is *Jah*, the infinite eſſence from which all things have their being, and not like Idoll Gods, which are not, but at

Verſ. 5. 6. the will of men that make them. 2. Of his goodneſs to Orphans and Widowes, and others in great diſtreſs, by being a Father to the one, and ſtanding in Judgment for the other, to do them right, when by men they are wronged: And he is ſaid to be God in his holy Habitation, that is, Heaven. 3. Of his miraculous doings towards the Children of *Iſraell* in the

Verſ. 7. Wilderneſs, where they were held forty yeares, being fed with Manna from Heaven, where the fiery Pillar marched before them, in the way to direct them.

Verſ. 8. *The Earth then moved, the Heavens dropped, and Sinai was ſhaken.* The

Hieron. Heavens dropped Manna, ſaith *Ierom*, the Earth and *Sinai* moved; when

when God deſcending to give the Law there was an Earth-quake, making all about to ſhake: Then God ſent a plentifull raine to refreſh his Inheritance, which is ſpiritually to be underſtood of the raine of Doctrine by *Moſes*, as it is compared, *Dent.* 33. For when he inſtructed, and exhorted, and comforted the people there, as in *Deuteronomy* he did at large, God rained as it were upon his Heritage *Iſraell*, and the faithfull amongſt them were as much refreſhed thereby, as a dry ground by raine falling abundantly upon it: And this is a fourth thing whereby he ſtirreth up to thankfulneſs, and becauſe there doth apparantly follow, a propheſie of Chriſts Aſcention, *Verſe* 18. And the Tenſe is here changed, for it is the Future, *Hebrew*, this rain may beſt be underſtood of teaching under the Goſpell: Then of both the Manna and this ſpirituall repaſt, afforded in the Wilderneſs, he ſaith, That Gods Inheritance dwelt there, for as Dwellers they ſtayed long in the Wilderneſs thus ſuſtained; to which effect he further addeth, *Thou of thy goodneſſe (O God) haſt prepared for the Poor:* That is, Thy People in this barren place, poor and deſtitute of all meanes of Suſtentation: In ſaying all which, he alſo includeth that proviſion of water, miraculouſly flowing out of a Rock: And prophetically alſo here he ſheweth, That the Church which is Gods Heritage, ſhall dwell and continue alwayes, increaſing by his grace through this teaching being, though poor, herein moſt richly provided for to their unſpeakable comfort.

Verſ. 9.

Ver. 10.

God gave the word, great was the company of thoſe that publiſhed it. Hebr. the word rendred by publiſhing, is of the temenine Gender, and therefore by *Calvin* expounded of Women, who uſed to publiſh by ſong, and to praiſe God for great Victories and deliverances, as *Miriam*, and the Women following her, when the Egyptians were drowned in the red Sea. But *Ainſworth* nothing moved by the Gender, will have men Preachers hereby meant. 1. Becauſe the Preacher *Solomon* ſetteth forth himſelfe, by the word *Chohaleth* a Feminine, meaning a preaching Soule. 2. The *Sept.* render it by the Maſculine, εὐαγγελιζόμενοι. 3. The *Cald* for further explication, the Preachers, *Moſes and Aaron*, to a great Hoaſt of the Iſraelites, and ſome he ſaith, refer it to the Preachers of the Goſpell, according to the Greek word, who are ſo many, that they are as a great Army, and according to this went the old Engliſh Tranſlation, *Great was the company of Preachers.* And *Iſa.* 40. 9. according to the word here uſed, it is ſaid, *Zion that bringeſt good tydings, Jeruſalem that bringeſt good tydings.* In the feminine Gender, and yet there the men of *Zion and Jeruſalem* are meant, but the word מבשרת is a Feminine, becauſe it is commonly ſaid, The Daughter *Zion*, and the Daugther *Jeruſalem*; ſo here the Publiſhers for the like reaſon are put in the feminine Gender, although not women but men are meant: And if we render it word for word according to the *Hebrew*, it muſt go thus, God gave, or rather, *The Lord ſhall give the word the Publiſhers, or Tyding-bringers a great Hoaſt.* That is, *Are a great company*, called an Hoaſt; becauſe ſouldiers of Chriſt, as *P.* calleth *Timothy*: And we are ſaid to fight not againſt fleſh and blood, but againſt Principalities, and therefore bidden to take the Armour of God unto us: The full meaning then is, the time ſhall come, when God ſhall ſend out his good word of grace and reconciliation through Jeſus Chriſt, and then Preachers in ſuch numbers, as that they ſhall be as a great Army, conquering and ſubduing unto his Son, all Kingdomes and Nations, as is propheſied, *Pſal.* 2.

Verſ. 11.

Exod. 15.

Ainſworth.

Eph, 6. 12.

Kings of Armies did flee apace, and ſhe that tarryed at home divided the ſpoyle: Hebrew, *Kings with their Armies ſhall flee, ſhall flee.* He ſtill goeth on in his Propheſie, ſpeaking in the future Tenſe, ſo that this alſo belongs to the time of the Goſpell, by Kings then fleeing in all haſt, Devils being meant, who are called Principalities, and by the Heathen *Melcom* their King, for it was wonderfull to ſee, how ſpeedily Idolatry vaniſhed in many places, and Devils formerly uſing to give anſweres at ſhrines de-

Verſ. 12.

Eph; 6. 12.

parted thence, and ſo there was after the Birth of Chriſt, *Altum ſilentium*, no anſwers by the Oracle of *Apollo*, being given any more. And by their armies both Jews and Gentiles in great numbers with all violence ſeeking to ſtop the proceedings of the Goſpel: For the Jewes were quelled by the *Romans*, when they deſtroyed *Jeruſalem*, and the Gentiles withſtanding the Goſpel, and ſeeking to uphold Idolatry, by *Conſtantine* the Great, when *Licinius* with all his forces was made to flee before him. For theſe may wel be called the armies of theſe infernall Kings, becauſe by the Devill gathered together againſt Chriſt and his truth, as *Revel.* 9. 11. The Locuſts which were great armies, are ſayd to have a King over them, called *Abaddon. Shee that dwelleth in the houſe divideth the ſpoiles*: That is, As when armies are fled, their tents being left, great ſpoiles therein come into the hands of them, againſt whom they fought, which with great joy they divide amongſt them, even the weaker ſex of women, coming forth and having part, as it was when the *Syrians* fled from *Samaria*; ſo the Church or Congregation of the faithfull, Devills being chaſed away, and the feare, in which they were, ceaſing, rejoyced, as they that divide the ſpoiles, as is propheſied, *Eſa.* 9. And the Church is deſcribed by her that dwelleth in the houſe, becauſe they dwell in the houſe of God by perſeverance in the true faith, which is his Church, and it is not by force of armes, that they come to theſe ſpoiles, but God gets the victory for them, their being quietly in his houſe about the duties of his worſhip, as *Jehoſaphat* ſometime, when a great company of Enemies came againſt him, was bidden to ſtand ſtill and ſee the ſalvation of God, who then fell to praiſing of God, and without ſtriking ſtroake prevailed, and took ſo great ſpoiles, that they were three dayes in gathering and carrying it away. *Calvin*, and ſome others expound all this of the Kings of the *Amorites* and others fighting againſt *Iſrael*, and particularly of *Siſera* ſlaine by *Jael*. But firſt the argument in hand permits not this Expoſition, becauſe it is of Chriſts time. Secondly, It is ſpoken in the future tence, and therefore although things paſt, may be here alluded to, yet it is to be held rather, that ſomthing to come of greater moment, was here propheſied of, as hath been ſayd. Thus alſo the fathers generally, although they follow a Tranſlation greatly differing from the originall, *Viz.* the *Vulg. Lat.* and being ſuch, that I can ſcarce tell how to make Good ſenſe of it.

2 Kin. 7.

2 Chron. 20.

Calvin.
T. W.

Hieron.
Auguſt.
Baſil.

Verſ. 13. *Although yee have lyen among the pots, yet ye ſhall be as the wings of a Dove covered with ſilver*, Hebr. *If yee lye, or have lyen between pots*, that is, Which are black & ſooty, which one cannot do, but he muſt needs ſoil his cloathes: and here, by lying amongſt pots, a poor and vaſt Eſtate is meant, as of a Scullion in a Kitchin, who lyeth down ſometimes all night like a beaſt in a chimney corner, being made hereby filthy and naſty, wherefore the miſery, in which the Church ſhould ſometime be, is here foretold, and of what poor people it ſhould conſiſt; but the outward face thereof, he ſheweth, ſhall in time be changed, and be reſplendent even in worldly Glory, as it was when Emperours and Kings deckt in Gold and Silver, imbraced the Faith.

Verſ. 14. *When the Almighty ſcattered Kings in her, thou wert white as ſnow in* Salmon, Hebr. *In the almighties ſcattering Kings, or making Kings, flee in or by her, thou ſhalt make her white as ſnow in* Salmon: Here the means are ſhewed, how ſo great a change ſhould come in the Chriſtian Church, *Viz.* By putting ſuch Kings to flight, as oppoſed the Goſpel, as was ſayd upon *Verſe* 12. and they were made to flee by her, when through the prayers of the Church the army was routed before *Conſtantine*: Then God made her, that lay among pots before, white as ſnow, as before it was ſayd, *as ſilver*; no blackneſſe of worldly miſery and baſeneſſe now appearing any more, and *Salmon* was an hill white with ſnow, that lay continually upon it, being otherwiſe obſcure, according to the ſignification of the word צלמון of which it cometh, ſignifieth *Shaddow*, which is dark and black. *Calvin* applyeth all this of lying among the pots, and ſmiting of Kings, after which whiteneſs,

as

as of the ſnow followeth, to *David* and *Saul*, in whoſe Raign *David*, and the better ſort lay in miſery; but he and his ſons periſhing, *David* roſe to great Glory.

Gods hill is as the hill of Baſhan: Here the Chriſtian Church is further commended under the name of an hill, as *Matth.* 5. it is compared to a City ſet upon an hill, and *Iſa.* 2. now becauſe the hill of *Baſhan* was very fruitfull, this compariſon is made, to ſhew, that from this Hill or mountain of God, his Church, cometh plenty of excellent fruit, more then from any other, or *Baſhan* it ſelfe. Therefore he taketh down the pride thereof, by preferring *Mount Zion* above all hills, in the next words. *Why leape yee ſo yee hills*, by a Proſopopeia putting perſons upon them that are inſolent for any priviledge, or excellency. For *Zions* priviledge was far greater, becauſe that God delighted to dwell here, even God the moſt magnificent, whoſe Chariots are twenty thou and of Angells not becauſe he hath no more, but certain number is put for an uncertain, and he calls them Chariots, becauſe they carry the Elect and march about them, that no harm may come unto them, as *Pſal.* 91. *Gen.* 31. 2. *King.* 6.

Verſ. 15. Verſ. 16. Verſ. 17.

Thou haſt aſcended up on high, &c. Touching this place I have ſayd enough upon *Epheſ.* 4. 10. Where it is alleadged and applyed to Chriſts aſcention as here propheſied of. I will therefore only add here, that *Calvin* underſtands this firſt, and properly of *David*, and then of Chriſt figured out in *David*. For he was low in *Sauls* time, but he being dead, lifted up on high to his Kingly dignity. But becauſe he is here ſpeaking of God and his Glory, and *David* wrot this, it is not probable, that he would preſently fly from God to ſpeak of himſelfe, and that in the ſecond perſon; for this makes it plain that as he ſpake before of God, ſo now he ſpeakes to his ſon, propheſying of his glorious aſſention, after his abaſement by Death and Contempt, and his ſending of the Holy Ghoſts after this with his rare Gifts.

Verſ. 18. *Calvin.*

Here for ſo great Gifts we are taught to bleſſe God, as being even loaden with benefits.

Verſ. 19.

And he is ſayd to be our ſalvation, and that in him are the iſſues or commings forth from death, becauſe of his powerfull riſing again out of the Sepulcher, and our future reſurrection to Life and Glory; Death having no further Power over us.

Verſ. 20.

Thus for the faithfull, but for the Wicked, God ſhall *Wound their hairy pates*, whereby he meaneth, the cheifeſt and moſt formidable of them, according to ſome ſet forth by their hayr, becauſe that hereby they looked terribly when they went to battell; but I rather think that the greateſt and mightieſt are hereby ſet forth, becauſe ſlaves and captives were ſhaven, and of old amongſt the *Romans* none but the *Patricij* and their ſons might wear long hair, and amongſt the *French*, none but they which were of the bloud royall. But how great ſoever they be that preſume to go on in ſin, they ſhal not eſcape Gods judgments, but be deſtroyed hereby, for God will ſtrike their heads, and to be ſtricken here, is more mortall, then in any other part of the Body.

Verſ. 21. *Note.*

The Lord ſaid, I will bring again from Baſhan. Here two Examples are ſet forth, of deliverances wrought by God for his people, further to illuſtrate the favours before ſpoken of, which come by Chriſt; one, of their deliverance from that mighty Giant *Og* the King of *Baſhan*, another from the *Egyptians*; being drowned in the Red ſea, for ſo he meaneth, that God would deliver his from the Devill and all the powers of Hell, bringing them through the red ſea of Chriſts bloud, as it were, for herein the Children of *Iſraell* are ſayd to have been baptized as in the Cloud, 1 *Cor.* 10.

Verſ. 22.

That thy foot may be dipped in the blood of thine Enemies: This is added in way of amplifying the foreſaid Deliverance, which was with ſo great a deſtruction, as that the bloud of the enemies lay in ſuch abundance upon the Ground, that men could not go without dipping their feet therein, and

Verſ. 13.

Dogs

Dogs licked it up, as ſometimes *Ahabs*, and before that *Naboths*. *Verſe* 24.

Verſ. 24. *They have ſeen thy goings*, &c. *the ſingers go before*: That is, after thoſe victo-
Exod. 15. 20. ries obtained, eſpecially againſt the *Egyptians*, for then *Miriam* & other wo-
Verſ. 1. men after her went out with Timbrells and Dances praiſing God, whereunto ſinging was added, yea it went before, for *Moſes* and all the children of *Iſ-raell* ſung, and then *Miriam* and the Women did, as hath been already ſayd: And as they did then, ſo likewiſe they did afterwards, when the
2 Cron. 13. 8. ſanctuary was ſet up. And Gods going in the ſanctuary is ſpoken of in alluding to the carriyng of the ark, wherein god is ſayd to have been, to the tabernacle wch *David* had made. For the arks going upon mens ſhoulders was Gods go-
Numb. 10 35. ing, as the riſing up therof was his riſing according to the words uſed by *Moſes* when it was taken up, *Let God ariſe, and let his Enemies be ſcattered*. For then *Dav.* & all *Iſr.* danced and played before the Lord, expreſſing all joy, and to apply it to the goſpel; the meaning is, that for the Lord Chriſt coming into his ſanctuary, the ſanctified fleſh which he took of the V. *Mar.* there was exceeding great joy for the Angels coming down from heaven to the Shepheards, ſung for joy: *Mary* his Mother brake out for joy into her *Magnificat*, *My ſoule doth magnifie the Lord, and my ſpirit hath rejoyced*, &c. And ſo did *Eliza-*
Act. 8. *beth*, *Zechary*, and *Simeon*, and when the newes hereof came to *Samaria*, there was great joy.

Verſ. 26. *Bleſſe the Lord from the fountaine of Iſrael*: That is, according to ſome, from the heart, which is the fountaine of all praiſing of God, or elſe it is no
Calvin. accepted of; but *Calvin* better, yee that are diſcended from *Iſrael*, as from a fountaine, ſpringing up out of his loynes, becauſe the whole congregation of Iſrael is here ſtirred up to praiſe God: And this appeareth more to be the meaning by the next words.

Verſ. 27. *There is little Benjamin their Ruler*. He beginneth with *Benjamin*, as being the Tribe neareſt to the Sanctuary, and of which *Saul* the firſt choſen King was, and then mentioneth *Judah*, of which Tribe was *David* the preſent King, and in whoſe City *Zion* the Tabernacle was placed: Then paſſing over the reſt of the Tribes, *Zabulon and Nephtali*, being moſt remote North-ward, as contenting himſelfe to ſpeake of the neereſt and the furtheſt off, leaving the reſt to be underſtood; for at that time ſo much to
2 Cron. 13. be noted of removing the Arke, all *Iſraell* was aſſembled together, that it might be carryed up with the greater Pomp and State. *Calvin* reſteth not in this, although moſt generally received; becauſe it had been out of ſeaſon now to mention that King, whoſe glory was buryed in *Davids* Raign, and in whoſe time all things were out of order; and therefore he thinketh, that either the body of that Tribe, is celebrated for ſome valiant Act done in time of War not commemorated, or that there was then ſome famous Captain thereof, who is meant by their Ruler: And likewiſe that *Zabulon* and *Nephtali* are ſpoken of for famous Captaines of thoſe Tribes, or elſe we muſt be content to be ignorant, what his meaning is in naming thoſe two Tribes here, the reſt being omitted: But I reſt in the former as the literall meaning; becauſe that although *Saul* were a wicked King and now dead, yet
2 Sam. 1. 17. *David* had him alwayes in venerable account, becauſe he was his King, and his Father in Law, and a valiant man, not only in his life time, but after his Death; as appeareth by his lamentation made for him and his Sonnes: And he calleth *Benjamin* little, becauſe the youngeſt of *Jacobs* Sonnes,
Judg. 20. and becauſe brought ſince their ſlaughter at *Gibeah* to be but a ſmall Tribe: Little *Benjamin* the Ruler then is ſo called, becauſe their Ruler over all the reſt in King *Saul*, being celebrated by this name ſtill, though *Saul* were now dead and gone: And as for *Zabulon* and *Nephtali*, there is indeed ſome colour of reaſon, why they ſhould be ſpecially named, becauſe they with *Barack* did once ſo valiantly, *Judg.* 4. So that I will not contend about it, but that reſpect was alſo had in this enumeration thereunto, although *Iephtah* and *Gideon* and their men, were for the moſt part of other Tribes,

Tribes, that did as valiantly, if not more, and yet they are left unnamed: But in the myſticall ſenſe all this is ſpoken moſt aptly, as *Ainſworth* following the Fathers noteth. *There was little Benjamin their Ruler.* That is, *Paul* of that Tribe, a Ruler in the Churches of Chriſt, and worthy to be firſt named, for his great labours wherein he exceeded all the reſt of the Apoſtles, although the leaſt of them, becauſe called to this Office after them, and before a Perſecutor: And *Revel.* 21. 19. The firſt precious Stone in the foundation of the new *Jeruſalem* is a *Jaſper*, which in *Aarons* breſt-plate was the laſt, *Exod.* 28. 20. On which *Benjamins* name was graven, intimating, the laſt now to be firſt and chiefe in chriſtian Churches, as he is here put. Next *Judah* is named, ſetting forth *Iames and Iohn*, the Bretheren of our Lord, who were of that Tribe. Laſtly, *Zabulon and Nephtali*, where Chriſt walked, inlightning thoſe parts, and calling other Apoſtles, *Peter, Andrew, Philip, &c.*

Ainſworth.

1 Tim. 1 15.

Thy God hath commanded thy ſtrength. Here *David* teacheth *Iſrael* to aſcribe all their good ſucceſſe and victories over their enemies to God, that he only might have praiſe, and conſequently any ſtrength that we have againſt our ſpirituall Enemies, as *Calvin* noteth, is to be aſcribed unto God, without whom we can do nothing.

Verſ. 28.

Calvin.

Becauſe of thy Temple at Jeruſalem, ſhall Kings bring preſents unto thee. Heb. *From thy Temple over Jeruſalem:* So alſo *Calvin* expounding it, as cohering with *verſ.* 28. And further ſhewing, whence their ſtrength came, whereby they did ſo valiantly againſt their Enemies, by ſubduing and making them tributaries, whereby they were compelled to bring in gifts, yea even their Kings, as the Kings of *Moab*, and *Ammon*, and *Edom*. And this ſtrength he ſaith, came from Gods houſe, becauſe that from thence he ſhewed his power: And if it be ſaid, the Temple was not yet built, the anſwer is eaſſe, by Houſe his Sanctuary may as well be underſtood, as his Temple, for there was now his dwelling myſtically from th graces powred out upon the Church, it is that the faithfull have ſo great ſtrength to effect the worke which they take in hand, in fighting againſt their ſpirituall enemies, and delivering ſoules out of their power, not only of the people, but of Kings, by converting them; which being done, the ſaid Kings bring Preſents to God, that is, cauſe all under their Dominion to turne alſo, and out of their worldly eſtates give to the maintenance of Gods publique worſhip liberall revenues, as hath been done in ancient times.

Verſ. 29

Rebuke the company of Spear men, the multitude of Buls, and the Calves of the people, till every one ſubmit themſelves with pieces of ſilver. Heb. *Deſtroy the beaſt of Reed*, as the Vulg. hath it, or *the company*, and this is beſt: And by Reed, underſtanding Spears, we come to the meaning, the great company of enemies armed with ſpears againſt us, and they are ſet forth by the word *Reed*, becauſe in ſome Countreys Reeds are very great, and ſtrong enough to make Spears of. This is then a Prayer againſt the incorrigible Enemies of the Church under the Goſpel, who ſtirred up perſecution againſt her, being alſo called a congregation of Bulls and Calves; for their madneſſe and violence, Buls, and for their indocibility, Calves. The next word מתרפס ſignifieth, *He hath humbled himſelfe to conculcation, with pieces of ſilver*: The meaning being, ſome ſeeing others judged, as hath been prayed, humble themſelves, offering for gifts to Gods houſe pieces of ſilver, as ſome did in the Apoſtles times, the whole price of their lands ſold, bringing it, and *laying it down at the Apoſtles feet*. *Calvin* referring it to the company of Spearmen before ſpoken of, rendreth it, *Trampling upon pieces of ſilver*, expounding it of wearing ſilver about their feet in notorious pride, as many in the Eaſt parts did: But the word being in *Hithpael*, admitteth not this Expoſition, as hath been ſaid. Others, that are for that before-going, yet underſtand it of the ſame men before prayed againſt: And whereas it is objected, None will pray that they may be deſtroyed, that ſubmitt to be

Verſ. 30.

Calvin.

Pſal. 22. 13.

Acts 2. and Chap. 4.

Calvin.

be tributaries; They anſwer yes, becauſe that although they do thus outwardly, being inforced to it, yet they have malicious hearts ſtill againſt Gods people, and wait but for an opportunity to ſhew it; but being underſtood as before, ſuch a ſhift will be needleſſe. And the next words make alſo againſt that Expoſition, as *Calvin* noteth, becauſe it followeth, *Scatter them that delight in warre.* For it is not likely that he would pray for the ſcattering of them that ſubmit, as of thoſe that delight in warre. *Junius* renders it, *Feining to ſubmit himſelfe*, but not in ſincerity: And by the *company of reed*, hee underſtands Archers, becauſe Arrowes were ſometime made of Reeds.

Junius.

Verſ. 31. Having ſpoken of Kings bringing Preſents in generall, *verſ.* 29. and of others, *verſ.* 30. Now he fore-telleth of Princes of *Ægypt* and *Ethiopia*, the next neighbour Country in particular. And it is moſt probable that the Eunuch of *Ethiopia*, the Steward of *Candaces* the Queen, being taught Chriſt, and baptized by *Philip*, went immediately and preached Chriſt there.

Acts 8.

Verſ. 33. *He ſendeth out his voyce, a mighty voyce.* Drawing towards an end of the Pſalm, he concludeth with preſſing to praiſe God from the conſideration of his excellency and power, as he began, for that he rideth upon the heavens, and addeth, that he ſendeth out his voyce, that is, his thunder ſo called, *Pſ.* 29. And as *Ainſworth* noteth, ſome of the Apoſtles were called, *ſons of thunder*, the voyce of God ſpeaking, in whom is here pointed at, and his terrible voyce raiſing the dead at the laſt day, *Ioh.* 5. 29.

Ainſw. Mar. 3. 17.

Verſ. 34. *His ſtrength is in the clouds.* Theſe words further ſhew, that he meant the thunder by his voyce, *verſ.* 33. for that breaketh out of the Clouds, and ſo his power is ſhewed there. Wherefore he exhorteth in the conſideration of this to aſcribe ſtrength to God: And ſtrength *in his ſanctuaries*, as *Ver.* 35 which *Calvin* expounds of his Temple conſiſting of three parts, and the rather, becauſe he addeth, *He giveth ſtrength to his people*, who had theſe his Sanctuaries amongſt them, and ſo it anſwereth aptly to *Verſ.* 29. But becauſe the power of God is ſaid immediately before to be in the clouds, and he rideth upon the Heavens: I rather hold with *Ainſworth* here, that all are meant, the Heavens, Clouds, and Temple in Zion.

Verſ. 35. *Calvin.*

PSAL. LXIX.

FOR the Title, it is the ſame with *Pſalme* 45. upon *Shoſhannim*, an Inſtrument with ſix ſtrings; the *Vulgar*, *Pro iis qui commutantur*, as it rendreth the ſame words, *Pſal* 45. *De commutandis.*

The Fathers generally take this Pſalme to be propheticall touching the paſſions of Chriſt, and his praying then to the Father; and by ſome paſſages it is cleare, that it a propheſie thereof, as from *Verſe* 9. and *Verſe* 21, 22, 23, 24. But *Baſil* firſt applyeth it to the Jewes in their Babyloniſh Captivity, then to Chriſt: *Calvin* to *David* being in great ſtraits, yet not diſpairing, but through Faith looking up to God for deliverance he prayeth: But *Junius* conſenting with the Fathers, ſaith, That *David* ſpeaks here as a Type of Chriſt, ſetting forth his Paſſions, as they are in the Evangelicall Hiſtory related, and by the Apoſtles in their Writings applyed: And to this do I ſubſcribe, as before upon *Pſal.* 22. being alſo a Pſalme propheticall not much unlike this.

Baſil. *Calvin.* *Junius.*

Verſ. 1. *The waters are come into my Soule.* By an Allegory taken from one ready to be drowned; the caſe of our Saviour is here ſet forth, when he was about to ſuffer Death for our ſinnes, as if he had in his Perſon ſaid, I am ready to dye by the hands of a multitude of wicked Jewes, as waters flowing about me, (*O ſave me*) being the ſame in effect with Chriſts prayer, *Father if it be poſſible let this Cup paſſe from me.* Uttered three times, for the phraſe

phraſe, *The waters are even come into my Soule.* When a man is under the water, he may for a while by holding his breath, keep the water out from entring to his vital parts, but if he be under a little longer, he hath no further power, but they come in and then he is drowned: Therefore to ſhew how neer Chriſt was to death when he prayed, this is thus ſpoken.

I ſtick faſt in the Mire. This is added, to ſhew how deſperate a caſe he was in, if he were not preſently delivered, even as a man under water and ſticking faſt in the dirt, that he cannot ſtir to get out of the danger. Verſ. 2.

They that hate me without a cauſe, are more then the haires of my head. *David* gave no cauſe to his Enemies to perſecute him, although he alwayes confeſſed his ſinning againſt God, and againſt him alone. *Pſal*: 51. But apply we this to Chriſt, and it will be found moſt true; the wicked hated him to the Death, being without all fault, although they layed ſome things to his charge, for they did it falſly; for which the word rendred, *Wrongfully*. Hebrew is, *Lying*, by *Calvin* rendred, *Lying Enemies, more then the haires of myne head:* He ſetteth them forth thus to ſhew their numberleſſe number, both Men and Devils. Verſ. 4.

O God thou knoweſt my fooliſhneſſe, and my ſinnes are not hid from thee. That is, Whether I be fooliſh, that is, wicked as they account me, and ſuch things as they lay to my charge, as ſinnes; thou knoweſt whether they be ſinnes or no, my caſting out of Devils, my healing upon Sabboth dayes, and my forgiving of ſinnes, and teaching my ſelfe to be the Son of God, and an heavenly King, and able to deſtroy this Temple, and to raiſe it up again in three dayes: *Auguſtine* by his ſinnes underſtandeth our ſinnes, which were imputed to him, for he was made ſin for us, 2 *Cor*. 5. 20. and he bare all our Tranſgreſſions, *Iſa*. 53. and the ſinnes of his members being one with him: But becauſe he calleth upon God to clear his innocency againſt his malicious Enemies, I prefer the firſt, yet not excluding the ſecond, thou knoweſt my fooliſhneſs, as the World may count it, to leave my heavenly glory, and come as a Servant into the World to ſave others; but thou knoweſt that it was not out of fooliſhneſs, but love, and by this meanes the ſinnes that I have undertaken to ſatisfie for, whereby only I am ſin, but not inherently. Verſ. 5. *Auguſt.*

Let not them that wait on thee be aſhamed for my ſake. This is ſpoken as intimating, that Chriſt ſhould be ſo abaſed, as that there would be danger therefore, even of the faithfulls revolting from him; as was verified in *Peter* denying him, when he ſaw that he was now in danger to ſuffer, and all the reſt of the Apoſtles fled from him: And it was an argument, whereby the Heathen ſought to make men aſhamed of beleiving in Chriſt, that he was a crucified God, as *Arnobius* ſheweth, and the cuſtome of Chriſtians hereupon taken up, of ſigning themſelves with the ſign of the Croſs, to ſhew that they were ſo far from being aſhamed thereof, that they gloryed in it: And much like unto this is the prayer of our Lord, *John*. 17. For all the Faithfull, and ſpecially for *Peter*, to whom he ſaith, *I have prayed that thy faith may not faile*. And this may be conceived to be the main thing, wherewith he was affected, in ſorrowing ſo much towards his Death, becauſe he feared that through the ſcandall of the Croſs, many would be diſcouraged from conſtant following of him. Verſ. 6.

For thy ſake I have borne reproach. That is, In being obedient to thy will, whereby I was appointed thus to ſuffer, as thou didſt foreſhew in the brazen Serpent, ſet up upon a Pole in the Wilderneſs, *John* 3. 12. Verſ. 7.

I am become a ſtranger to my bretheren. This is ſpoken becauſe the Jewes, his Bretheren and Kinſman in the fleſh conſpired againſt him as a ſtranger, all brotherly affection being laid aſide, as in the Bretheren of *Joſeph* towards him, who conſpired together to kill him, when he came in love as his Father willed him, to viſit them for their comfort: So Chriſt *came amongſt his* Verſ. 8. Joh. 1. 11

owne, but they received him not: And *Jerom* ſaith, that the Jewes were his Bretheren, becauſe coming of the ſame Mother the Synagogue; but the Faithfull chiefly were his Bretheren, of whom he ſaith, *I will declare thy Name amongſt my* Bretheren: And to prove that they counted him a ſtranger, he alleadgeth the ſaying of *Cleophas* to him, *Art thou only a ſtranger in Iſraell that knoweſt not theſe things?* But to leave this as more witty then ſolid, the Jewes his perſecutors were the Bretheren undoubtedly, of whom he ſpeaketh, as alſo the next *Verſe* confirmeth, *The zeale of thy houſe hath even eaten me.* Which is applyed unto him, when he whipt the buyers and ſellers out of the Temple, and then it is ſaid, that the Phariſees were much diſpleaſed, and moſt probably eſtranged themſelves from him as an Alyen, thinking to bring it againſt him afterwards, to ſtir up Authority againſt him, as they did, when Witneſſes came in and teſtified what he had then ſaid, *Viz. Deſtroy this Temple, and in three dayes I will raiſe it up again.* Of the meaning of the words, ſee my Expoſition *Matth.* 21. *Ioh.* 2. 17.

When I wept and chaſtened my ſoule with faſting. According to this, Chriſt is ſaid to have wept over *Jeruſalem*, and *Matth.* 4. he faſted a miraculous faſt of forty dayes, yet all this nothing prevailed to move them to repent and beleive, but notwithſtanding they reproached him as a Deceiver. Of his putting on of Sackcloath according to the letter we read not, but there was the extream ſorrow in him, of which this was a ſign, when he grieved for the hardneſs of their hearts: But *Jerom* applyeth his faſtings being turned into a reproach, to the Devils ſeeking to put him to reproach, when after his faſting he bad him fall down and worſhip him; and his putting on of Sackcloath, and weeping, to that which he did for *Lazarus* being dead, which the Jewes ſeeing, upbraided him, thereby ſaying, *Could not he that made the blinde to ſee, have cauſed that this man ſhould not have dyed?* All which I cannot but well approve, but whereas he brings in the ſaying of Diſciples, that had been in *Sychar* and bought meat for him, *Maſter eate*, as a reproach alſo, to which his faſting was turned: I ſee no colour of reaſon for that, becauſe inſtead of reproaching they admired his ſaying, *I have meat to eate which yee know not of.*

They that ſate in the Gate ſpake againſt me. That is, the Rulers, for in the gates of Cityes of old, were the judgment Seates, and how much they were againſt Chriſt appeares, becauſe it is ſaid, *Joh.* 7. *Do any of the Rulers beleive in him?* It being meant that they did not, but contrariwiſe perſeeute him, both by word and deed; for they were the men that ſaid, he was worthy to dye, and that he was a Deceiver, and adjudged him to Death. *The Drunkards made ſongs of me*, But not drunken with Wine or ſtrong Drink, but by the ſpirit of a deep ſleep, as the Prophet ſpeakes.

Let not the Pit ſhut her mouth upon me. The ſcope both of this and *Verſe* 13. 14. is that although he ſuffered Death, yet he prayed that he might not be held of Death from riſing, for this is to ſtick in the Mire, and to be ſhut up in the Pit; but to riſe again, to be taken out, and not to ſuffer the Pit to ſhut her mouth upon him.

I looked for ſome to take pity, but there was none, and for comforters. Here the caſe of our Lord is ſet forth, when he was now ready to dye, hanging upon the Croſs, the meaning being nothing elſe, but that of the great multitudes which were about him, there was not one that was moved with compaſſion towards him, but contrariwiſe they mocked at him, ſaying, He ſaved others, *Let him ſave himſelfe now, Let him come down from the Croſs and we will beleive in him.* For in his Agony, the Angels of God came and miniſtred unto him and comforted him, and his Mother ſtood by weeping for him, and certain women of *Jeruſalem* followed him to the Croſs weeping; but amongſt all the rabble of his malicious Enemies, there was none that was moved to relent at that cruelty exerciſed againſt him: And in all this his pitifull complaining, we muſt not think that he was ſo puſillanimous,

as

Hieron.

Luc. 24.

Verſ. 9. Joh. 2. 12. Matth. 21. 15.

Verſ. 10.

Verſ. 11.

Hieron. Matth. 4. John 11.

Joh. 4.

Verſ. 12.

Hieron. Eſa. 29. 9. 10.

Verſ. 15.

Verſ. 20.

as to feare a bodily Death ſo greatly as he made ſhew of, but it was in other reſpects, that he was ſo peirced with ſorrow: For I, ſaith he, *Lay down my life for my Sheep, no man takes it from me.* And indeed how could he, being innocent and ſuffering wrongfully at the Jewes hands, be ſo greatly grieved for this; whenas *Socrates* a Philoſopher, being condemned unjuſtly to dye, and his Wife weeping therefore, and ſaying, It grieveth me moſt that thou ſhouldſt be put to Death without cauſe; anſwered her chearfully, if it were for a juſt cauſe thou mightſt be ſoare grieved indeed, for ſo it is ſhamefull for one to dye, but not to ſuffer without cauſe? Joh. 10. 18.

Our Lord Jeſus was moved to utter ſuch words of griefe, in his praying then for the miſeries which he ſaw, that his Kinſmen in the fleſh, were by putting him to Death about the bringing upon themſelves; and for the ſcandall that would come by his Croſs, to keep that Nation from beleiving in him, to the prejudice of their eternall Salvation, and for the danger that would be, even to many that followed him, being by this meanes made to fall away.

They gave me Gall to eate, and Vinegar. How this was fulfilled, ſee *Matth.* 27. 48. Verſ. 21.

Let their Table become a Snare. Having ſhewed the things belonging to Chriſts Paſſion, now he propheſieth of the Judgments, both ſpirituall and temporall, that ſhould befall the Jewes, for the malice ſhewed againſt him, in thus perſecuting him to the Death; of ſpirituall here, *Let their Table become a ſnare.* That is, The Doctrine of the Prophets, which are as a Table well furniſhed, to feed and refreſh mens Soules, ſhall be to them an occaſion of ſtumbling, and being taken in a Snare or Trape, that they cannot come to the Faith to be ſaved. And this was when againſt themſelves they alledged out of the Prophets, that when the *Meſſiah* ſhould come, no man ſhould know whence he was; for it is ſaid, *Iſa.* 53. *Who ſhall declare his Generation?* And again, *Out of Bethlehem ſhall he come, that ſhall be Ruler.* And he is ſpoken of as a King, ſitting upon the Throne of *David* for ever, whereas Chriſts Parents were known, and he was of *Galilee*; beſides this they ſtumbled at his poverty, and ſundry things more: See more of this, where it is alledged, *Rom.* 11. 9. and by me expounded. Verſ. 22.

Let their eyes be darkened that they ſee not. That is, They ſhall not ſee God vailed in the fleſh to beleive in him. Then follow their temporall Judgments, Gods indignation againſt them, and the bowing down of their backs in ſubjection to the *Romans*, and deſolation after their City by them deſtroyed: Thus, for down their backs, the *Sept.* hath it and Saint *Paul*, *Rom.* 11. 9. But *Hebrew, Make their loines to ſhake alwayes.* Nothing differing in ſenſe, but in words only; for they that are in ſubjection to their Enemies have no ſtrength to help themſelves, which is meant by Loines, wherein the ſtrength lyeth, trembling and ſhaking, and ſo it is with them, whoſe backs are bowed down alwayes. Verſ. 23. Verſ. .24.25

Becauſe they perſecute him whom thou haſt ſmitten, and talke of the griefe of thy wounded ones. Hebrew, *They number the griefe.* That is, Whereas thy Son Jeſus Chriſt ſuffered according to thy predeterminate counſell, for he is ſaid to be ſmitten of God, at the leaſt, as men thought; for which it is ſaid, *We counted him as ſmitten of God.* The Jewes perſecuted him even after his Death, with Calumnies, and not only him, but his faithfull People, called *Gods wounded ones.* Becauſe alſo by him appointed through many afflictions, as their Maſter Chriſt did, to enter into glory; and he ſaith, They number their ſorrowes, to intimate many kindes of ſufferings and torments to which the Perſecutors for three hundred yeares put them; ſtudying, as it were, for new wayes of torturing them, ſo that he that would ſpeak of them all, muſt keepe a remembrance of their number. Verſ. 26. Acts 2. 23. Eſa. 53. 4.

Add iniquity to their iniquity, and let them not come into thy righteouſneſs: That is, ſaith *Jerom*, To their ſin of unbeleife ſet upon their ſcore, their ſin Verſ. 27. *Hieron.*

of perſecuting me and my Church alſo; and let them never come into thy Kingdome, which is the *Crowne of righteouſneſſe* beſtowed by the righteous Judge upon thoſe that love him: *Baſil*, Add ſorrow or ſufferings to their ſin, and let them not ſtand up in Judgment, as *Pſal.* 1. and the word מ here uſed, ſignifieth both ſin and ſorrow coming therefore: *Auguſt.* Add to their iniquity of murthering a man, a greater of murthering the Son of God, for when they crucified Chriſt, they thought him to be a meere man; but he was God alſo, and ſo their ſin was double. *Calvin*, for this their ſin give them over to a reprobate ſence, that they may never have Grace to turne righteous: Whether of theſe to prefer I know not, for the words may be underſtood any of theſe wayes; but I prefer that of *Baſil*, Let them for their moſt horrible ſin of crucifying Chriſt, ſuffer both here, and at the Day of Judgment, when the righteous ſhall ſtand and abide in a moſt bleſſed Eſtate for ever, being driven away as the chaff by the winde into unquenchable fire, and this is further confirmed by the next words, *Let them be blotted out of the booke of the living*, &c. Which is not to be underſtood, as *Auguſt* ſaith, as implying, that any one written in that Booke, can ever be blotted out again, but only that they were written there in their owne opinion, of this ſee more in my Expoſition upon *Exod.* 32. 32.

2 Tim. 4. 8. *Baſil.* *Auguſt.* *Calvin.* Verſ. 28.

But I am poor, let thy ſalvation ſet me up on high. Having propheſied hitherto of his malicious enemies in Chriſts perſon; now he propheſieth of his Reſurrection from the dead, and exaltation by aſcending into Heaven, which was touched upon before, *Pſalm* 68. 18. in the ſecond perſon, *Thou haſt aſcended up on high*: For Chriſt was firſt poor, *Phil.* 2. 6. and heavy to the death, but being dead, he roſe again the third day.

Verſ. 29. *Hieron.* Matth. 26.

Baſil applyeth it to the Jewes in Captivity, when they were poor, but being delivered and graced by the King of *Perſia*, they were lifted up: *Calvin*, to *David* exalted to royall Dignity after poverty and much ſorrow, which he firſt had.

Baſil. *Calvin.*

I will praiſe God, &c. 31. *This ſhall pleaſe him better then a Bullock that hath hornes and hoofes*. Here is ſhewed, what great joy ſhould be to the Faithfull for Chriſt ſo exalted, as he ſheweth, that they ſhould have, even as a woman that had beene pained and full of ſorrow in Child-birth, but then filled with Joy when her child is borne: and out of their great joy, they ſhould ſing and give God praiſe, and this, it is ſayd, ſhould pleaſe God better then a Bullock, *&c.* as *Pſal.* 50. to praiſe God, is preferred before all ſacrifices, hornes and hoofes being named, to ſhew a perfect and moſt choice Bullock brought for ſacrifice: *Auguſt and Ierom* more curiouſly, by Hornes underſtand ſtrength, to puſh at Hereticks, and to raiſe the duſt, that is, earthly minded men from being earthly to heavenlineſſe of mind; but how this may be applyed here I ſee not.

Verſ. 30. Joh. 16. 21.

The poor ſhall ſee this and be glad: As gathering from hence, That they alſo ſhall be delivered, though for a time they ſuffer, as Chriſt did. *For if we ſuffer with him, we ſhall be glorified with him*, and then their ſoules live. For the priſoners, which he ſayd not to deſpiſe, *Verſe* 33. they are ſuch as Satan held captive, and in priſon before by ſin, but now they are delivered, their ranſome being payd. Therefore Chriſt preached, delivering them out of priſon that were bound

Verſ. 32. Rom. 8. 16.

For God will ſave Zion *and build the Cityes of* Judah, *&c.* That is, His Church, ſo that whole Cities ſhall be turned, and of them it ſhall conſiſt, the Inhabitants abiding therein by perſeverance in the true faith for ever.

Verſ. 35.

PSAL.

PSAL. LXX. *The title, ſee Pſalme.* 38.

BEcauſe he had ſaid *Pſalme* 69. *I am poor and ſorrowful, Verſe* 29. he here prayeth to God to ſave him, and to confound his foes, *Verſe* 1, 2, 3. Upon the ſame Ground *Verſe* 5: and as he had ſaid *Verſe* 32: *They that ſeeke thee ſhall live*, ſo here, *Let all thoſe that ſeek thee rejoice*, &c.

This Pſalme then is nothing elſe, but an appendix of Pſalme 69: as the 43: is of Pſalme 42: ſome things towards the end thereof being again repeated, and a petition there wanting added:

PSAL. LXXI.

THis Pſalme is generally held to have beene compiled by *David*, when *Abſalom* rebelled againſt him, and it ſeemes not improbable by the contents, becauſe he ſpeaketh of his old age and gray haires. The words of the four former Verſes are almoſt the ſame with thoſe *Pſal.* 31. *Jerom* and *Auguſt.* expound this *Pſal.* of Chriſt, in whoſe perſon *David* ſaith, *Let me never be put to confuſion*: That is, By being ſuffered to lye in the Grave unraiſed up againe, *Cauſe me to eſcape*, and to come out of the Sepulcher. *Hieron.* *Auguſt.* Verſ. 1. Verſ. 2.

Thou haſt given command to ſave me, here he ſheweth, how he prevailed to ſave me from death by riſing again. Verſ. 3.

Baſil hath for the title, *A Pſalme of* David, *of the ſons of* Jonadab, *the firſt Captaines*, which he confeſſeth, yet not to be in the *Hebrew*, but yet he expoundeth it as a prayer to be uſed by the *Rechabites*, whoſe Father was *Jonadab*, of whom *Jeremiah*, writeth, *Chap* 35. Who, he ſaith, Were according to the title firſt captived: But leaving this, as being without any Ground, but that which is not in the originall, take we it as a prayer of *David*, in his Elder dayes, being in great diſtreſſe by *Abſalom*, and typically of Chriſt dying and layd into a Sepulcher for our ſinnes, and riſing again, and exalted to the higheſt Glory of Heaven; and ſo all things will well agree alſo, as is by theſe learned Fathers ſhewed. *Baſil.*

I am a wonder to many: Thus was *David* for his many and ſtrange ſufferings, and thus was Chriſt, being ſet up as it were, as a ſpectacle upon a Theater for men to behold and wonder at, as when he was detided, and in ſcorn clad with purple, and a Crown of Thornes, and brought forth with this ſaying, *Behold the man*, and being crucified openly, and a title ſet above his Head, *Jeſus of Nazereth*, *King of the Jewes*, Hebr. Gr. & Latine. Verſ. 7.

Caſt me not off in the time of my old age, forſake me not when my ſtrength faileth me: How this agreed to *David*, I ſhall not need to ſay, and touching Chriſt, it is moſt aptly ſpoken: For he hanging upon the Croſſe, cryed out, *My God my God, Why haſt thou forſaken me?* when this ſtrength began to fail him through the effuſion of his bloud, by the nailes peircing his hands and feet, and this he calleth his old age, becauſe that in age the ſtrength decayeth, and the ſtrongeſt man waxeth feeble. Verſ. 9.

God hath forſaken him, there is none to deliver him: See the like, *Pſal.* 22. 8. and as parallel to *Verſe* 5. 6. *Pſal.* 22. 8, 9 which is undoubtedly ſpoken prophetically of CHRIST. Verſ. 11.

I will go in thy ſtrength, and make mention of thy righteouſneſſe only: This ſaith *Jerom*, was done, when Chriſt glorified the Father, and ſpake not his owne words, but what the Father bade him ſpeake. For then he mentioned his righteouſneſs only. Verſ. 16. *Hieron.*

Thou

Verſ. 20. *Thou ſhalt quicken me againe, and bring me up again from the Depths of the Earth*: Here *Jerom* triumpheth over the Jewes, challenging them when this was ever verified in *David*, for he was never dead and quickned againe; and therefore this muſt needs be expounded of him, as that *Pſal.* 16. *Thou wilt not leave my ſoule in grave:* and to the depths of the Earth here, anſwer thoſe words, *Eph.* 4. 11. *That he aſcended, what is it, but that he deſcended firſt into the lower parts of the Earth?* Yet this may alſo be applyed to *David*, being figuratively underſtood, as a like ſpeech of *Hanna*, 1 *Sam.* 2.

Verſ. 21. *Thou haſt increaſed my greatneſſe*: That is, By inlarging my Kingdome through many Beleevers coming in after my reſurrection, although *Jerom* referreth it to the Soules brought with him out of *Limbus Patrum*, when he coming from Hell aſcended up to Heaven. And for *David*, he grew

Verſ. 22. great againe after *Abſalom* deſtroyed by the coming of *Judah* and *Iſraell* unto him. For which he promiſeth to praiſe God upon the Harpe and Pſaltery, which *David* ſpeaketh of himſelfe, and what elſe followeth, *Verſe* 23. and 24.

PSAL. LXXII.

A Pſalme for Solomon.

THis Pſalme is ſayd to be the end of *Davids* Pſalmes in the Concluſion thereof, whereby it ſeemeth to have beene the laſt which was made by him, when he was now ready to dye, and herein his great piety to the end appeared; becauſe that to the laſt he expreſſeth his earneſt deſire of the welfare of Gods People in all Generations to come.

Numb. 27. 15. 16. 17. As *Moſes*, when the time came that he muſt dye, ſhewed an holy kind of ſolicitude about a ſucceſſour, that might rule according to Gods will: The People that want ſuch a Ruler, being as ſheepe without a ſheapheard, as is

Note. there expreſſed: and againe, 1. *King.* 22, 17. Whence note by the way, That one Ruler in a Kingdom, is a great Bleſſing to the whole body politick, if he be one that judgeth Righteouſly, that we may all pray for this Bleſſing, and therefore for Monarchy, and not for Ariſtocracy or Democracy: For it is ſpoken of as a judgment for the ſinnes of the people, that their Rulers are many. Therefore this is to be prayed againſt, and in this reſpect we ſhould be moved by repentance to turne from our ſinnes, eſpecially from that ſin of ſeeking to beate downe Monarchy by God ſet up; yea, though the King be a Tyrant, for in this caſe we muſt know, that God hath given him in wrath for a ſcourge to the People, and what are we to reluct againſt God by force; yea, rather we ſhould patiently ſubmit to this his rod, and flee to him in all humility by prayer, and amendment of our lives, and then in his good time, he will either give the King his judgments, or when we have been ſufficiently chaſtiſed, deliver us by taking him away, as he did *Saul*, that a *David* may ſucceed. And if we be not blind, we cannot but ſee, that they who live under a Monarch; but labour, *Vi & armis*, to ſhake him off, worke themſelves from an evill to a far worſe caſe, as we by woful experience have found it in this kingdom. Some doubt whether *David* made this Pſalme or not; but the concluſion puts it out of doubt, and he made it ſo for *Solomon*, as that he meant not him only, but the line of Kings

Calvin. that ſhould ſucceed him, untill the coming of the *Meſſiah*, his Son ſingularly promiſed, whoſe Kingdome ſhould be everlaſting, and univerſall over all Kingdomes and Nations, as here is propheſied, and *Eſa.* 9. 6. So that they which will have the King Chriſt meant here only, go without ground, as

Rom. 5. 1. *Auguſt.* who expounds the word *Solomon*, *Pacifick*, underſtanding hereby, that Prince of peace, by whom we have peace with God, being juſtified by Faith in him.

Give

Give thy Judgments (O God) unto the King, and thy righteouſneſſe to the Kings Son: The ſecond word ſerving to explaine the firſt, give him thy Judgments which are allwayes righteous, that as thy Vicegerent he may ever judge righteouſly and never otherwiſe. And by the Kings Son, he meaneth his ſucceſſours; but ſpecially Chriſt, who is ſingularly ſet forth by this, that he was the ſon of *David.* Verſ. 1.

He ſhall judge thy people in righteouſneſſe, and thy poor: The poor are ſpecially here ſpoken of, becauſe they are moſt ſubject to be wronged, and a good King hath a care of doing them juſtice eſpecially, for which *Eſa.* 1. 16 they are bidden to judge the Fatherleſſe and Widdowes, and reprooved, *Verſe* 23. becauſe they did not. Verſ. 2.

The mountaines ſhall bring peace to the people, and the hills in righteouſneſſe. The word שלום ſignifieth both peace and proſperity, and plenty, and in ſaying, the mountaines and hills ſhall bring plenty or proſperity, he meaneth, that the times, when ſuch a King is, ſhall be plentifull every where, not only in vallyes, which commonly are moſt fruitfull, but alſo in mountaines and hills which are more barren. And this is ſayd to be *In Righteouſneſſe*; That is, Then is the Kingdome ſo proſperous and flouriſhing, when all things are done in righteouſneſſe, Juſtice being done to poor and rich alike, as is further expreſſed, *Verſe* 4. Verſ. 3.

They ſhall feare thee as long as the Sun and Moon indure: Hebr. *They ſhall feare thee with the ſun, before the Moon*: The ſence being the ſame, as the Sun and Moon yeild all due obedience to God as their Lord and Maker from Generation to Generation, ſo the Subjects of a Kingdome thus ruled over, ſhall obey God alſo by living in his feare. For this is a ſpeciall effect of a righteous Government, the people live in the feare of God; but where it is wanting, they breake out into all diſſoluteneſſe and licenciouſneſſe both in act and opinion, to the bringing of all into Confuſion. And this ſerves alſo to admoniſh Rulers, that they ſhould aime cheifely at this, in ſwaying the Scepter, that the people may be inſtructed and directed in the right way about Gods Worſhip, as godly *Jehoſhaphat* did in his time; and preſſe to do and live accordingly. For it is held to be a greater evill in a Kingdome to have a King that leaves every one to his owne will to doe what he pleaſeth, then a Tyrant, that in ſome things ſuffereth not the righteous, but perſecuteth and puniſheth them. Becauſe that in leaving men to their owne Wills, there is danger of an univerſall corruption, as when there was no King in *Iſrael*: but in perſecuting the Righteous, courage for the truth and conſtancy is more increaſed, in ſeeing which others in great abundance are won alſo, as was proved by Experience in the primitive *Church*, when it grew to a Proverb, *Sanguis martyrum ſemen Eccleſiæ.* Verſ. 5. *Note.*

He ſhall come downe as raine upon the mowen Graſſe: That is, A righteous King is a meanes of ſo great Good unto his people, as that God through him makes them to flouriſh, even as the Graſſe, that is mowen; by raine, which otherwiſe is in danger by the heate of the Sun to wither away, as being by mowing layd naked to the heat thereof, but this is ſpecially verified in Chriſt, by whoſe coming the world, that imbraceth the faith is refreſhed, and a ſpring of Grace is made to come therein, as a new ſpring of Graſſe upon the Earth being mowen by the raine, of the benefit of the raine to the fattening of the Earth, both hills and vallyes and the making of it fruitfull, ſee *Pſal.* 65. And that flouriſhing in Grace is hereby meant, ſee *V.* 7. Verſ. 6

In his time the righteous ſhall flouriſh: And then he ſaith, That he ſhall raign from *Sea to ſea, and to the ends of the earth*; which is manifeſtly ſpoken of Chriſt, for although *Solomons* Dominion were far extended, yet it reached not ſo largely as to the ends of the Earth, but to certaine Countries about *Judea*, but the Goſpell whereby Chriſt raigneth, went through all the World, *Rom.* 10. 18. Verſ. 7. Verſ. 8.

The

Verſ. 9. *The Iſles ſhall bow before him, and his enemies lick the duſt.* A Phraſe to ſet forth the loweſt proſtration of the body, the very face being bowed to the Ground, according to the manner of the Eaſtern parts; but if not ſo lowly, yet by kneeling at the leaſt, which is the reverence of the Weſtern parts done to Kings, all good Chriſtians adore and worſhip him, as is taught, *Phil.* 2 6. and Saint *Paul* did *Epheſ.* 3. 14. and therefore it is a point of prophaneneſs not thus to bow, as is the manner of ſome, that unreverently ſit at prayer.

Note.

Verſ. 10. Here he nameth ſome Kings in particular that ſhould come with gifts, *Viz.* The Kings of *Tarſhiſh or Mediterranean ſea of Carthage*, ſaith *Baſil*, and of all Iſlands, and of *Sheba* and *Seba.* Of the Queen of *Sheba* coming with royall Gifts to *Solomon*, we read, 1 *King.* 10. 1. and of others from all parts, *Verſe* 24. 25. bringing Preſents from yeare to yeare,

Verſ. 11. according to which it is here added, *Kings ſhall worſhip him, all Nations ſhall ſerve him:* Yet not ſo much *Solomon* the firſt Son of *David*, that raigned after him, as Chriſt, to whom all Nations are given.

Pſal. 2.

Verſ. 12. *For he ſhall deliver the poore crying to him*, &c. That is, The poor in ſpirit, as even Kings are, that have their eyes opened, for they ſee that they have none other helpe, neither can they be ſaved, but by him alone, and for his care to ſave ſuch as turn to him, he ſaith, *Their blood*

Verſ. 14. *ſhall be precious in his ſight:* That is, Becauſe to redeem them from death he ſhall not ſpare his own bloud from being ſhed.

Verſ. 15. *He ſhall live, and to him ſhall be given of the gold of Arabia:* ſo *Vulg. Latine*, but *Hebrew*, of the Gold of *Sheba*, which was alſo before ſpoken of; but *Calvin*, who followeth the *Hebrew*, expounds it of *Arabia*, And here the Gold with myrrh and frankincenſe brought and preſented unto Chriſt by the wiſe men coming out of the Eaſt, ſeemeth to be propheſied of, only *Sheba*, from whence this cometh, lay South from *Ieruſalem*, and they came from the Eaſt, but theſe two parts are ſo neere one another, that one may be eaſily put for the other; *Prayer ſhall be made for him, and dayly ſhall he be praiſed*: Junius, *As long as he ſhall live, ſhall he give him of the*

Junius. *Gold of Sheba*, &c. Expounding it of *Solomon* and every righteous King ſucceeding him, for this ſtill was the Bleſſing upon every one of them, that they held other nations about under tribute, and ſo their Gold came into them yearly, and ſo greatly did the people joy in ſuch a King, that they prayed God to ſave him, and ſpake honorably in his praiſe from day to day: All which is true, but only the firſt words, *As long as*, are added, it being *Hebrew*, *Only he ſhall live:* being meant principally of Chriſt, who liveth for ever, and liveth in the Faithfull, *Gal.* 2. 20. and to him is

Matth. 12. 42. Gold given from *Sheba*, when from the uttermoſt parts of the Earth (by which Paraphraſis our Lord deſcribeth the Queen of *Sheba*) riches are given to the erecting of Oratories, and Hoſpitalls for his ſervice, and the maintenance of his poor members, and other houſes are built and endowed with revenues for the maintenance of his Miniſters, out of the bounty of Kings and Nobles in their territories, lying from one End of the Earth to the other. For the next, *And prayer ſhall be made for him*: The word uſed is בעדו which may beſt be rendred ſtil in him, becauſe עד ſignifieth ſtill, and ב is more uſed for *in*, then *For*, and ſo the meaning is, in Chriſts name, and for his peoples dayly praiſing him, I ſhall not need to ſpeak.

Verſ. 16. *There ſhall be an handfull of Corne upon the Earth*: Vulg. *A Firmament in the Earth:* But Hebr. *It is a little part or portion of Corne, ſo much as a man can hold in his hand of pure Corne; upon the top of the Mountaines*: He had ſayd before, That the Mountaines and hills ſhall bring plenty, *Verſe* 3. Here the ſame is repeated again with this added for the magnifying of the mercy the more, that not only Corne ſhall grow upon the Mountaines, but a little ſhall increaſe into a great deale, even upon

on the barrenneſt ground growing ſo luſty and ſtrong, that the Eares being ſhaken with the winde ſhall rattle and make a noiſe by beating one againſt another, as the trees that be ſo tall in *Lebanon*, *And they of the City ſhall flouriſh as the graſſe*: meaning, That they ſhould be full of Children. It is a deſcription of plenty and proſperity, that ſhould be in *Solomons* time, and in the time of his Succeſſours, that were godly: And being expounded of Chriſts Kingdome, by the little corne upon the top of a Mountaine we may underſtand the word, which at the firſt was but as a little Wheat ſowne in the Montanous parts of *Judea*, but increaſed wonderfully; filling all Countryes, and flouriſhing and growing to an extraordinary height, as Muſtard ſeed whereunto our Lord compareth it: And in the City of the Church, then ſhall the faithfull be multiplied to a very great number, for the Church is as a city ſet upon an Hill. Matth. 5. 14

And his name ſhall be for ever, &c. This agreeth not to *Solomon*, but to Chriſt only, in whome all the Nations of the Earth are bleſſed. Therefore to God, who ſent us ſuch a King, is all Honour and Glory given for ever: and he prayeth, that *The whole Earth may be filled with his Glory*: See the like, *Eſa* 6.4 And this was fullfilled, when Chriſt became glorious, and was moſt highly honoured all over the World, all creatures bowing their knees to him, as to God the Father. Verſ. 17. Gen. 22.

And here the prayers of *David* are ſayd to be ended, whereby is intimated, that this was his laſt; but of the Pſalmes following, he made ſome alſo, as *Pſalme* 86. 101. 103. *&c.* ſo that it appeareth, that his Pſalmes are not placed in order. *Calvin* thinkes, that the matter of this Pſalme only was dictated by *David*, but made metricall by *Solomon*: but what ground of this conjecture I know not. Verſ. 18, Verſ. 19.

PSAL. LXXIII.

A Pſalme of Aſaph.

OF this title ſee *Pſal.* 50. and here are placed together ten Pſalmes bearing the ſame title, concerning Complaints and Meditations, Prayers and divers other things: And the words may be as well rendred *for*, as *of Aſaph*: and therefore it is moſt probable that *David* made ſome of theſe alſo, as *Pſalm.* 75. eſpecially, which agreeth not to any man but a King. Yea *Calvin* doubteth not, but that this was made by *David* alſo, wherein he ſheweth with what temptations he was ſhaken in his faith about Gods providence by reaſon of the proſperity of the wicked; but how that by conſulting with the Lord he was ſupported, being aſſured that all things are moderated by God, ſo that deſtruction ſhall be to the wicked in the end, and ſalvation to Iſrael, and deliverance from all evill, although the wicked flouriſh for a time, and the righteous ſuffer and be in miſery. Atheiſticall and worldly men contrariwiſe upon ſuch grounds deny Providence, and magnifie Fortune; as *Brutus*, that couragious and valiant man of *Rome*, when he was overcome by *Anthony*, ſaid, Now I ſee that vertue is nothing, but all things are moderated by *Fortune*, whom he charged his children therefore to worſhip, as a godddeſſe of greateſt power. *Calvin.*

Truly God is good to Iſrael. Calv. *Yet*, or, *but God is good*: Expounding it as a ſpeech, into which *David* brake, after that having wreſtled with the temptation here following, the truth was cleared up unto him touching Gods providence over his. Verſ. 1.

They ſpeake loftily, they ſet their mouth to ſpeake againſt heaven. Hee deſcribeth the pride of wicked men in proſperity, they are in their owne imagination ſo high, that they look upon, and ſpeak to poor men as unworthy Verſ. 8. 9

to come into their ſight ; yea they break out in their ſpeeches againſt God himſelfe, as did *Pharaoh* and *Sennacherib*.

Verſ. 10. *Therefore his people return hither , and waters of a full cup are wrung out unto them.* Hebr. *Shall return hither , and full waters ſhall be wrung out to him* : That is, the proſperity of the wicked being ſeen by Gods own people, will prove dangerous to make them turne to ſpeak wickedly alſo , ſaying , Is there any knowledg in God ? can hee tell how things goe here upon earth, that the wicked who blaſpheme his name , enjoy ſo great proſperity ? if he doth, why is it ſuffered to be ſo ? as followeth , *Verſ.* 11. which words are not to be taken as ſome would have them , as ſpoken by the wicked before complained of, but by Gods people moved by ſo great a temptation, to call in queſtion Gods providence ruling over all things : For even the faithfull are ſometimes greatly ſtounded , and ready to ſtagger in their faith through temptation , but in fine they recover themſelves, as *David* did, *verſ.* 17 18. Yet for this, *ful waters ſhal be wrung out to this people.* Theſe their thoughts and ſpeeches ſavouring of infidelity ſhall coſt them abundance of teares , as *Peters* falling to the denying of Chriſt coſt him. *Calvin* by theſe waters underſtandeth the teares ſhed by them, when they ſaw the things ſpoken of before, and no providence putting it ſelfe forth to be revenged.

Calvin.

Ainſw. *Ainſworth* following the *Caldee* , by teares underſtandeth afflictions , as *Cald par.* *Pſal.* 80. 5. And one makes this Expoſition upon it , this is the cauſe why *T. W.* they turn hither ; that is, to ſpeak againſt heaven , as the wicked are ſaid to do, *verſ.* 9. they have ſo many teares wrung from them by continuall afflictions.

Baſil. *Baſil* underſtanding this Pſalm of the *Babylonians* , and Gods people in captivity there, ſaith, by theſe words, *His people ſhall return hither*, is meant, out of captivity into *Judea* : and for the next words he hath it, *Their*

Hieron. *dayes ſhall be full* ; that is , they ſhall live long there : And *Ierome* not much unlike unto him, ſaith , that Gods people ſhall , ſeeing theſe things, turn to him , and be found full of thoſe dayes that be everlaſting. But the word is מ׳ם not מ׳ם waters, not dayes , and therefore this Expoſition falleth, and the firſt ſtandeth beſt, becauſe it is a future , *ſhall be wrung out to them* , not the preſent-tenſe followed by others.

Verſ. 15. *If I ſay I will ſpeake thus, I ſhould offend againſt the generation of thy children.* Heb. *Behold the generation of thy children; I have tranſgreſſed.* Theſe words relate to *verſ.* 13, 14. where *David* ſpeaketh, as if he thought his labour in the way of piety to have been ſpent in vaine , ſeeing the moſt impious enjoyed ſo great proſperity. But now, although he were hereby tempted to ſay ſo, he ſoon retracteth upon the conſideration of the righteous generation upheld ſtill by Gods providence moſt miraculouſly , being but few and poor amongſt ſo many proud and contemptuous perſecuters. The meaning then is, I am tempted indeed to ſay thus , and through my weakneſſe have thus murmured ; but beholding Gods providence over his little poore Flock , to uphold it amidſt ſo many wicked, I confeſſe *I have tranſgreſſed,*

Calvin. in ſaying ſo already; thus alſo *Calvin.* The Expoſition of ſome others reading it, as hath been ſhewed , taking it as a ſuppoſition, *if thus,* I ſhould ſinne by diſcouraging the children of God from perſeverance, is good, but becauſe it agreeth not with the words, the firſt is to be preferred.

Verſ. 17. *Untill I goe into the ſanctuaries of God.* Here,and *verſ.* 16. before going, he confeſſeth that he could not, neither can any man be reſolved about Gods juſt governing of the world by humane reaſon , ſo that he may toyle himſelfe in ſearching into the cauſe of the proſpering of wicked men in this world, and not of himſelfe be ever able to find it out. But in the Sanctuary he ſaith, he found it, that is, ſaith *Calvin*, Gods ſchoole, who teacheth by his Spirit thoſe that ſeeke to him, what the vanity of worldly things is , and that true felicity is to be had onely in heaven. And if ſo, the wicked that ſhall never come there, are in the midſt of all their worldly proſperity moſt miſerable.

So

So (O Lord) when thou awakeſt thou ſhalt deſpiſe their image. Heb. (*O Lord*) *thou ſhalt make their image contemptible in the City*, and therefore the Vulg. is beſt here, *Thou ſhalt bring their image to nothing in the City.* Verſ. 20.

He compareth a proud rich wicked mans eſtate unto the eſtate of one in a dream, in which he ſeemeth to himſelfe to be a demi-god, but awaking, he is a poor miſerable man indeed: So are the wicked, great, and rich men here, they ſeem to themſelves and others to be of a ſublime condition, and not as other men; but the time ſhall come when they ſhall awake at the laſt day, or before that time, if ever they be inlightned, and then they ſhall ſee that all their pomp and pride was nothing, but as a dream. See the like compariſon, *Iſa.* 29. 7, 8. And if any beholding the glory of rich men here, think highly of them for this, when they are wicked, they are but in a dream. Yea, *David* himſelfe intimateth here, that he was ſometime ſo taken with theſe things in them, that he, as one in a dreame, thought their condition moſt bleſſed. But now being taught of God, to whom he went, and thus finding that all this their glory was but momentany, and that they were ſuch as ſhould after death be excluded from true bleſſedneſſe for ever, he concludeth, that God ſhould make all this their glory contemptible in the City of his Saints, the new *Jeruſalem*, from whence they ſhould be looked upon as moſt vile and bafe, as they had been by eyes dazelled for a time with their outward ſplendour, with feare and reverence. *Note.*

He confeſſeth, ſith it ſhall be thus, that he was moſt fooliſh, even as a Beaſt in his former thoughts, of which he had ſpoken, *verſ.* 13, 14. Verſ. 21.

Nevertheleſſe thou art continually with mee, thou holdeſt me by my right hand. Here the fatherly indulgence of God towards him, when he was ſo fooliſh, is celebrated, in that he left him not to himſelfe to be carryed away with ſo groſſe miſpriſions touching his providence, but held him by the right hand, by making him to know, and to be confirmed in the truth. Verſ. 23.

And hereupon he gathereth, that God will ſtill guide him, and finally bring him to glory: as he looked to none elſe in heaven or in earth to be thus guided, but to God alone; and therefore he was no Papiſt, that deſires help from the Saints departed, and from the Angels of God. Verſ. 24. Verſ. 25.

My fleſh and my heart faileth: That is, I am of my ſelfe very weak to ſtand againſt temptations both in body and ſoul; but God ſtrengtheneth me, who by my ſeeking to him is made my portion and inheritance for ever, both to guide me aright, and to fill me with comfort beyond all worldly things. Verſ. 26.

PSAL. LXXIV.

Maſchill, *or Inſtruction of Aſaph.*

WHo made this Pſalm we know not; ſome, becauſe it concerneth not thoſe times, when *David* or *Aſaph* lived, conjecture it to have been made long after, either at the time of the *Babyloniſh* captivity, or of the miſeries endured by the Jewes under *Antiochus Epiphanes*: But this is no reaſon, for Prophets commonly write of things to come, as already done: and although there were ſome Prophets that might write in the time of the captivity, yet in *Antiochus* his time there were none. Therefore not to enquire further after an Author in thoſe times, we may moſt probably conjecture it to have been made about the time that the other Pſalms were made, either by *David* or *Aſaph*. For the things complained of, they ſhew that this Propheſie was either of the deſtruction of the Temple and City by the *Caldeans*, or of the prophanation thereof by *Antiochus*, or of the laſt overthrow of all by the *Romans*: For amongſt Expoſitors, ſome are for one, and ſome

Calvin. Hieron. for another: *Calvin* for both, that by the *Chaldees* and *Antiochus*: *Jerome* for that by the *Romans*. But I ſee no reaſon why it ſhould not be thought to extend to them all. By the *Chaldees* the Temple was burnt, and that with roaring and a great noiſe of crying by the *Edomites*, *Downe with it, downe with it, &c.* By *Antiochus*, or in his times, Prophets and Signes ceaſed; and a little before the deſtruction of *Jeruſalem*, *Pilate*, as *Baſil* ſaith, ſet up a Swines head for a ſigne upon the ſtones of the Gate, and the *Roman* Armes were ſet up upon the porch of the Temple, cauſing great trouble to the *Jewes*: of all which ſomething is ſpoken, *Verſ.* 4, 5, 6, 7, 8, 9.

Pſal. 137. *Baſil.*

Verſ. 3. *Lift up thy feet to the perpetuall deſolations.* The word פְּעָמֶיךָ rendred feet, ſignifieth ſteps, or ſtroakes, and it cometh all to one, whether way it be rendered; the meaning is, haſten to come and take revenge upon our cruell Enemies. The next words, *Againſt every evill enemie in the Sanctuary*, are rather a complaint; for being rendred according to the *Hebrew*, it is not *againſt*, but, *every*, *every evill enemy the Sanctuary*: that is, *is in the Sanctuary*: Then he ſheweth what they do there.

Verſ. 4: *Thine adverſaries roare, they ſet up their ſignes in the midſt of thy congregation.* Of which before in the preface to the Pſalm.

Verſ. 5. *A man was famous:* Hebr. *He was known as lifted up on high.* He aggravates the barbarous doings of the Enemies, by recounting with what coſt and labour the Temple had been built in ſo ſtately a manner; the work-men that cut downe, and fitted the Timber for this building, got them a name for their curious workmanſhip about it; but now the Enemies without, being moved at ſuch work-manſhip, with indignation deſtroyed all.

Verſ. 9. *Neither is there any amongſt us that knoweth how long.* This ſheweth that the *Babyloniſh* captivity only is not here meant, becauſe the time of determining that was ſet, *viz.* 70. yeares, and of the perſecution by *Antiochus* 1335. dayes, therefore the deſtruction of *Jeruſalem* by the *Romans* is alſo included: Of the deſolation following after which there is no certain time ſet that man knoweth, for which it is here thus ſpoken.

Verſ. 13. *Thou brakeſt the heads of the dragons in the waters*: That is, of the *Ægyptians* drowned in the red Sea, *Pharaoh's* Nobles; For by Dragons ſuch are ſet forth: and by *Leviathan* next mentioned, a great Tyrant, *Ezek.* 29. 3. *Iſa.* 27. 3. So that hereby in this place, *Pharaoh* and his Hoaſt are meant, who adventuring to purſue *Iſrael* through the Red Sea, periſhed all there. And this is here recounted to move the Lord to ſhew the like power again in doing for his people, and taking revenge upon their Enemies.

Exod. 14.

Verſ. 14. *Thou gaveſt him to be meate to the people, inhabiting the wilderneſſe*: That is, *Pharaoh* with his *Ægyptians*, who being drowned, were caſt up upon the ſhoare, and ſo their dead bodies became a prey to the Beaſts of the Wilderneſſe, whom he ſetteth forth by the name of people, as *Solomon* calleth the Conies, Piſmires, and Locuſts, *Prov.* 30. 25, 26. *Joel* 1. 6. Of dwellers in the Wilderneſſe, ſee alſo *Pſal.* 72. 9. And if men dwelling in the Wilderneſs be meant, the *Ægyptians* were made meate to them, when their ſpoils came into the *Iſraelites* hands, who were then in the Wilderneſs; for thus it it ſaid of the *Canaanites*, *Numb.* 14. 9. *They are but bread for us*: wee may take it both wayes.

Ainſworth.

Verſ. 19. *Deliver not the ſoule of thy turtle Dove to the wicked*: That is, of thy Church for her innocency, chaſtity, and weakneſſe, being not able to defend it ſelfe thus compared, *Iſa.* 38. 14. 59. 11. *Ezek.* 7. 16. *Hoſ.* 11. 11. *Cantic.* 4. 1. 6. 8. *Matth.* 16.

Verſ. 20. *The darke places of the earth are full of the habitations of cruelty.* Here ſome by dark places underſtand Caves or Dennes, where the innocent hide themſelves for feare, but in vaine, for the cruell find them out even there. Others, obſcure and baſe perſons, ſome ſuch places as God appeares not in to take revenge upon the wicked, for there they are bold to do any foule evill, and then think to lurk in ſecret places, that they may not be found out: But

T. W. *Ainſworth.* *Calvin.* *Baſil.*

Baſil

Baſil beſt, the places where they are in the darkneſſe of ignorance, not knowing God, are full of cruelty; and ſuch were the *Chaldeans*, *Gracians*, and *Romans* then.

Plead thine own cauſe. The cauſe of his People is here called Gods own cauſe, for that they being domineered over by the Heathen, the ſaid Heathen without all feare of him, as an Impotent God, were bold to blaſpheme his name. Verſ. 22.

PSAL LXXV.

At Taſhchith, *of this Title ſee* Pſal. 57.

AND hereby it ſeemeth to have been *Davids*, yet he ſpeaketh here, as a Type of Chriſt. For *David* being hitherto kept from the Kingdome, promiſeth when he ſhould come to it, to give thanks together with the Congregation, again, and again, and to judge righteouſly; which as *Jerome* hath it, is ſpoken in Chriſts perſon, who ſhall come to judge the World at the laſt day,, when all people from all parts ſhall be gathered before him: Meant here by the Congregation, by him then to be received and judged according to their works; ſome being invited into his Kingdome, and others ſent into Hell fire: So that we ought patiently to beare Injuſtice and wrong in the mean, for then each one ſhall have right. Verſ. 1 Verſ. 2. *Hieron.*

The Earth and all the Inhabitants of it are diſſolved, I beare up the Pillars thereof. This ſaith *Calvin*, is commonly applyed to Chriſt thus, When I come down to the Earth, I finde all men in a weake and fraile caſe, but I by my grace and ſpirit, put them into a firm and ſtable condition, to live to Eternity. But he thinketh this overcurious, and preferreth another, that although the Earth be in a diſſolving condition, by reaſon of the waters whereupon it is founded, yet God makes it firm and ſtable, as a Building ſupported by moſt ſtrong Pillars. But another better, the Land of *Iſrael* is all over in an ill caſe, ready to be diſſolved and weakned, to the great indangering thereof, by reaſon of the Warrs betwixt *Sauls* houſe and *Davids*; but *Davids* indeavour was, as ſoon as might be to ſettle it and the people in a more ſtable condition. Thus ſo far as the words concern *David* rightly, but as they concern Chriſt, we may underſtand them as hath been ſaid, out of *Calvin* firſt, but by him cenſured as too curious. Verſ. 3. *Calvin.* *T. W.*

The next words, *Verſe* 4. 5. ſhew how men may be eſtabliſhed. *I ſaid to the fools, deale not ſo fooliſhly, and to the wicked, lift not up the Horn* &c. Hebrew, *To the mad deale not madly.* For mad men do as fooliſhly, as naturall fools: There are two Vices which make the Earth out of courſe, Wickedneſſe and Pride, againſt both theſe he giveth warning here, calling wickedneſſe, folly or madneſſe, and pride, lifting up the horn on high, and ſpeaking with a ſtiff neck; that is, Not regarding either God or man, to blaſpheme both; and he addeth *Selah*, that it might be well marked by all that would ſtand firm, and not have a fading and melting Eſtate. And he yeildeth a good reaſon hereof, *Promotion cometh neither from the Eaſt, &c.* Wouldſt not thou then be pulled down, but ſet and kept up, deale not fooliſhly, neither be proud. Verſ. 4. 5. Verſ. 6. 7,

For in the hand of the Lord there is a Cup, and the Wine is red. Hereby the red fiery anger of God againſt the wicked is ſet forth, for this is commonly meant by his Cup, *Pſal.* 11. 6. *Jer.* 25. 28 *Ezek.* 23. 31. 32. *Hab.* 2. 16. And it is ſaid to be mixed, meaning, that it is ready prepared, as *Prov.* 9. 2. *Revel.* 14. 10. *He powreth it out*, or *of it he powreth out*, by afflictions coming even to his Children, *Jer.* 25. 17, 18. 28, 29. but to them for their greater Verſ. 8.

good

good, *The wicked ſhall drink the dreggs.* *Ezek.* 23. 34. *Iſa.* 51. 17. For as the dreggs be at the bottome of a Veſſell, and come out laſt, ſo the wicked having long lived in proſperity, ſhall finally ſuffer, and ſuffer more grievouſly, then any of the righteous ever have done; Aches and Pangs in all parts of the Body, Impriſonment in dark Dungeons, tormenting fire, loſſe of all their Goods, and horrour of conſcience for a time; but in every one of them, there ſhall be a Conflux of all theſe, and that for ever and ever, World without end.

Note,

Verſ. 10. *All the hornes of the wicked will I cut off:* That is, Their Strength, Power, and Dominion, ſo that they ſhall have none any more; but the Power, and Dominion of the righteous ſhall be greate: This is ſpoken in the perſon of Chriſt, who at the laſt day ſhall thus abaſe all the Wicked, and exalt the Righteous to the glory of his Heavenly Kingdome, to the ſitting upon Thrones, and ruling over Nations.

Revel. 2. 26. 3. 21.

PSAL. LXXVI.

On Neginoth. *Pſal.* 5.

THIS Pſalme ſeemeth to have beene compiled, not as ſome thinke, when *Jehoſaphat* had ſo famous a victory over the *Ammonites*, *Moabites*, and *Edomites*, 2 *Chron.* 20. but when *Senacharibs* hoaſt was confounded before *Hezekiah*. So *Calvin*, *Junius*, and *Baſil* ſayth, that in *Hexaplo* it is added in the title, *De Aſſyrijs*, and the argument of it is ſuch, that it very well agreeth to that overthrowe. Becauſe the Place, from whence it came, is ſaid to be the Tabernacle, the dwelling of God in *Zion*, or *Salem*, that is, *Jeruſalem*, for *Hezekiah* did but come up hither, to ſpreade the proude Tyrants Letters before the Lord, and to pray: and the Night following was that greate ſlaughter in his army, when Sheild, and Sword, and Bowe, were broken, they that came with them being ſlaine, to 185000.

Calvin. *Junius.* *Baſil.*

Verſ. 1. Verſ. 2. Verſ. 4. *Glorious, excellent art thou above the Mountaines of prey:* That is, Above all Heathen Kings, who carry all by ſtrength, being like ſavage Beaſts, inhabiting Mountaines, where there is a covert of Trees and Buſhes, from whence they come forth from time to time to get their prey: ſo the Tyrants of the World, and *Sennacherib* in particular, by his great ſtrength, made a prey of other Nations, ſtriking Terrour into them where he came, but now one more terrible had confounded all his power, ſeene only for further declaration, how the Sword and Bow were broken, *Viz.* the men that handled them being ſmitten, ſlept their laſt ſleepe, and ſo there were none to uſe them.

Verſ. 5, 6.

Verſ. 8. *Thou didſt cauſe Judgment to be heard from Heaven,* That is, Thy deſtroying of ſo many thouſands upon ſuch a ſudden was ſounded abroade in all parts, and becauſe this Judgment came ſo apparantly from the God of *Iſraell*, it could not be thought to come by caſualty, but from him that ſitteth in Heaven, even the almighty God. And through hearing thereof the Earth, that is, men of the Earth, enemies to *Iſraell*, feared and were quiet, not moving War any more againſt *Iſraell*, all the dayes of *Hezekiah*.

Verſ. 10. *The Wrath of man ſhall praiſe thee:* That is, What preparations of Warr ſoever be made by wicked Heathen againſt thy people, by confounding them, when they are moſt outragiouſly bent to deſtroy them, thou ſhalt have praiſe, as being for this acknowledged moſt potent. And whereas Enemies ſtill remaine no leſſe fierce, thou ſhalt hold and curb them in ſo, that they ſhall not be able to hurt thine.

Verſ. 11. *Vow and pay,* Becauſe al your helpe depends upon God: vow in time of danger Gifts and Sacrifices, if God ſhall deliver you, and pay them, *Numb.* 30.

Verſ. 12. *He ſhall cut off the ſpirit of Princes:* That is, by taking away their courage

rage, and infatuating their counſells, ſo many as are enemies to his Church, being terrible to ſuch Kings: and of this ſort moſt are, for which he ſpeaketh thus in generall of them.

PSAL. LXXVII.

On Jeduthun of Aſaph.

TOuching *Jeduthun*, ſee before, *Pſal.* 39. *Jerome* ſaith that theſe words of *Aſaph* are not in the old Copies.

Baſil will have this Pſalm to be concerning the Jewes in captivity; and this is not improbable, becauſe *verſ.* 7. he ſaith; *Will the Lord caſt off for ever?* but he correcteth himſelfe, *verſ.* 10. ſaying, *This is mine infirmity, I will remember the yeares of the right hand of the moſt high.* For the Church of God was then ſo long in miſery, that it made the Prophet, who wrote this, foreſeeing it by the Spirit, to ſpeak ſo, as it were through ſome deſpair: But conſidering that there was a time ſet, *viz.* 70. yeares; he correcteth himſelf, confeſſing it to have been his weakneſſe, becauſe the number of years when Gods people ſhould be delivered was ſet, and that number they ſhould not paſſe, but come at the end thereof into the favour of God againe to be delivered. *Baſil.*

I cried unto God with my voice, and he gave eare unto me: Before that he complaineth, he beginneth with an acknowledgement, that God had in times paſt heard his prayers; that recounting this, he might now be the more confident, and not diſpaire. And it is neceſſary for every one of us to keepe a remembrance likewiſe, of that which God hath done for us, for the further confirmation of our faith, when we are in greateſt ſtraights, and are long ſuffered thus to lye therein. For whoſoever was the Writer of this Pſalme, he propoundeth himſelfe as a leader to the Church of God, and every one of the faithfull being in diſtreſſe. And as *Jerom* noteth, he did well at ſuch times to cry unto the Lord, whether he had loſt his Goods, or his Country, or his Liberty, for he that crieth to the Lord, and hath him, hath all things. Verſ. 1. *Note.* *Hieron. Note.*

My ſoare ran down in the night and ceaſed not, my ſoule refuſed to be comforted, Hebr. *For my ſoare*, is, יָדִי *My hand*, and therefore by *Calvin* rendred, *My hand was poured out, or ſtreched out*, expounding it, I lifted up my hands unto God in prayer, not only in the day, but in the night alſo continually, although I found no comfort, a notable example for us to perſevere in prayer, even when we cannot prevaile for a gracious anſwer, but are ſtill under Sufferings, for at length we ſhall, as the Widdow with the unjuſt Judge. Verſ. 2. *Calvin.* *Note.* Luke 18.

I conſidered the dayes of old, I call to remembrance my ſong in the night: That is, both the gracious dealing of the Lord with his people in delivering them out of *Egypt*, and what matter of praiſe hath in times paſt been miniſtred unto me, making me to break out into ſinging even in the night: And hereupon I have made a diligent ſearch, why I ſhould now caſt away hope of obtaining mercy any more, *verſ.* 7. and finde that it is nothing but my owne weakneſſe whereby it cometh to paſs, that I thus feare a rejection for ever, *verſ.* 10. ſeeing God will never be unlike to himſelf, full of grace and mercy to his people, as he hath alwayes heretofore been, *verſ.* 11, 12, 13, &c. *to the end of the Pſalm.* Verſ. 5. Verſ. 6. Verſ. 7. Verſ. 10.

Thy way O God is in the Sanctuary. Some ſaith *Calvin*, not ſeeing how any good conſtruction can be made of theſe words, if it be rendred *Sanctuary*, read it, in *ſanctity, or holineſſe*; but this is far from the mind of the Prophet: And if by Sanctuary wee underſtand Heaven, the ſenſe will be good thus; Thy way is on high, farre exceeding the reach of man, and therefore he muſt Verſ. 13. *Calvin.*

muſt be inſtructed from above, that would ſee into the reaſon of Gods doings; or though he cannot, he muſt acknowledg the righteouſneſſe thereof; howſoever, reſolving that this is the cauſe, for that they are ſo ſublime. Or by the Sanctuary, underſtand the *Sanctum Sanctorum*, which was ſome reſemblance of Heaven, as the word is uſed before, *Pſal.* 73. 17. 68. 24. For as the things in heaven are hidden from our eyes, only wee ſee them by faith: So the things in the moſt holy place, none might goe in or ſee them upon paine of death, but the high Prieſt only, and that but once in a year.

Who is ſo great a God as our God? This is not ſpoken, as granting that there be more Gods, but to convince them of extream folly that worſhip any other god, or that ſubmit not unto God, acknowledging the juſtice of his wayes, although they cannot ſee into the reaſon, ſith he is ſo great and high, and ſo are his wayes, that man cannot comprehend them.

Verſ. 15. *Thou haſt redeemed thy people with thine arme, the ſonnes of Jaacob and Joſeph*: That is, out of *Aegypt* with a ſtretched-out arme, ſmiting the *Aegyptians*. And this People he diſtinguiſheth into two, *Jaacob* and *Joſeph*, *Judah* and *Iſrael*, whoſe head was *Ephraim*, that came of *Joſeph*, and was moſt populous.

Verſ. 16. *The waters ſaw thee, the waters ſaw thee and feared.* Here he inſtanceth in ſome particular moſt mighty acts done by God for his people, when he redeemed them out of bondage in *Egypt*: he firſt divided the red Sea, then the river *Jordan*: and the waters are ſaid to have ſeen & feared by a Proſopopeia, becauſe they did, as if they had ſeen God coming to paſſe through them with his people, and therefore gave way by dividing themſelves out of feare and reverence: which is ſpoken for the reproof of thoſe men that will not ſee to feare ſo mighty a God, but by hardning themſelves, incur his heavy wrath and diſpleaſure.

Note.

Verſ. 17. *The clouds powred out water, the skies ſent out a ſound, thine arrowes alſo went abroad.* Heb. for Skyes is שחקים properly ſignifying thin things, metaphorically *the Clouds*: and ſo it is beſt to render it, becauſe that from Clouds, and not from the Skyes, the Thunder cometh. It is moſt probable, as *Calvin* hath it, that the hideous tempeſt ſent upon *Egypt*, when Thunder and Lightning, Haile and Raine with Fire, fell to the deſtruction of Corne and Cattel, and all things in the fields, is meant.

Calvin.

Verſ. 18. *The voyce of thy thunder was in the heaven*, &c. *The earth trembled and ſhooke.* This is further added, to ſhew the greatneſſe and dreadfulneſſe of God the more, the thunder and lightning upon mount Sinai being meant, *Exod.* 20. 18. and the quaking of the mount, *Ch.* 19. 18.

Verſ. 19. *Thy way is in the Sea, thy foot-ſteps are not ſeen.* That is, the way whereby thou leadeſt thy people through the red Sea; which returning to the courſe again, the print of the foot-ſteps there made remained unſeen ever after.

PSAL. LXXVIII.

OF the title *Maskil of Aſaph*, it hath been often ſpoken, only here ſaith *Jerome* ſome copies have the Prophet *Eſay* for *Aſaph*, by the errour of the Scribe that copyed it out. For the Pſalm:

Give eare O my people to my law. Here the Lord is brought in ſpeaking, to make all men to attend the more; and by *Matthews* applying it to Chriſt, *Chap.* 13. 35. it appeares, that he is the Lord meant in that place: So likewiſe *Jerome*, the Lord Chriſt ſpeaketh, *verſ.* 1, 2. Then *ver.* 3. the Apoſtles. But *Calvin* denyeth the Lord to be here brought in ſpeaking, affirming that the Prophet who wrote the Pſalme ſaith thus, as was common with Prophets to doe, to ſpeak as if the Lord ſpake, becauſe of his Spirit ſpeaking by them. This indeed is true, but that it holdeth not here, appears by *Matthews* application,

Mat. 13. 35.

plication, which is above all conjectures of men. And how could any Prophet ſay, *My People and my Law*, as it is here ſpoken? It is Chriſt then, who is brought in ſpeaking in this place, and his Law of faith, to which he biddeth us give eare. And he calleth that, which he was about to ſay Parables, ſayings hard to be underſtood, and ſayings which were dark, and not ſo well underſtood in former Ages; this task being reſerved for Chriſt, to open the myſteries of the Kingdome of Heaven, *viz.* Of his Incarnation, Paſſion, Reſurrection, Aſcention, coming again to Judgment, and forgiveneſs of ſinnes, and deliverance from Hell and Death by his Death. Verſ. 2.

Which we have heard and known, and our Fathers have told us. Theſe are the words of the Apoſtles, who converſing dayly with Chriſt, and hearing him, and reading the Prophets, that tell in their Writings the things following, eſpecially *Moſes*, ſhewed them to others, their Diſciples, and they to another Generation. For the ſetting forth of the Prophets by the name of Fathers, ſee *Act.* 13. 25. Verſ. 3.

For he eſtabliſhed a Law in Jaacob. Here to ſhew the difference betwixt the new Covenant and the old, it is firſt ſhewed, as *Jer.* 31. 31. that their Fathers in thoſe times, even almoſt whole Generations, brake Gods Lawes, being ſtubborn and rebellious; but their Children, the true *Iſraelites* under the Goſpell, ſhould not do ſo. And the rebellion of *Iſrael* is amplyfied further, under the name of *Ephraim*, of which Tribe *Jeroboam* was, *Verſe* 9. *The Children of Ephraim being armed and carrying Bowes, turned backward in the day of Battell.* Which is ſpoken, in alluding to the revolt of the ten Tribes from *Davids* houſe in *Rehoboams* time; and figuratively of Hereticks, who being of the Church of Chriſt, which is one Kingdome, Apoſtatize, and ſo make a diviſion, dividing themſelves from the truth, and ſo from his Kingdome: that without recanting, they ſhall never be made partakers thereof. It is thought alſo by ſome, becauſe they are ſaid, when they carryed Bowes, to have turned their backs; that this is ſpoken according to the Hiſtory, 1 *Chron.* 7. 21. 22. or 2 *King.* 17. Whereof mention is made again, *Hoſea.* 10. 6, 7, 8. *&c.* Which indeed was the Judgment upon them pointed at for their foule Idolatry, in which regard they are ſaid to have broken Gods Covenant, *Verſe* 10. And not to have remembred what he had done for them. Verſ. 5. Verſ. 8. Verſ. 9. Verſ. 10.

Having touched upon the wondrous things that God had done for them; here he falleth to an Enumeration of them, beginning with thoſe in *Ægypt*, which he firſt ſpeaketh of only in generall; then having inſerted the wonders done after theſe upon the Sea, and the Rock flowing with water, the Cloud and Pillar of fire, his feeding them with *Manna*, and Quailes, and their often ſinning, and his puniſhing them; he returneth again to the wonders done in *Ægypt*, from *Verſe* 43. to *Verſe* 52. In the next place he recounts what he had done for them in the Land of *Canaan*; planting them in, and caſting the *Cananites* out, *Verſe* 54, 55. But they being ſo graciouſly dealt with, committed Idolatry, as is ſhewed many times in the Book of *Judges*, and were plagued therfore by being given into the hands of their Enemies, but calling upon God they were delivered, and their Enemies, eſpecially the *Philiſtims*, were deſtroyed in *Samuels* time: and getting ſtrength again in *Sauls* time, God raiſed up *David*, and by him confounded them, and provided well for the welfare of his people; placing them as Sheep with ſuch a Shepheard, who is commended for his exceeding great care in guiding and feeding them. Verſ. 11. Verſ. 12. Verſ. 13, 14, 15, 16, *&c.* to Verſ. 43. Verſ. 52. Verſ. 54, 55. Verſ. 56, 57. Verſ. 66. Verſ. 70, 71, 72.

All which being hiſtoricall, and I have written upon all the Hiſtories allready, upon the *Pentateuch*, and the reſt of the hiſtoricall Books, I ſpare therefore to writ again more upon the ſame things; only the Reader ſhall underſtand, that becauſe we are in this Pſalme prepared to heare Parables and darke things, *Jerome* ſetteth forth things concerning the Goſpell, darkly figured out in theſe Hiſtories, and *Auguſtine* likewiſe.

The myſtery.

By *Ægypt*, this World being underſtood, the ſtate of corruption, out of which to deliver us, great wonders were wrought by Chriſt, he, the Son of God did many miracles, and finally gave his life as a ranſome for our ſoules, and aroſe again, and aſcended up into Heaven.

Verſ. 12.

Verſ. 13. *He cauſed them to paſſe through the Sea.* When through Baptiſme into the State of ſalvation, 1 *Cor.* 10. 1. Which was alſo ſet forth by the Cloud,

Verſ. 14. *Verſe* 14. For it is ſaid, *They were all baptized in the Sea and in the Cloud. He led them in the night by a Pillar of fire.* That is, His ſpirit, oft compared to fire, and hereby ſet forth, *Act.* 2. and promiſed to lead into all truth,

Joh. 16. 13. Matth. 4. and that by meanes of the word preached, which is a Light, *Verſe* 15. *He*

Joh. 6. 27. Ioh. 4. 10. *clave the Rock and gave them waters.* This Rock was Chriſt, 1 *Cor.* 10. 1. 2. *Who ſtood and cryed, if any man thirſt, let him come and drink, and the water that I ſhall give, ſhall be Rivers of water, &c.*

Verſ. 18. *They tempted God by asking meat for their luſt.* The Phariſees tempted Chriſt and asked a ſigne, after wonderfull ſignes of his power ſhewed; but

Matth. 12. 39. he anſwered, no ſigne ſhall be given, but that of *Jonah*, as he was three dayes and three nights in the Whales belly, *&c.*

Verſ. 23. *Though he had commanded the Clouds above, and opened the doors of*

Ioh. 6. *Heaven, and rained down Manna.* This was done, when he taught himſelfe to be the bread which came down from Heaven: For when *Manna* was rained down, for all that would gather it; but they remained ſtill

Verſ. 26. 27. incredulous, therefore he gave them the ſigne of his riſing from the Dead: ſo he ſent an Eaſt winde, and rained fowles, and they ate their fill; but whilſt the meat was in their mouthes, his wrath brake out againſt them. Whilſt they were talking of his riſing again, ſeeking how to blindfold mens eyes that they might not know it, moſt heavy Judgments ſeazed upon them from time to time; as may be ſeen in my Continuation of the ſacred Hiſtory, till *Jeruſalems* deſtruction.

Verſ. 32. *For all this they ſinned ſtill.* Having ſuffered by the Plague at *Kibrath Hattaannah*, *Num.* 11. 33. So the Jewes after Chriſts Reſurrection continued ſtill to ſin by infidelity, and perſecuting Chriſt, and were diverſly conſumed, and ſpent their dayes in vanity, looking in vain for another *Meſſiah:*

Verſ. 34. which was when they were ſcattered, deſpiſed, and deſtroyed in other Countries. *Verſe* 34. *When he ſlew them they ſought him, but with a diſſembling heart.* Which according to the hiſtory was verified in the time of Judges, then they were ſpared, and not wholy deſtroyed, according to the myſtery: when they, lamenting after the Meſſiah to come, weep and pray to

Verſ. 42. God, being yet nothing reformed from their inveterate infidelity, finde this pity yet, that they are not all deſtroyed; but the Nation ſtill continueth in many parts of the World, in great numbers. *Verſe* 42. *They remembred not his hand in the day that he delivered them, but forgat how he had wrought his ſignes in Ægypt.* Then he reckoneth up the ſignes, 1. Turning their wa-

Verſ. 44. ters into blood, ſetting forth the teachings of Philoſophers, diſcovered to be corrupt, that men cannot now drink thereof; but the Fiſhes that do, that is, They who ſtill are addicted to them againſt the preaching of the Faith, do all dye. 2. *Flies*, ſetting forth the Sect of the *Cynicks*, a ſort of Phi-

Verſ. 45. loſophers teaching, that men might live as Dogs, or other Beaſts, doing what naturally they incline unto; but hereby they are devoured who are drawn by them. 3. *Frogs*, that is, Poets, by croaking with their Verſes, ſetting forth things tending to the teaching of many Gods, and ſome moſt vicious, to the corrupting of the Readers. 4. *Catterpillers*, ſetting forth Fornication, which eateth up the Fruit, although no ſuch danger ſeemeth by the ſtill coming on thereof to be feared. 5. *Locuſts*, ſetting forth diſſentions, becauſe the Locuſts are without a King. 6. *Haile*, ſetting forth Gods Judgments to terrifie ſinners. 7. Evill *Angels*, that is, Devils poſſeſſing and tormenting many, and being caſt out, entring into their Swine. 8. *He ſlew their firſt born*, that is, Principalities and Powers before ruling

over

over them. Thus *Jerome*, but nothing ſatisfying: *Auguſtine* judgeth Rivers to be turned into blood, when the cauſes of things are carnally thought of, the *Frogs* moſt loquacious vanity, *ærugo* or *mildew*, put for *Caterpillers*, that which ſecretly hurteth; the *Locuſts*, malice hurting by falſe witneſſe, *Haile*, rapine, and robbery, *&c.* And he noteth that three Plagues of *Ægypt* are here omitted, *Lice, Soares, and Darkneſſe*, and other three not mentioned there, are inſerted, *Mildew, Hoare Froſt, and Fire.* And from hence he gathereth ſomething myſticall to have been meant: But neither is this of *Auguſtine* ſatisfactory, becauſe the evils which he ſpeaketh of, come not from God, but mans own corruption, and indeed he leaveth every one to his own liberty, what to underſtand hereby; only preſſing this, that other things are hereby darkly ſet forth. *Ainſworth*, who is alſo for Chriſt brought in ſpeaking, *Verſe* 1. and for things under the Goſpell meant, though darkly ſet forth, will have the Rivers turned into blood, the third Viall powered out upon the Throne of the Beaſt, called ſpirituall *Ægypt* meant; for then alſo the Rivers are ſaid to be turned into blood: By the *Frogs*, thoſe unclean Frogs, which go out to gather the Kings of the Earth to Battell: By the *Locuſts*, the Locuſts ſpoken of, *Revel.* 9. 3. 4. By the *Haile*, the Haile of a Talent weight, *Revel.* 16. 21. And the evill Angels he expoundeth, *Angels of evill*; That is, *Moſes and Aaron*, who brought evill tidings to *Ægypt* of Plagues, which alſo followed. But this laſt of his I ſubſcribe not to, for the words are evill Angels; intimating, that although it be not expreſſed in the Hiſtory, yet by the miniſtry of evil Angels or Devils, God brought thoſe Judgments. For the Devill brought down fire upon *Jobs* Cattell, and a feirce winde upon his Sons houſe, and a Bile upon his Body. *Calvin* contends, that good Angels may be meant as well as evill; becauſe ſometimes they have in executing Judgments been imployed, as in killing the firſt born in *Ægypt*, and 185000. in *Sanneheribs* Hoaſt; ſaying, That they might be called evill Angels, for the evils in *Ægypt* done by them: But what need is there of fleeing to this ſhift? when the words are plain, evils Angels, and not Angels of evill; yet for the myſtery of theſe Plagues, neither *Calvin* nor *Baſil*, nor others ſay any thing; and for thoſe that have hitherto ſaid, neither *Jerome* nor *Auguſtine* do herein ſpeake probably, becauſe under wonders, other wonders wrought by a divine power muſt be meant, which Chriſt wrought for the confounding of ſpirituall Enemies to Chriſtians, who are true *Iſraelites*, and for their redemption from ſpirituall ſervitude, whereunto the myſteries found out by them do nothing appertain; and the things figured out by them, muſt be things done before in order to redemption, not after, as *Ainſworth* underſtands it. I conceive therefore, that the things darkly ſet forth hereby, were the wonders done by Chriſt, to confound the wicked Jewes, and to work faith in the Elect amongſt them, that they might be ſaved from ſin and infidelity, in which the Phariſees ſought to hold them. For as *Moſes* came with miracles to deliver out of *Ægypt* and Bondage, ſo Chriſt from ſpirituall bondage; and as *Moſes* was oppoſed by Magitians, ſo Chriſt by Scribes and Phariſees: therefore he wrought miracles alſo for conviction: Only herein was the difference, *Moſes* wrought wonders deſtructive, Chriſt wonders preſervative: he turned water into blood, Chriſt water into wine, he brought Flies and Frogs, and Locuſts, and Catterpillers, deſtroying the fruits of the Earth, and annoying it: Chriſt increaſed a little of theſe Fruits, five Loaves and a few Fiſhes by bleſſing them, ſo that he herewith fed five thouſand men: He ſmot both men and Cattell with Haile, and thunder and lightning, that they dyed, Chriſt made ſome alive that were dead, and ſaved from Death the diſeaſed and ſick; he was an inſtrument to bring all manner of wrath and evill Angels amongſt them: Chriſt caſt out Devils, and did all manner of good, giving ſight to the blinde, hearing to the deafe, ſpeech to the dumb, limbs to the lame, and cleanſing to th leaper, and when the Sea was tempeſtuous, appeaſing it: He

Auguſt.

Ainſw.

Revel. 16. 4. 6.

Revel. 11. 8.

Revel. 16. 13.

ſlew their firſt born, thus cauſing an horribble cry in all the land of *Ægypt*. Chriſt ſaveth all the firſt borne, or by ſaving makes them ſo: for thus they are called, *Heb.* 12. 23. & to the ſame Effect it is ſpoken, *Revel.* 1. 6. ſeeing the firſt born were Gods Preiſts in every family, and ſo their ioy is unſpeakeable, making them to ſing even at midnight. Whereas ſome judgments, as of the Lice, and Darkneſſe, and Biles, are omitted here, it was becauſe Light was before ſpoken of, which is oppoſite to Darkneſſe, and Lice and Biles, and Murraine amongſt Cattell are oppoſite to good done to the Body; of which ſort of Evills enough are ſet down, though theſe be omitted.

Act. 8. Act. 16.

Verſ. 52. *He made his own people to go forth like ſheepe*: Here it is alluded to Chriſtians going out from *Jeruſalem*, a little before the Deſtruction thereof, to *Pella*, and from thence into all parts to preach the Goſpel, to the ſubduing of Countries and Nations. After which, yet even they that imbraced the faith, as the Jews being poſſeſſed of the Land of *Canaan*, fowly ſinned by Idolatry, as their Fathers, other Heathen had done: only the Gods whom theſe Fathers had ſerved, were imaginary famous men and women in divers Countryes; the Divi, or Gods of Chriſtians, men famous for Faith, as *Peter*, and *Paul*, and *John*, &c. whom they began to call upon, after the ſecond *Spurious Nicene* Councell about *Anno* 600.

Verſ. 58.

Verſ. 59. Then God was wroth with *Iſrael*, and ſmot them with the Sword: That is, Chriſtians by the Turke, who after this, ſubdued many of their Countryes.

Verſ. 65. *Then the Lord awaked as one out of ſleepe, and ſmot his Enemies*: This is a Judgment yet to come, according to the Myſtery, when *Magog*, that is, the Turke, ſhall be deſtroyed.

Verſ. 67. *He refuſed the Tabernacle of Joſeph, and choſe not Ephraim*: This was verified according to the Letter, when the Philiſtims were utterly ſubdued by *David*, and he raigned over all, *Ephraim* not yet having a King by it ſelf: and myſtically it ſhall be fullfilled, when all Nations ſhall be brought in under the obedience of the Goſpell of Chriſt, *Ephraim*, that is, Idolatry, of which *Ieroboam* of *Ephraim* was the Author, being quite put down in all places for ever.

PSAL. LXXIX.

Calvin. THis prayer is thought by *Calvin* to have been made, either when the Temple was deſtroyed, and the Jewes by the Caldees, or in the time when *Antiochus* afterwards perſecuted the Church. And it ſeemeth to relate to the ſame times with Pſal. 74. only I take it not to belong to the Deſtruction of *Jeruſalem* by *Nebuchadnezzar* at all, but only by the prophaning thereof by the foreſaid *Antiochus Epiphanes*. So *Baſil*, for he complaineth only of the Heathens coming into, and defiling the Temple, and caſting the dead to the foules and beaſts.

Verſ. 1. 2.

For theſe words, *They have layd* Jeruſalem *on heapes*, The vulgar hath, they have made it, *Cuſtodiam pomorum*: but the word ſignifieth nothing but *heapes*: for although the City were not then ruinated, yet ſo many were ſlain for refuſing to obey the Heathen Kings commands, that there might be heapes of their dead bodies caſt out in the ſtreetes, and in theſe, *Jeruſalem* is ſayd to be layd to heapes, the continent being *Synechdochically* put for the content.

This Pſalme is altogether ſpent in complaining and praying, being eaſie to be underſtood, till Verſ. 11. where he ſaith, *Let the ſighing of the priſoner come before thee, preſerve thoſe that are appointed to dye*: Which although *Calvin* applyeth to the captived in *Babylon*, yet it may bettet be expounded

Verſ. 11.

ded of them that were taken in the jayes of *Antiochus*, and impriſoned, and then brought forth to be executed, as the Mother and her ſeven Sons, for refuſing to break Gods Lawes, by eating of ſwines flesh; and many more, for not ſacrifiſcing to Idolls. 2 Mach. 7. 1 Mach. 1.

The Church is taught to pray for Revenge in abundance meant by ſeven fold, to be taken upon them that ſpake reproachfully of God, to ſhew that we muſt not for private wrongs imprecate any, but for manifeſt blaſphemy againſt God; for ſuch ſhall ſurely beare their ſin. Verſ. 12.

PSAL. LXXX.

Of the Title of this Pſalme, Shuſhannim, and Eduth, *ſee before* Pſalme. 45 and Pſalme 60.

THIS Pſalme is by ſome thought to be made in way of praying for favour to all *Iſraell*, mention being made of *Ioſeph* firſt, as of one unkindly ſold by his Brethren into *Ægypt*, of whom yet God as his Sheapheard had a care, and in him of an whole flock to come of him. From his ſeat *On Cherubims*, he is prayed to ſhine before *Ephraim*, *Manaſſeh*, and *Benjamin*. Theſe, ſaith *Baſil*, being named, and all the other Tribes underſtood, becauſe of *Ioſeph* came *Ephraim and Manaſſeh*, and *Benjamin* came of the ſame Mother with *Joſeph*. *Ainſworth* thinketh them to be thus named, and theſe three in particular, next the Cherubims in the moſt holy place mentioned, becauſe theſe Tribes pitched about the Tabernacle weſtward, and were appointed to remove firſt after the Tabernacle when it went forward: but *Calvin* better, it is a prayer for the ten Tribes carried into captivity, 2 *King* 17 for their comfort and ſupport of their Faith in that time of Miſery: there being no reaſon elſe, that *Iudah* ſhould not be ſpoken of, which was the cheif Tribe, but becauſe the Kingdome of *Iudah* ſtood ſtill many years after. And if it ſhall ſeem unworthy for the groſſe Idolatry therein committed, to be thus ſpecially commended to God, he ſaith, there were in *Eliah* his time ſeven thouſand that bowed not their knees to *Baal*, and that they were ſometime juſtified above *Iudah*: and *Hoſea* 6. they are blamed for not being ſorry for the affliction of *Ioſeph*: But he ſaith nothing all this while of that which might be objected, touching *Benjamin*; he went not into captivity with the ten Tribes, for he was of the Kingdom of *Iudah*, but he might be named together with *Ephraim*, and *Manaſſeh*, with relation to *Numb.* 2, 17, 18. becauſe they three pitched towards one quarter of old, and therefore now the Prophet puts them together, although the Argument in hand concerned the Kingdome of *Iſraell* only. Verſe 1. *Baſil.* Verſ. 2. *Ainſworth.* Num 2. 17. 18. 19. 20. *Calvin.*

The Saving, which he ſpeaketh of, *Verſe*, 3. was by delivering them from captivity, and it is ſayd by the faithfull, *How long wilt thou be angry with our Prayers?* Meaning, How long wilt thou continue in anger againſt us? and therefore not be moved to ſhew us mercy, when we pray unto thee? Verſ. 3. 4.

Thou haſt made us a ſtrife to our neighbours, That is, The Aſſyrians, who ſometime raile upon us, and ſometime deride us, as Maſters and Conquerers, as their Captives and Slaves, for which ſuch abundance of teares were wrung from them, that they ſay, they were given them for drink. Verſ. 6. Verſ. 5.

Shee ſent out her boughs to the Sea, and her branches to the River,: He compareth *Iſraell* to a vine, as alſo *Eſa.* 5. 1. to move the Lord the more to compaſſion, ſith it ſtood not with his good pleaſure to ſee the vine ſo carefully brought and planted in *Canaan* by him, and preſerved to ſuch a growth, to be now deſtroyed by wilde Beaſts; like unto whom the Aſſyrians were. Verſ. 11.

And

And they ſpeak of the Sea and the River, that is, *Euphrates*, often ſayd to be the bounds of *Iſraells* Inheritance.

Verſ. 15. *And the branch which thou madeſt ſo ſtrong for thy ſelf*, Hebr. *The Son*: whereby *Iſrael* is in want, ſometime called a Vine, and ſometime called a Son, as *Exod.* 4. 22. The *Cald.* for Son hath the King *Meſſiah*, but why it ſhould either be rendred a *Branch*, or paraphraſed upon, *The King Meſſiah*, I know not; the ſence being good, if we read it a *Son*, as hath been ſhewed. For *Iſrael* was by God made too ſtrong for the *Ægyptians* to hold, when God would have him come forth to ſacrifice to him in the wilderneſſe. And the ſame, that is here called a Son, is called *The man of thy right hand:* Verſ. 17. As *Benjamin* by *Jacob*, *Gen.* 35. 18. but this man, by whom a Body politick conſiſting of many men, is underſtood, is alſo ſet forth in the plurall Number.

Verſ. 17.

Verſ. 16. *They periſh at the rebuke of thy countenance*: If Gods Countenance were not in the light thereof lifted upon them, as it is here prayed, *Make thy face to ſhine upon us*, V. 19. They were undone for ever, and muſt periſh from being a Nation in the Country where they were captives.

PSAL. LXXXI.

Of Gittith, *here mentioned, ſee before*, Pſalm. 8.

THis Pſalme was made to be ſung upon feſtivall dayes, wherein they ſtir up one another to the praiſing of God. For the Inſtruments whereupon they prayſed God, ſee *Pſal.* 33. 2. whereas he ſaith, Verſ. 4. *This was a ſtatute for* Iſrael. *V.* 4. See this ordinance for it, *Exod.* 23. 14. *Numb.* Verſ. 5. 28. 29. whereas it is added, *Verſe* 5. *This he ordained in* Joſeph, *when he went out through the land of* Ægypt, Heb. *he put it for a teſtimony in* Joſeph, *in his going about the land of* Ægypt: So ſpoken, becauſe *Egypt* lay low, and therefore, he that went from thence, went upon Ground above that land to go into *Canaan*. *Ainſworth* ſaith, that the word ſometime ſignifieth *from*, 2 *Chron.* 33. 8. or *againſt*, *Exod.* 11. 4. 5. for their going out 2 Chron. 33. 8. was againſt *Ægypt*, as being to the deſtruction thereof. But why is *Joſeph* named, who was but one of the Sons of *Iſrael? Ainſworth*, becauſe the Exod. 11. 4. 5. Tribes that came of him were the cheife, till that *Iudah* was choſen for the Kingdome, in reſpect of his excellency above them all by Gods ſingular providence in *Ægypt*, wherein he was ſo highly advanced, and be a Saviour to the reſt in time of Famin. *I heard a language that* I *underſtood not:* This is ſpoken in the perſon of *Joſeph*, who at his firſt coming into *Ægypt* underſtood not their language, and by the going abovt the land of *Ægypt* before ſpoken of, the Cald. uuderſtands *Joſephs* going to gather up the Corne in the ſeven plentifull years to lay it up.

Verſ. 6. *His hands were delivered from the Pots.* That is, From making Pots: for though their making of Bricks only be ſpoken of in the Hiſtory, yet the making of Pots being a like worke, and more art with the hands being ſhewed herein, it is not improbable, but that they made Pots alſo. *Ainſw.* *Ainſworth* renders it *Baskets*, ſaying, That Baskets, or ſuch Veſſels were meant, as wherein they carryed the maſſe of Clay, which they wrought.

Verſ. 7. *I anſwered thee in the ſecret place of thunder.* Here is a Commemoration of Exod. 14. that which is ſaid to have been done, *Exod.* 14. When the people of *Iſrael* Verſ. 24. being purſued by *Pharaoh*, cryed to the Lord, and he went in the black Cloud, and ſet himſelfe between the *Iſraelites* and *Ægyptians*, and when *Pharaoh* followed into the Sea, God is ſaid to have taken off the Charriot wheels, and to have troubled his Hoaſt, which was doubtleſſe by thunder, and it is ſaid, *From the ſecret place*: Becauſe God was as it were, in a ſecret

place

place hidden in that Cloud. Of a black Cloud, wherewith God covereth himſelfe, ſee *Lament.* 3. 44.

Open thy mouth wide and I will fill it, That is, Aske good things abundantly of me in faith and obedience, and I will ſatisfie thee in all thy deſires: It is the ſame in effect, with *Matth.* 7. 7. *Aske and yee ſhall have, and whatſoever yee aske in faith ſhall be done for you.* So that the cauſe, why we want good things, or have them in ſo ſmall a meaſure, and ſcantily, is, becauſe we want faith to ſet us awork to open our mouthes and hearts in prayer ſo wide as we ſhould, and are bidden to do. Verſ. 10. *Note.*

So I gave them up to their own hearts luſts. For ſin God leaveth men to ſin, till they come to deſerved deſtruction. Thus the Gentiles were for their groſſe Idolatry given over to a reprobate ſence; and *Iſrael* had their hearts made fat, that ſeeing they might not perceive, to keep them in their ſinnes, and from healing: And this is the heavieſt of all Judgments, as being a certain forerunner of utter Perdition. *And they ſhall walk in their own counſells*; this is ſpoken in the Future, as relating to the times of the Goſpell, eſpecially *Matth.* 13. 12. *Rom.* 11. 8. 9. Verſ. 12. Rom. 1. Iſa. 6. 9. *Note.*

The haters of the Lord ſhould have ſubmitted themſelves unto him. Hebrew, *Should have lyed unto him.* that is, If *Iſrael* had been obedient, the Heathen who hated him ſo deadly, for the true Gods ſake and their Religion, and came vantingly againſt them, ſaying, That in ſuch a time they would ſubdue all the power of *Iſrael*, and make ſlaves of them, ſhould have been proved lyers, becauſe they ſhould not have prevailed, any more, then *Sanneherib*, full of ſo great brags, did againſt *Hezekiah*; or *Iezabell*, that threatned *Elijah*, curſing her ſelfe, if ſhe took not his life away by ſuch a time; did againſt him: Whereas ſome expound it by friendly ſubmitting to God, it agreeth not ſo well; for even the Enemies that were brought under *Iſraell* ſometime, ſubmitted not to the true God, either friendly or truly, but by compulſion only became Tributaries, adhering to their own ſurperſtitions ſtill. Such as did, as the *Gibeonites*, turned to him unfriendly, being thoſe Saints, that were after called *Nethinims*. *But their time ſhould have indured for ever.* That is, *Iſraels* in *Canaan*, injoying it as an Inheritance alwayes, and never driven from thence. Verſ. 15.

I would have ſatisfied thee with the fineſt wheat. Hebrew, *With the fat of wheat, and honey out of the Rock.* That is, Thy Land, in which thou ſhouldſt alwayes have lived, ſhould have brought forth fruits of the beſt ſort plentifully; and as it was ſaid to be a Land flowing with Milk and Honey, ſo ſhould the honey, to be found even in the holes of the Rocks, never have failed, but been ſupplyed abundantly. Verſ. 17.

Note that obedience procureth all worldly bleſſings, and ſin, ſcarcity and famin, that as we pray againſt the one, and for the other, we may indeavour to lay a foundation accordingly, all our dayes. *Note.*

PSAL. LXXXII.

GOD ſtandeth in the Congregation of the mighty, he judgeth amongſt the Gods. In this Pſalme the pride and corruption of Judges is taxed and threatned; they are called Gods, becauſe inveſted with the power of God, the power of life and death, as *Pilate* ſaid to Chriſt: knoweſt thou not, that I have power to put thee to Death, or to looſe thee? as being the men ſpoken of, *Matth.* 10. 28. But they have power only as under Judges, how great ſoever they be, yea even Kings themſelves: for there is a Judge amongſt them, that ſhall be their Judge, ſo that they can be in no place, but he is preſent to note their Proceedings, and if they be unjuſt, to judge them another day with the greateſt ſeverity. Of this the Heathen themſelves were Verſ. 1.

were not ignorant. Witneſſe the ſaying of one of them, *Jupiter hath Empire over Kings themſelves, who is famous for the Gigantean triumph, moving all things with his eye-brow.*

In reges ipſos imperium eſt Jovis, clari gigantео triumpho, cuncta ſupercilio moventis.

Verſ. 2. *How long will yee judge unjuſtly, and accept the perſon of the wicked?* Seeing God is ready to judge and condemne even you, how great and proud ſoever, thinking that yee may do what yee luſt; how is it, that yee think not upon this, to repent of unrighteous Judgment giving, whereunto yee have been drawn, through reſpect to the perſons of the wicked? for in judging yee ought to have no reſpect of perſons, *Levit.* 19. 15. *Deut.* 1. 17. 16. 19. And he mentioneth the wicked ſaith *Calvin*, becauſe the righteous ſeek not either by bribes or favour to their perſons, to have Juſtice perverted, but this is the practiſe of the wicked only, and ſuch is the corruption of nature, as that although there be no meanes uſed, yet corrupt men are moſt inclinable to favour them.

Calvin.

Verſ. 5. *They walk on in darkneſſe, all the foundations of the earth are out of courſe.* A complaint againſt corrupt Judges: they may be taught, and told indeed what they ſhould do; but nothing wil enter into them, to make them amend, but they will ſtil go on in this groſſe ſin of judging unjuſtly, & ſo in darkneſs; for what is it to walke in darkneſſe, but in ſin? *John* 3. 19. 1 *John* 1. *Rom.* 13. 12. Yea they are ſo ſet upon this, that they will thus go on, though all the foundations of the Earth be moved, as the Hebrew word ſignifieth: For as Juſtice and Judgment in Kings and Judges, are a meanes to eſtabliſh the Common-Wealth, ſo Injuſtice overturneth it, and makes it ruinous.

Verſ. 6. *I have ſaid yee are Gods, but yee ſhall dye like men, and fall as one of the Princes.* That is, *Verſe* 1. I have ſo called you, but this your great glory hath ſo dazled your eyes, that yee walke in darkneſſe, and therefore ſhall come into utter darkneſſe; dying not only as all other men ſhall do, being mortall, ever ſince ſin firſt entred into the World by *Adam*, but as heathen Princes, everlaſtingly; for whom the greateſt ſufferings by that Death await, as they haue had the greateſt glory in this World.

Rom. 5. 12.

Verſ. 8. *Ariſe O Lord, judge the Earth, for thou ſhall inherite all Nations.* Seeing men that are Judges be ſo corrupt, and there is no hope, but that they will alwayes be thus; come thou (O Chriſt) the righteous Judge of all: for all the Nations of the Earth ſhall be one day thy Kingdome by right of Inheritance, when there ſhall be no ſuch Judges any more, but every one ſhall be juſtly judged according to his works.

Pſal. 2. 8.

PSAL. LXXXIII.

Calvin. Baſil. THis Pſalme is by *Calvin* referred to the time of *Iehoſhaphat*, 2 *Chron.* 20. When *Amon*, and *Moab*, and *Edom* came againſt him. But *Baſil* to the time of *Zerubbabel*, or *Nehemiah*, when the Heathens conſpired together againſt the Jewes, being returned out of Captivity from *Babylon*. I hold rather with *Calvin* and others, that it concerned *Iehoſhaphats* time; becauſe that although ſuch as dwelt neer *Jeruſalem* conſpired againſt the Jewes after their return, yet it was not *vi et armis*, as the caſe here intimated was, but by ſubtlety and flattery. Neither are *Ammonites*, *Moabites*, *&c.* mentioned, but 2 *Chron.* 20. they are with others, by which others not only *Edomites*, but *Gebal* and *Amalek*, *&c.* might be meant alſo.

Ezr. 4.

Verſ. 1. *Keep not ſilence O God.* Hebrew, *Be not ſilent to thee.* Which laſt word, though ſome think redundant, yet others better, *In thine own cauſe.* For the Enemies here ſpoken of in coming againſt the People of God, came againſt him, as is noted by the Prophet, then ſtirred up to comfort them, 2 *Chron.* 20. 15. *The batell is not yours, but the Lords*: And therefore they

are

are not bidden not to fight, but to ſtand ſtill, and to ſee how God would fight againſt whom they came, and ſubdue them: And *Verſe* 5. It is expreſly ſaid, they have taken counſell againſt thee. The faithfull are taught then here, how to pray both then, and in the like caſe, and that with confidence, that it ſhall be done ſo to their Enemies, as is here threatned. The *Vulgar* before theſe words prefix, *O God who ſhall be like unto thee?* And this the Ancients follow, although not extant in the Hebrew Text.

They have conſulted againſt thy hidden ones. *Aquila* and *Theodation*, *Againſt thy hidden one*, by *Baſil* and *Jerome* expounded of Chriſt, who was yet hidden, as the bunch of Grapes ſpoken of by *Eſay*, that had a bleſſing in it; but he was hidden till his Incarnation, in the Poſterity of *David*. But it is a plurall word, and therefore to be referred to the *Jewes*, that were truly faithfull, who are ſometimes hidden from the eyes of men, as the ſeven thouſand in the time of *Eliah*, whom he knew not of, and are *Iewes* within, *Rom.* 2. 29. and hidden in his Tabernacle, *Pſal.* 27. 5. and under his wings, *Pſal.* 91. Of *Gebal*, ſee *Ezek.* 27. 9.. The men of *Gebal* were of the wiſe men of *Tyre*, arguing, that they were a people pertaining to *Tyre*, which is alſo here ſaid to have combined amongſt the Enemies. The *Ammonites* and *Moabites* came of *Lot*, for which they are expreſly called, *The Children of Lot*, *Verſe* 8. and their ſin was the more hainous, becauſe for Kindreds ſake they had been favoured by *Iſrael* in their paſſage, *Deut.* 2. But now they were the principall Enemies of *Iſrael*. Touching the *Aſſyrians* ſaid to help them, hereby it appeareth, that he ſpeaketh not here of the Enemies combining after their return out of Captivity; becauſe the name of the *Aſſyrians*, and their power was long before that at an end: wherefore it is moſt probable, that ſome of them came at that time alſo amongſt the *Moabites* that hired them, or elſe an Hiſtory of things done alſo in *Hezekiah* his time is here annexed. *Baſil* to make good his Expoſition, ſaith, The *Aſſyrians* were thoſe that dwelt in *Samaria*. For the Imprecations following, *Verſe* 9, 10, 11. The hiſtories of the *Midianites* deſtruction, and of *Oreb* and *Zeeb* their Princes, and of *Zeba* and *Salmuna*, are ſo well known, *Judg.* 7. *&c.* that they need not to be further ſpoken of.

Verſ. 4. *Baſil.*

Verſ. 7.

Verſ. 8.

Verſ. 9. 10.

Let us take to our ſelves the houſes of God in poſſeſſion. Here ſaith *Baſil*, it is cleer, that the Enemies hindring the building of the Temple, after the Captivity are meant, becauſe this was the thing about which they laboured, either to fruſtrate the work of building, or to have an hand in building together with the *Jewes*, that they might have an Intereſt therein. But as *Calvin* well noteth, the Temple is not ſo much meant here, as the houſes of his people, wherein he had an Intereſt, and therefore they might be called his houſes, both becauſe the whole Land was his, and when any man build a new houſe, he was required to dedicate it to God, that by ſo doing he might acknowledge it: Therefore when they came in *Iehoſhaphats* time, to get the City of *Jeruſalem*, it might well be ſaid thus againſt them; they ſay, *Let us take the houſes of God, &c.* Or elſe hereby underſtand the Synagogues in all parts of the Land; which if they could have prevailed, they made account ſhould have been theirs. For not only Heathens, but any that dare to take any of Gods houſes into their private poſſeſſion, to turn them into others, Barns, Hey-houſes, or Working-houſes, are likewiſe accurſed to periſh by the moſt horrible perdition, that may be; becauſe nothing devoted to God may be redeemed.

Verſ. 12. *Calvin.*

Levit. 27.28.

Make them as a wheele, and as the ſtubble before the Winde. That of *Jerome* here, *Make them as a wheele*, Convertible, is but a conceit. That of *Auguſtine* is better: Who ſaith, That a wheele in the fore part goeth down, though in the back part it goeth up; ſo he prayeth, that the Enemies although they riſe up behinde; that is, afar off, being elevated with a proud conceit of bearing down all before them, yet as they come on to do any

Verſ. 13. *Hieron.* *Auguſt.*

Calvin. thing againſt thy people, let them go down; or with *Calvin*, we may underſtand it, let them be unſtable and turning about; being kept ſo, that they may never be ſeriedly bent one way; but by often turning made unable to do us hurt: or if not ſo, make them as the ſtubble before the wind, unable to ſtand before thee.

Verſ. 14. *Or as the fire b urneth the wood, or the flame the mountaines: So let thy Tempeſt, &c.* That is, Thunder and lightening burne them like trees, that be high, but barren; for theſe are moſt expoſed to this danger: And as a flame kindled in mountaines by thy almighty power, as in mount *Etna*, in *Sicily*, which burneth continually, and caſteth out flakes of fire with great horrour; ſo make theſe mountaines of pride to burne in the flames of Hell fire for ever. All which is rather to be underſtood, as propheticall, then imprecatory, becauſe thus it ſhall certainly be to all the enemies of God and his people.

Note.

Verſ. 16. *Auguſt.* *Fill their faces with ſhame, that they may ſeek thy name*: That is, ſaith *Auguſt.* That ſuch amongſt them as are appointed to life, may be turned to God, by means of their heavy puniſhments: for even in the worſt countries God hath ſome Elect.

Verſ. 17. And then for thoſe that turn not, he prayeth, or rather propheſieth of their deſtruction for ever: for it cannot by any means be underſtood of the ſame, that are brought to ſeek Gods face.

Verſ. 18. *That men may know*, &c. For when the faithfull being in danger, are ſaved, and the wicked in the view of all the world notoriouſly deſtroyed, and ſome, that were before enemies, made aſhamed and converted; what greater matters can be done to approve the Lord Ruler over all the Nations of the Earth?

Calvin. *Calvin*, whom the Geneva note followeth, and *E. W.* will not have the ſeeking of Gods face, *Verſ* 16. after filling with ſhame, underſtood of true repentance; but of a forced ſeeking to God, as was that of *Pharaoh*: or by the word *They*, he will have the faithfull underſtood, whoſe part God thus taketh, to be more confirmed in Faith, to ſeeke to God, becauſe he prayeth, *Verſe* 17. That God would deſtroy theſe Enemies for ever. But this is no reaſon, as appeareth by the premiſes; they were not the ſame individualls, touching whom ſeeking Gods Face is ſpoken, and deſtruction for ever; but divers of the ſame Nations, ſome ſtricken and converted, ſome ſtricken and periſhing everlaſtingly, and the converted ones come thus to know the ſoveraigne power of God, all over the World, as is concluded, *Verſe* 18.

The myſtery. In the names before going, beſides the litterall meaning, *Auguſt.* findes a myſticall, by *Aſſur* helping the Children of *Lot*, underſtanding the Devill, who helpeth all that decline, or fall from God, as the word *Lot* ſignifieth: But in coming to interpret *Madian, declining of Judgment*, Siſera, *the failing of joy*, Jabin, *underſtanding*, Oreb *Drynes*, Zeeb, *a Woolfe*, Zeba, *a Sacrifice*, Salmona, *a ſhadow of commotion*, I ſee ſo little ſolidity, that I paſſe them over as conceits.

PSAL. LXXXIV.

Of Gittith, *in the Title ſee before*, Pſalm. 8. *and* for the Sons of Corah, Pſalme, 42.

Calvin. *Calvin* thinketh it to have beene made by *David* in the time of his Exile, when he fled from *Saul*, and it is not improbable, becauſe *Verſe* 2. he ſpeaketh of his longing to come to Gods houſe, as he had done, *Pſalm.* 42. Yet *Verſe* 7. he ſayth, *They ſhall appeare before God in Zion*, where the Tabernacle

nacle was not in *Sauls* time; how then can this be juſtified to have been made in his abſence in theſe dayes? He anſwereth, Although it concerned thoſe dayes, yet it was penned long after *David* came to the Kingdome, and had ſet up a Tabernacle there; and for this he ſpeaketh of ſeeing God in *Zion*, according to the time of penning it. But this, I confeſſe, doth not ſatisfie me, becauſe when he made it, certainly he penned it; and therefore by *Zion* I underſtand Heaven, with *Baſil*, *Jerom* and other ancients, holding this Pſalme to have been made to ſet forth the happineſſe of the Saints in Heaven, called Gods Tabernacle. Alſo *Pſalm.* 15. and to teach us to long after it, and patiently to bear any miſeries by the way; the Reward there being more then ſufficient abundantly to recompence us for all our ſorrowes in this world. Yet I do not ſo underſtand it of Heaven, as to exclude the Tabernacle of God upon Earth; where his people aſſembled together to the duties of his Service; for the word is a Noune plurall, and therefore may well be meant hereby.

Baſil. *Jerom.* *Auguſt.*

And then here is commended unto us,

Firſt, A love and earneſt deſire to the houſes of God upon Earth, where the true Religion is ſet forth: And his name is the Congregation called upon. Verſ. 1.

And Secondly, to his Heavenly Tabernacle, to come into which is perfect Bleſſedneſſe for evermore. Therefore he ſaith well, ſome deſire Riches, ſome poſſeſſions here, ſome the building of Churches, that they may have ſome glory amongſt men; but I deſire nothing but a place in thy Tabernacle (O God) and this Saint *Paul* preferred as beſt of all, *Phillip.* 1. 23. 2. *Cor.* 5.

My heart and my fleſh long after the living God.

Firſt, He ſaith, his Soul, ſetting forth the whole man; now the parts, *Heart*, and *Fleſh*, inward and outward, both which much deſired to be in the place where he was publickly worſhipped; and he ſpeaketh of his Courts, becauſe none might go into the Tabernacle, but the Preiſts only; he would be imployed in his Service where God had appointed, and thought it an happineſſe even to be there, although but in the Court without the doore: for which he ſaith, *I had rather be a door-keeper in the houſe of God*, *Verſe* 10, knowing that by the Court was and an Entrance into the houſe. Verſ. 2.

For the ſparrow hath found an houſe, and the ſwallow a neſt, &c. *even thine Altars, O Lord.* *Auguſt.* by the ſparrow and Turtle, as the Vulgar renders it inſtead of a ſwallow, underſtands the heart and the fleſh, before ſpoken of: the one findeth an houſe in Heaven by meditation, the other a neaſt to lay her young, which is the Treaſure of good works layd up in heaven, which the Righteous do. The *Sept.* likewiſe, and *Cald.* for ſwallow have Turtle, but the word דרור ſignifying free, is more properly put for a ſwallow, which hath the greateſt liberty of any Bird, and תור is a Turtle, *Pſal* 74 19. the word צפור rendred ſparrow, ſignifieth any bird in generall; but when it is mentioned together with other birds, as here, it is a Sparrow; as *Ainſworth* noteth. Verſ. 3. *Auguſt.* Pſal. 11.

The litterall meaning is, theſe birds when they have flowen abroad and are weary, have a reſting place even in the Temple, for they build in houſes, and lay there; but this was *Davids* greife, that he having been long in this his flight, could not be ſo happy yet, as to have liberty to come hither again: therefore he ſaith, *They are happy that dwell in thy houſe.* Verſ. 4. Verſ. 5. Verſ. 6.

Bleſſed is the man whoſe ſtrength is in thee, and thy wayes in their heart: That is, they ſet their hearts upon the wayes that lead to thy Tabernacles, the Temple here, and Heaven hereafter, to be come to by this meanes. Of the wayes of the faithfull, ſee, *Iſa.* 15, 16. 35. 8. 40. 3.

As they go through the vaile of teares. Hebrew, *The vaile of the Mulberry*; for ſo בכא ſignifieth, although בכה a word neer to it, is weeping: but we need not turn it ſo, and thus be forced in way of juſtifying this Tranſla-

tion to ſay, that א is ſometime put for ה, when as they are ſo little alike. And being rendred the vale of the Mulberry, the ſenſe is good. *As they go through dry and ſandy ground, they uſe it for a well, or ſpring*: That is, in going to the houſe of God through ſuch dry places, which is a great want to travellers in an hot Country, they are as comfortable as if they had plenty of waters all the way. If it be rendred by Teares, as by *Jerome*, and *Baſil*, and other Ancients it is, they give this ſenſe: when they are in ſorrowes and ſufferings, they rejoice for the hope of Heaven, to which they are travelling, as if they had no cauſe of being dejected by griefe, but lifted up with joy.

Calvin.

Hieron. *Baſil.* Rom. 5.

The raine alſo filleth the Pools or Ciſterns: Although they be deſtitute of ſprings, that want is ſupplyed by raine from above, filling Pits or Ciſterns as they go; that is, by Heavenly conſolation of doctrine, ſet forth by raine. See, *Deut. Iſa.* 45. 8. *Deut.* 32. 2. *Zech.* 14, 17. The *Sept.* for raine, hath Teachers, and ſo מורה ſignifieth alſo, *Job* 36. 22. The *New Tranſlation* being uncertain how to render it, turneth it *Baca*, but the right rendring of the word hath been ſhewed.

Verſ. 7. *They ſhall go from ſtrength to ſtrength, the God of Gods ſhall be ſeen in Zion.* That is, In this comfort they ſhall ſtrongly go on, not fainting or being weakned in their reſolutions, to the end of their dayes; and then God, in ſeeing whom is perfect bleſſedneſſe, ſhall be ſeen by them, 1 *John* 3. 4. 1 *Cor.* 13. *We ſhall ſee as we ſhall be ſeen.* We ſee now by the Eye of faith, but then with our bodily eyes, being made ſpirituall, when naturall ſhall be turned into ſpirituall; as is ſaid, 1 *Cor* 15.

Verſ. 9. *Behold the face of thine Annointed.* Here by *Annointed*, *David* meaneth himſelfe; and becauſe he was a Type of Chriſt, him alſo; in whom he deſireth, that God would look upon him.

Verſ. 11. *I had rather be a Door-Keeper.* Hebrew, *ſtand upon the threſhold of the houſe.* That is, Be in the meaneſt place of the houſe, *Heaven*: becauſe whoſoever is there, if but in the Door, is greater then the greateſt upon Earth: As Chriſt ſaid touching *John* Baptiſt, *He that is the leaſt of the Kingdome of Heaven, is greater then he*: And one day there is by him preferred before *a thouſand in the Tents of wickedneſſe*: further to ſet forth the happineſſe of them that have a place there. But how ſaith he, *One day*; when as none that come into Heaven, ſet forth by the Courts of God, are ever turned out again? *Sol.* Eternity is but one day there, becauſe there is no night, but day alwayes, and therefore to be there a day is everlaſtingly; ſo *Jerome*. but this compariſon is made to magnifie the comfort of Gods houſe the more, the ſpeech being only ſuppoſititious. The Tents of wickedneſſe are Habitations in this World, ſo full of ſin, that they may well be ſo called: good reaſon then, that we ſhould groane, deſiring to put off this earthly Tabernacle, that we might enter the heavenly.

Hieron.

Note.

Verſ. 11. *For the Lord is a Sun and Shield*: a *Sun* to his, to direct, inlighten, and cheriſh them, and a *Shield* to defend them: Of the Sun, ſee, *Mal.* 4, 2. and of God defending the righteous, as with a ſhield, *Pſal.* 5. 12. The compariſons ſerve to ſhew, what men are, that be out of Gods favour, as the earth without the Sun, languiſhing, as one in the midſt of great dangers by the Sword, but having no ſhield over his head.

PSAL. LXXXV.

Verſ. 1. *O Lord thou haſt been favourable to thy Land, and haſt brought back the Captivity of Jacob.* This Pſalme is generally underſtood by the Fathers as propheticall, touching deliverance from the captivity of ſin by Chriſt. And this *Auguſtine* gathereth from *Verſe* 4. Where he prayeth, *Turn us*

O God

O God of our Salvation. For how is it ſaid, after an acknowledgment of ſinnes forgiven, *Verſe* 2: *Cauſe thine anger towards us to ceaſe*; but that in the firſt words he propheſied of deliverance by Chriſt to come, and here directeth to pray for the benefit hereof, before it comes, and alwayes. *Calvin* and *Junius*, are for the dayes of perſecution by *Antiochus Epiphanes*; it being firſt with thankfulneſſe comemorated, what deliverances God had formerly wrought for his people out of *Ægypt* and *Babylon*: now they pray for the like favour again, humbly, yet boldly by faith demanding, *Verſe* 5. *Wilt thou be angry with us for ever?* Of theſe Expoſitions I reject neither; but hold that the Hiſtory of things done are firſt lookt at, as a ground of confidence in praying and pleading with God for time to come; and then the myſtery, our deliverance by Chriſt, in which yet but few of *Iſrael* having part, for the hardneſſe of their hearts and unbeliefe, that demand *Verſe* 5. is made; and it it immediately reſolved, *Verſe* 8. *He will ſpeake peace unto his people and to his Saints.* Intimating a converſion of *Iſrael* to come; as 2 *Cor.* 3. and *Rom.* 11. After which they ſhall no more turn to folly, but perſevere in the faith continually to the Worlds end. But he ſaith, *I will heare what the Lord God will ſpeake:* Firſt, meaning wait in ſilence, whatſoever I ſuffer, till God will be pleaſed to ſpeak comfort, and ſo I aſſure my ſelfe, that he will ſpeak peace. And herein he preſcribeth to each one, what he ſhould do in the time of ſuffering, *viz.* Not murmure, but quietly beare all things, and then the iſſue will undoubtedly be comfortable. For theſe words, *But let them not return again to folly*; Hebrew it is, *And they ſhall not turn again.* This ſhall be the benefit which they ſhall reape, by Gods ſpeaking peace unto them; they ſhall flee ſin for time to come: or as *Calvin* hath it, both of ſufferings, and peace reſtored after them, this ſhall follow, : for to flee ſin is rather the effect of chaſtiſement then of deliverance; whereupon *David* ſaith, *Pſal.* 119. *It is good that I have been afflicted, for I am hereby taught to keep thy Commandements.*

Auguſt. Verſ. 4.

Calvin. Junius.

Verſ. 5.

Verſ. 8.

Certainly his ſalvation is neer unto them that feare him, that glory may dwell in our Land. Having ſpoken of peace or proſperity, *Verſe* 8. now he addeth ſomething for more comfort to thoſe that wait upon God; ſaying, *His ſalvation is neer*, and not far off: and when it cometh, as ignominy and contempt hath been amongſt us in time of ſuffering, all men deriding and deſpiſing us, ſo we ſhall have glory and honour, and be highly accounted of, as Gods moſt beloved people, when the caſe ſhall be altered, for war and vaſſalage, to which we have been brought, liberty, and proſperity, and victory over our Enemies, coming in place. The Fathers, by ſalvation and glory dwelling in our Land, underſtand Chriſt, as the greateſt glory of that Land, becauſe he was there, taught and walked about, and wrought his miracles there.

Verſ. 9.

Mercy and truth are met together, Righteouſneſſe and peace have kiſſed each other. That is, ſaith *Auguſtine*, truth towards the Jewes, to whom the promiſes were made, and mercy towards the Gentiles, being ſtrangers from grace formerly. *Righteouſneſſe and peace*: Theſe are alſo ſpoken off, as kiſſing each other; becauſe he that doth righteouſneſſe ſhall have peace, but if not, peace will be far from him. Hereupon *Auguſtine* excellently: Do Juſtice, and thou ſhalt have peace; theſe two love one another, they kiſſe, they are two friends. Thou wouldſt have peace; for aske all men, and they will anſwer with one voice, we would have peace; this we prefer, we wiſh for, we deſire: but where are they that love Juſtice? Theſe are two loving friends, be averſe from the one, and the other will not come to thee; why then doſt thou ſtrive againſt Juſtice, which ſaith, Steale not, lye not, do not to another, what thou wouldeſt not have done to thy ſelfe? but thou hearkneſt not to her: why then ſaith peace, ſeekeſt thou me? I am the friend of Juſtice, and therefore whereſoever I finde an Enemy of hirs, I will not come to him.

Verſ. 10.

Amica ſum juſtitiæ, quem cum invenero inimicum amicæmeæ, ad eum non accedam.

Truth

Verſ. 11. *Truth ſhall ſpring from the Earth, and righteouſneſſe ſhall look down from Heaven.* Truth ſprung from the Earth when Chriſt came from the Virgin *Mary*, who was Earth; for of himſelfe he ſaith, *I am the way, the truth and the life.* And righteouſneſſe looked down from Heaven, when by grace through him, coming down from Heaven, Juſtification cometh to us ſinners, through faith in his Death: for he is *the Lord our righteouſneſſe.* Or truth ſpringeth from the Earth, when a ſinner, as the Publican, cryeth for mercy, and with the Prodigall confeſſeth, and when hereupon he goeth away

Calvin. juſtified. *Righteouſneſſe looketh down from Heaven. Calvin.* although he applaudeth the Allegory of *Auguſtine*, calling it *Pulcherrimam allegoriam*, and acknowledgeth it to be a truth, that all our righteouſneſſe cometh from Heaven, and that no perfect righteouſneſſe is to be found in any man upon Earth; yet paſſing it over as too acute, he ſets down this as the plain meaning: That in the Kingdome of Chriſt, theſe foure excellent virtues ſhall be both in Earth and Heaven, and that all places ſhall be full of them, Juſtice and Peace, Truth and Righteouſneſſe: Juſtice, in living and doing all things, as it requireth; Peace with God and with one another, Truth imbraced, and Errour vaniſhing, and Righteouſneſſe by faith, whereby to ſtand perfectly, holy, and without blemiſh, before God, both here and at the day of

Note. Judgment. Of the three firſt of which whoſoever is deſtitute, he ſhal never inherit the Kingdome of Heaven; for the grace of God in Chriſt to juſtification and ſalvation is fruſtrated to him; Sith the unrighteous ſhall not inherit the

1 Cor. 5. 11. 1 Cor. 13. 2 Theſ. 2. 11. Kingdome of Heaven: without peace and love all knowledge and faith is nothing, and ſuch as beleive lyes, turning their eares away from the truth, ſhall be damned.

Verſ. 13. *Righteouſneſſe ſhall go before him, and he ſhall ſet us in the wayes of his ſteps.* Hebrew, *He ſhall ſet his ſteps in the way.* So alſo the Vulgar Latine, by

Auguſt. *Auguſtine* thus expounded: As when *John* Baptiſt came to prepare the way of the Lord, he did it by preaching, confeſſing of ſinnes, and turning therefrom by true repentance; ſo when we do the ſame, righteouſneſſe is ſaid to go before, our only righteouſneſſe being to confeſſe our unrighteouſneſſe, as *Jerome* ſaith; and then the Lord directeth his ſteps in the way unto us, to fill us with all good, as *Verſe* 12. So that harden thy heart in ſin againſt repentance, and dam up the way, whereby God ſhould thus with his bleſſings come unto thee; but penitently confeſſe them, and then the way is o-

Calvin. pen, and prepared, and God will come to fill thee with all good here, and hereafter. *Calvin*, by *Righteouſneſſe* here, underſtands that of Juſtification, as the *Summum bonum* of the faithfull, who reſt not in outward bleſſings ſpoken of, *Verſe* 12. but make this the end of their deſires, and the only thing that can beatifie them, betwixt which and the former there is little difference. I reſt in that.

PSAL. LXXXVI.

THE Contents of this Pſalme ſhew, that *David* was perſecuted by his Enemies, when he made it; but whether by *Saul*, or *Abſolom*, is uncertain: *Calvin* thinketh by *Saul.*

Verſ. 2 *Preſerve my ſoule, for I am holy.* This may ſeem to be ſome pleading for

Calvin. favour, in reſpect of merit in himſelfe, but the word rendred holy, is, חסיד merciſull, or kinde, or one that is in the ſtate of grace, an Object of mercy, and in reſpect of his kinde dealing with all men, for which he was not worthy to be perſecuted by any, he ſpeaketh thus; to incline the Lord the more to ſtand for him, who is the Patron of all thoſe that ſuffer wrong, and againſt all ſuch as requite evill for good. *Baſil* applyeth this both to *David* and *Hezekiah*, invaded by the *Aſſyrians*, and expoundeth theſe words, *I am*

Baſil. *holy.* I have given them no cauſe, and in compariſon of them, a Saint: for I know and

and feare God, they do not, they perſecute, and I ſuffer. *Auguſtine* referreth it to Chriſt, who only can ſay of himſelfe, *I am holy*. But this reaſon is too weak, as we may ſee by the ſenſe given hereof before: and therefore I take it for a prayer of *David*, as the Title ſheweth, concerning his perſon in danger by Enemies, and teaching us how to pray in the like caſe. Yet *Verſe* 9. is a propheſie of the converſion of the Gentiles under the Goſpell; being moved by Gods wonderfull works; that is, The Miracles done by his Apoſtles, and Miniſters ſent out to preach, and by his miraculous Death and Reſurrection. And their converſion is ſet forth by coming and worſhipping before God; as *Iſa.* 45. 23. by bowing the knee, and ſwearing by his name.

Auguſt.

Verſ. 9.

Verſ. 10.

Verſ. 11.

Teach me thy way O Lord. How this ſhould be applyed to Chriſt, who is the wiſdome of the Father, and one with him, I cannot ſee; and therefore it muſt be underſtood of *David*.

Thou haſt delivered my Soule from the nethermoſt Hell. That is, out of deadly danger, wherein I often have been: A Pattern to be followed by every faithfull perſon, after deliverances to celebrate Gods praiſes; and if for corporeall, much more for deliverance from Hell and Damnation for ever. For the words, *Nethermoſt Hell*, Hebrew it is, *Hell, or the Grave below*. And therefore no ground is here, as *Jerome* noteth, for two places: whereby the inſulſity of the Papiſt appeareth, that will have Purgatory here intimated, as under which Hell the place of the damned for ever is.

Note.

Shew me ſome token of good. Hebrew, *Make with me a token, or ſigne for good.* Whereby he implyeth, that there was now no ſigne of favour ſhewed him, whereby he might be confirmed, in reſpect of Gods grace and favour towards him; and therefore admirable was his faith, to beleive notwithſtanding, that he ſhould come out of theſe troubles, and be ſet upon the Throne promiſed; for this faith is intimated by his praying. Others have prayed for ſignes, as *Gideon*, and they have been granted; but bleſſed is he that beleiveth, and ſeeth no ſigne; as Chriſt ſaid to *Thomas*: for ſignes are for unbeleivers, and when the faithfull aske them, although none be ſhewed, they are not ſhaken in their faith hereby.

Verſ. 17.

1 Cor 14.

PSAL. LXXXVII.

His foundation is upon the mountaines of holineſſe, So it Hebrew: is This Pſalme as *Calvin* conjectureth, was penned after the return of the Jewes, out of the *Babylonian* Captivity, for the comfort of the faithfull, againſt the diſcouragement, which they had by their fewnes and ſervile condition, in which they were under heathen Kings, although permitted to return to their own Country again; and alſo in reſpect of the Temple, ſo long in rebuilding, and then neither was it built ſo magnificently, as at the firſt by *Salomon*; For againſt all theſe it is here oppoſed, the foundations of the Church, after called *Zion*, in the time of the Goſpell laid by God, are ſurely laid; for they be upon holy Mountaines, ſanctified and ſeparated from the ſhaking of any violence of men or Devils, and therefore afterwards the Church is alſo called a City ſet upon an Hill; and we read of the Mountain of the Lords houſe, ſtanding higher then all Mountaines, *Iſa.* 2. And ſometimes a Rock is ſaid to be the foundation, upon which the Church being built, ſtands ſo ſtrong, that the Gates of Hell ſhall never prevaile againſt it; whereunto add the greateſt love of God ſaid to be towards *Zion*, *Verſe* 2. and the glorious things ſpoken of her by the Prophets, as *Iſa.* 54. *&c.* although not yet appearing; and that ſhe is the City of God. And what can be wanting then to make her perfectly happy, which is enough to put away all griefe, conceived at the beholding of his preſent condition, being ſo obſcure.

Verſ. 1. *Calvin.*

Matth. 5.

Matth. 16. 16.

Verſ. 2.

Verſ. 3.

obſcure. As for the queſtion amongſt ſome Expoſitors, how being about to ſpeake of the Church, he ſaith, not *Him*, but *his foundations*, it is eaſily reſolved out of that which hath been already ſaid. The foundations of the Church are called his, becauſe laid by God her builder; and they are ſaid to
1 Cor. 3. 11. be foundations, not a foundation, becauſe Chriſt is the foundation to all the faithfull, who are built upon him, and the Prophets and Apoſtles together are a foundation, becauſe they beleive their Writings, and words as infallibly dictated by the ſpirit of God unto them; for whatſoever we beleive unto ſalvation, that is a foundation upon which God buildeth us.

God loveth the Gates of Zion, more then all the dwellings of Jaacob. Here the greateſt love of God to his Church is ſet forth; gates being put for his dwellings, ſuch as the faithfull are often called, 1 *Tim* 3. 15. *Ephe.* 4. 13. *&c.* The dwellings of *Jaacob*, or *Iſrael*; that is, their Land and Cities therein, and Inhabitants, were all ſpecially favoured for their Fathers ſake, *Abraham*, *Iſaack*, and *Jaacob*; but no ſuch favour did God beare to *Iſrael*, according to the fleſh, as to his true *Iſrael*, his City, as the Congregation of the truly faithfull are called, *Verſe* 3. ſaying, *Glorious things are ſpoken of thee, O City of God.*

Verſ. 4. *I will make mention of Rahab and Babylon to them that know thee.* Hebrew, *That know me*, or *my knowers*; that is, to ſuch as have underſtanding of divine things, of which I ſpeak; for it would be vain to mention theſe things to others: but to the intelligent, that know the meaning of that which I ſay, it is moſt comfortable; and theſe he calleth my *Knowers*, which know what
Hieron. I ſay or write here. By *Rahab*, *Jerome* underſtands *Rahab* the Harlot of *Je-*
Calvin. *richo*; but *Calvin* better, *Ægypt*, which is alſo ſometime thus called; as
Cald. par. *Pſal.* 89. 1. *Iſa.* 51. 9. and the *Cald.* Paraph. likewiſe. Here are five Countries mentioned; *Rahab*, *Babylon*, *Philiſtia*, *Tyre*, *Æthiopia*: All moſt inſeſt Enemies of the people of God, for ſo they are often ſpoken of; *Ægypt* firſt oppreſſed them, *Babylon* after, the *Philiſtims* for many yeares fought againſt them, and *Tyre* is complained of, *Pſal.* 83. 7 And *Firhacha* King of *Æthiopia*, came out once againſt them with 1000000 men in *Aſa* his time. And theſe were all groſſe Idolaters alſo; yet a wonderfull thing, concerning the faith he had to mention touching them, *viz.* That *he was born there.* Vulgar, *Theſe were there.* Expounded the Kingdomes before mentioned, they being ſpoken of as one man, becauſe by faith in Chriſt made all one; and they are ſaid to be *borne* now in *Zion*: that is, the Church, by the new birth, through the preaching of the word, which is there to regenerate, *Jam.* 1. 18. 1 *Pet.* 1. 23. But if it be taken thus, there is no reaſon to alter the reading, He *was born there*: But in expounding it to ſay, *Theſe were born there.* But I think, that the word He, hath reference to *Verſe* 1. *His foundation is upon the mountaines.* For ſpeaking of the City of God, whoſe foundations were the foundations there ſpoken of; ſaying, *Verſe* 3. *Glorious things are ſpoken of thee, (O City of God)* by a Parentheſis, as it were having ſaid, *I will make mention of Rahab and Babylon, &c.* as of peoples, whom this ſhould concern: He returneth to the foreſaid City of God, or *Zion*; and ſaith, *This was born there.* That is, this founder, of whom I ſaid before, *His foundation is upon the mountaines*; that is, God the Son was born in the Land belonging to *Zion*, which was the greateſt glory to her that could be. Of the increaſe of Children to the Church from the Nations, ſee *Iſa.* 54. 1. 44. 5. and therefore theſe Nations are mentioned, as from which *Zion* ſhould have many Children, other Nations being left to be underſtood. Then after Chriſt
Verſ. 5. ſpoken of to be born there, it followeth, and of *Zion* it ſhall be ſaid, a man and a man: that is, many were born in her, that is, many of the Nations before mentioned, by the ſecond birth, as was ſaid before. *And he the moſt high ſhall eſtabliſh her.* That is, he of whoſe birth before, *Verſe* 4. to make it plain, that he was meant, that was firſt ſpoken of, *Verſe* 1. ſeeing to lay her foundations, and to eſtabliſh her, is all one; and he that doth this, is the moſt

moſt high; great myſteries, ſaith *Jerome*: he that is born in *Zion* eſtabliſheth her, and a man born there, the moſt high; and therefore againſt the *Arrian*, very God.

The Lord ſhall count, when he writeth up the people, that this man was born there. Hebrew, *This.* The ſame word being uſed, that was *Verſe* 4. ſhewing the ſame founder to be meant, the Son of God, the moſt high; The meaning is, That the people before ſpoken of ſhall upon their converſion be regiſtred for Citizens of Heaven, which they ſhall eſteem the greateſt priviledge in the World; as being an admiſſion into a Communion with Chriſt, the Son of God: forſomuch as all that are born there by the ſecond birth, are his Sonnes alſo, and Co-heires with him of heavenly glory. Other Expoſitors I confeſſe, for the moſt part, by this *born there*, in both places underſtand the body of Chriſtians, ſet forth as one; but who ſo ſhall conſider, that theſe are called *Man* and *man*, and in ſpeaking of their birth, theſe words, *It ſhall be ſaid, that they were born in her*, are uſed, cannot but acknowledge it moſt probable, that in all three places not the ſame, but divers perſons are ſpoken of, *Verſe* 4. and he that is above all, both God and man; and *Verſe* 5. ſuch as turned Chriſtians, in hearing them that came out of ſeeing their miracles. Verſ. 6. Rom. 8. 16.

As well the Singers, as Players on Inſtruments ſhall be there; all my ſprings are in thee. Hebrew, *And the Singers as the Muſitians; all my ſprings in thee.* Having ſhewed the glory of *Zion*, for Chriſt and Chriſtians from all parts, coming in unto her; now he addeth further, the expreſſions of joy, that ſhould continually be made there, by ſpeaking of the Singers and Muſicians; meaning, that they ſhould be there alſo, with voice and muſick, to ſound forth Gods praiſes, for ſo great happineſſe, as whereof the Church ſhould then partake. And herein he ſpeaks according to the manner of thoſe times, wherein they did not only by ſinging, but alſo by Inſtruments of muſick praiſe his holy name: 1 *Chron* 9. 33. 25. 1, 2. according to which the Lamb is ſaid to have Harpers with him upon *Zion*, *Revel.* 14. 1. And ſinging is commended to us under the New Teſtament, *Ephe.* 5. 19. *Jam.* 5. 13. and muſick withall is not forbidden, but rather commended alſo in the foreſaid *Revel.* 4. But what is it, that he ſaith further, *All my ſprings in thee.* Springs of water were very comfortable in thoſe hot Countries, and therefore by ſprings Spirituall comforts are meant; as the Comforter the ſpirit is ſet forth by a Well or Spring of living water, *John* 6. 37. and *Revel.* 22. 1. *A River of water as cleer as Chriſtall* is ſaid to proceed from the Throne of God: In ſaying then, *All my ſprings in thee*, he meaneth nothing elſe, but as in *Zion*, the Church, are all expreſſions of joy, by voice and muſick, for Gods ſingular bleſſings conferred upon her, ſo all his comforts, whereby he comforted himſelfe in God, were in her; teaching us, if we would not periſh through thirſt and want of theſe waters, to come into, and keep in *Zion*, never departing therefrom by Apoſtacy, or imbracing errours to our lives end: for here be all the ſprings of comfort, and no where elſe are there any, but want of water as in Deſerts, where whoſoever abideth, cannot but periſh miſerably for ever. *Calvin* by עין underſtandeth *Eyes*; as if it were meant; my eyes are wholy fixed upon thee: but although עין ſignifieth an Eye, yet עין is properly a fountain, or ſpring of water. Some he ſaith, underſtand thoughts or affections, ſome rejoycings, and *Ainſworth* graces; but the firſt is beſt. Verſ. 7. *Note.* *Calvin.* *Ainſw.*

PSAL. LXXXVIII.

Note.

Hieron.
Baſil.

Verſ. 1.

Verſ. 5.

Eccle. 12. 1.
Luk. 16.

Verſ. 8.
Note.

Verſ. 10.

Upon Machalah Leamoth maſchil of Heman the Ezrahite. The word *Machalath*, ſignifieth infirmity, and *Leanoth*, to anſwer, or in affliction, or ſorrow; wherefore by ſome it is thought to have a Title anſwerable to the Contents, but ſome will have *Machalath*, a winde Inſtrument, to which it was played; and *Leathom*, to be added to ſhew, that in ſinging, one anſwered another. Touching *Heman* the Author, he is commended for his great wiſdome, 1 *King.* 4. 31. He and *Ethan*, were the Sonnes of *Zerach*, the Son of *Judah*, 1 *Chron.* 2. 4. 6. and they are mentioned together, 1 *King.* 4. 31. where *Solomons* wiſdome is extolled above theirs, or the wiſdome of any other, who were wiſeſt. *Maſchil*, ſignifieth *Inſtructive*, or *wiſe making*: For hereby we may learn it to be our wiſdome in affliction, to flee to God by prayer, and to continue ſo to do; never deſpairing, although never ſo low brought, as this holy man was, who was ſo wiſe and of ſuch excellent parts, wherein we come ſhort of him, and therefore muſt not think much to learn of him, both patiently to ſuffer, and in the like caſe by ſinnes, how to pray, as *Calvin* noteth well; ſaying, that in this the ſpirit of God teacheth us by his Inſtrument, a form of prayer: and *Ainſworth* noteth it to be the moſt mournfull prayer of any, in all the book of Pſalmes. The firſt part of this Pſalme is a grievous complaint, *Verſe* 1, 2. *&c.* to 9. The ſecond containeth arguments to move the Lord to deliver him, *Verſe* 10, 11, 12, 13, 14. The third more complaints, *Verſe* 15, 16, 17, 18. *Ierome* expounds it of Chriſt, ſpeaking by prayer to the Father, in the midſt of his Paſſions. *Baſil* of the *Jewes* in Captivity, and generally of mankinde, being moſt miſerable here by reaſon of their ſinnes. Let the Reader take it which way he pleaſeth; it ſeemeth to me peculiarly to concern the caſe of this *Heman*, ſet forth for an example to any other faithfull perſon in greateſt diſtreſſe, and ſhewing him, what he may ſuffer, and yet no cauſe to deſpaire, but to make his moane to God, referring the event to him, and with patience waiting for help.

In calling God, *the God of his ſalvation*. He ſheweth, that whatſoever he ſaith here after in challenging the Lord, *Verſe* 10. *&c.* yet he did it not out of diſtruſt, but faith, being aſſured, that his Saviour would not let him ſink in his miſeries, as he tendred his own glory; which is to provide that his Servants being upheld in life, might joyfully praiſe him, and ſo glorify him; as *Pſal.* 50. 23.

Free amongſt the dead. A deſcription of the dead, *Iob* 3, 18. when Servants are free from their Maſters, and Debtors from Creditors, and Labourers from toyle, and the ſick from pain; but withall, let go without any hand of providence held more over them, as in the next words, *Whom thou remembreſt no more, and they are cut off from thy hand.* Not that God takes no further care of his Servants being dead, for we know, that he doth; *Abraham*, *Iſaack*, and *Iacob*, being dead, he yet ſtileth himſelfe their God, and the ſpirit returns to God that gave it; and *Lazarus* being dead, was carryed by the Angels into *Abrahams* boſome. But this is ſpoken according to the apprehenſion of naturall men, or if in grace, ſtupified for the preſent by extremity of Paſſions, from which yet they by the grace of God recover again, and have the like expectation, when Death hath done its worſt.

Thou haſt put away mine acquaintance far from me. Hereby we are taught, that when we are in miſery and friends forſake us, and come not at us; or if they do, loath us, as *Iobs* friends did him; it is a Judgment by God laid upon us, to humble us yet the more before him: for when he will, Enemies ſhall become our friends, but when he is angry, friends ſhall be eſtranged from us.

Shall the dead ariſe and praiſe thee? His ſcope is to move the Lord to come

come ſpeedily with help unto him, becauſe he was ſo nigh to death, that if he were not preſently delivered, the time would be paſt. He doth not move this queſtion as doubting of the Reſurrection of the Dead at the laſt day; but according to the courſe by the Lord commonly taken with men, not to bring them back from the dead to live again in this world to glorifie God; but being once gone from hence, to let them lye in darkneſs, & in oblivion as it were, til this world comes to an end. It is then as much as if he had ſaid, helſp, and ſave me Lord, nd that ſpeedily, who am now otherwiſe ready to be taken away by Death, and ſo from further celebrating thy praiſes here, which I ſo earneſtly deſire to do, and not yet to come into the Condition of the dead, who without a great miracle, cannot come forth to do this duty any more.

They came about me dayly like water, ready to drown me: Whereby the abundance of Gods Judgments upon him are intimated: they were like a floud, and before he ſpake of waves, *Verſ.* 7. unto which it is uſuall to compare afflictions, in other places alſo, as *Pſal.* 42. 7. *&c.* Verſ. 17.

He concludeth with the ſame complaint that he had made before touching his Freinds, *Verſ.* 8. and his acquaintance, but only he varyeth here, and ſaith, *My acquaintance into darkneſſe*, or as it is *Hebrew*, *My acquaintance darkneſſe*, that is ſo far from being a comfort to me, that they are my greateſt diſcomfort through their abominating of me, as was ſayd before. And this is a ſtrange kinde of ending a prayer, with deſparing complaints, as if he went away from Gods preſence in anger. But it is to be underſtood, that although he ended thus, yet he ſecretly ſayd in his heart, as he begun, heare me therefore, O Lord God of my Salvation. Verſ. 18.

PSAL. LXXXIX.

Of Ethan the Ezrachite, *it hath been ſpoken before in ſpeaking of Heman, they had their name from* Zarach *their Father.* 1 Chron. 2. 4.

THis Pſalm is propheticall touching *Chriſt* the ſon of *David*, and ſeemeth to be grounded upon 2. *Sam.* 7. for the promiſes there made are here recounted, and God is therefore praiſed, *V.* 8:

He taketh occaſion from magnifying God for his mercy in Chriſt, to proceed to his mighty works, in ruling the raging Sea, and ſubduing *Ægypt*, ſet forth under the name of *Rahab*, as *Pſalme* 87. and making Heaven, and Earth, and day, and night. Verſ. 8. 9. 10. 11. 12.

The North and South thou haſt created: Hebrew, *The North and right hand*, as the South is called, becauſe men turning their faces to the Eaſt, uſed to pray, and then the South was on their right hand; *Thabor*, a great mountain in *Galilee* weſtward, *Joſh.* 19. 22. *Hermon*, another beyond *Jordan*, Eaſtward, *Pſal.* 42. 7. ſo that here by the other two quarters of Heaven are meant, *Weſt* and *Eaſt*, and becauſe when they prayed, they turned their faces to the Eaſt; it was called, קדם before, and the weſt *Achor* behind. *Ainſw.* Job. 23. 8. Eſa. 9 12.

Laſtly, He is praiſed for executing Juſtice and Judgment, which are ſaid to be his habitation, *And mercy and truth to go before him*, *Mercy*, in Chriſt promiſing, *Truth*, in performing this his promiſe, before that he taketh men and condemneth them, as by ſin they deſerve. Verſ. 14.

Bleſſed are the people, that know the joyfull ſound: This is by ſome expounded of the ſounding with Trumpets, uſed to call Aſſemblies to the Tabernacle, over ſacrifices, and in time of war to be remembred by God: But *Jerom* better holds it to be an alluſion to the ſounding and ſhouting, at which *Jericho* fell down, prefiguring the falling down of Idolatry Verſ. 15. *Ainſworth.* Num 11. *Hieron.*

latry, and ſin, before the joyfull ſound of the Goſpell; and the people amongſt whom this was wrought are bleſſed: As knowing this by experience in themſelves to their comfort, *They ſhall walk in the light of thy countenance*; That is, Have joy in God, as they that are in the moſt comfortable light of the Sun, after much dark and peircing cold weather. And from hence he proſecuteth this argument of comfort.

Verſ. 16, 17, 18. *They ſhall rejoice dayly in thy name, and in thy righteouſneſs ſhall be exalted.* Where, by *thy Name*, he meaneth the name Chriſt, by which we Chriſtians are called, and by *thy Righteouſneſs*, Chriſts righteouſneſſe, whereby we are Juſtified.

For the Lord is our defence, and the holy one of Iſraell *is our King.* That is, the ſame, that is our Righteouſneſſe, is our King.

Then coming to ſhew this from the beginning, he ſaith, *Then ſpakeſt*
Verſ. 19. *thou in viſion to thy holy one*, meaning to *Samuel*, an holy Prophet, when this holy one was firſt appointed, in his Type *David*, to be King, 1 *Sam.* 16. 12. *I have layd help upon one that is mighty, I have exalted one choſen out of the people*: This was not meerly *David*, for he was but little of ſtature; but Chriſt: although it agreeth in ſome ſort to *David* alſo, for although he were little, yet he had ſtrength to do great things, to kill the Lion, and the Beare, and the great Giant *Goliah*, and ſo was a mighty help to *Iſrael*, before terrified by *Goliah* exceedingly; and he was but as one of the common ſort before, till that God had exalted him to the Kingdome. But moſt fully doth this agree to Chriſt, whoſe might is ſuch, that even Devills are ſubdued unto him, and upon him is help layd to ſave eternally all ſuch as come unto him. And his exaltation was yet more notable, from a Servant to be Lord, not over one, or a few Kingdomes, but over all the world; as *Pſal.* 2. *Matth.* 28. 18. *Epheſ.* 1. 21. 22.

Verſ. 23. *I will beat down his foes before him, and plague them that hate him*: This, and *Verſe* 22. were not verified to *David*, and all the Kings coming of him: For many of them through their own default were beaten down before their Enemies, and had Tribute exacted from them, and finally that Kingdome vaniſhed. But to *David* it was fulfilled in perſon, and in his Son Chriſt, all whole Enemies, and the enemies of his Church, have been and ſhall be beaten down, ſo that finally Chriſtians ſhall not be ſubject to exactions of Infidells any more, but rule and raigne, as *Revel.* 20. and 1 *Cor.* 15. *All enemies ſhall be put under his feet.*

Verſ. 27. *I will make him my firſt born, the moſt high above the Kings of the Earth.*

Here the amplitude of Chriſts dominion is propheſied of, neither can it be applyed to *David* or *Solomon*, becauſe that although their Dominion was extended far and wide, yet it never reached ſo far, as is here ſaid that Chriſts ſhould do.

Verſ. 30. *If his Children ſhall forſake my Law*: Here a caſe is put of *Davids* poſterity proving wicked; as indeed they did: Yet in this caſe he promiſeth not to caſt them off ſo; but that his Throne ſhould ſtill continue, although they ſhould for this be ſharply corrected. Whereby he meant, that however the Crown ſhall lye troaden under foot many years, as it did, after the Babylonian Captivity, yet his Kingdome ſhould not be extinct for ever, but flouriſh again under his ſeed Chriſt, that was to come, and to raigne everlaſtingly, *Eſa.* 9. 6. 7. *Of his Kingdome there ſhall be no end*: And ſo here is promiſed the everlaſting continuance of the Goſpell, and Chriſtians, that are called, as his Brethren, ſo his Children, and he their everlaſting Father; *Eſa.* 9. 6. 53. 10. They ſin indeed often times, and for their ſins ſuffer by perſecuters, but ſhall never be rooted out, but after a while reflouriſh again. Of the Judgments to come upon *Davids* poſterity for ſin, and upon Chriſtians, he next propheſieth at large, *Verſe* 38, 39. *&c.* to *Verſe* 45.

which

which is to be underſtood, as forſeen by the ſpirit, and therefore ſpoken of, as if already done, although it were not fulfilled, till many yeares after. And in this afflicted eſtate he ſheweth, how the Church ſhould call upon God, and bleſſe him, in aſſured expectation of deliverance, *Verſ* 46, 47, 48. *&c.* to the end of the Pſalme. Verſ. 46, 47, *&c.*

PSAL. XC.

A prayer of Moſes *the man of God.*

JEROME moveth a Queſtion; why, if this were made by *Moſes*, it was not inſerted amongſt his writings as well as his Song, *Exod.* 15. and another compiled by him, *Deut.* 32. But to this he anſwereth no more, but it pleaſed the ſpirit of God, that he who wrot of the Creation of the World and of man, and his ſinning, whereby he became mortall, ſhould write of his ſhort continuance, and the ſhort continuance of this World alſo, and Gods Eternity. And he noteth, that foure Pſalmes are ſingularly intituled prayers, this, and *Pſal.* 86. 15. 100. But the two laſt of theſe are intituled Pſalmes of *David*, not prayers, as he ſaith. *Baſil* ſaith, that ſome think it to have been made by *David*, but becauſe fitted to the arguments handled by *Moſes*, intituled, *The prayer of Moſes.* I ſee no reaſon, why we ſhould take it to have been made by any other, but by *Moſes*; and being compiled, but not written, a little before his Death, he left it to the Children of *Iſrael* to be uſed for their comfort, it being delivered from the Father to the Son, by word of mouth, till that *David* cauſed it to be penned, and amongſt the Pſalmes inſerted. Yet *Auguſtine* ſaith, that it is not probable that *Moſes* made it, but to procure the more attention, it is intituled by his name, who was ſo great with God; his reaſon is that rendred by *Jerome*, that it is not in all his Writings, although his Songs be. But I cannot herein aſſent unto him, becauſe it were ſome diſparagement to holy Writ, to ſay for any end, that this, or that was ſuch a mans, when indeed it was not, but made by another: Therefore the *Cald. par.* to put it out of doubt, ſaith of *Moſes*, *When Iſrael ſinned in the Wilderneſſe*, *Numb.* 14. Hieron. Auguſt.

In expounding it, inſtead of theſe words, *Thou haſt been our dwelling place in all generations*, he rendreth it, *Generation*, and *Generation.* That is, in the time of the Law, and of the Goſpell. And leaſt it ſhould be thought, that God was not, till he was a dwelling place for man; he addeth, *Before the mountains were brought forth, &c. From everlaſting to everlaſting thou art God.* By the mountaines underſtanding the Angels, and by the Earth, men, and other Creatures here. But although Hebrew it be, *Generation and Generation*; yet it is an Hebraiſme, ſetting forth all Generations before the flood and after, and under the Goſpell. God is alwayes a refuge for the faithfull, that ſeek unto him, and this God is everlaſting; both *a parte ante*, and *a parte poſt*. *Before mountaines*: for he made the Earth and all the World, doing this in time, but he himſelfe being before all time. Thus it is with God; but let us conſider man, and he ſaith, *Thou turneſt man to deſtruction, and again thou ſaiſt, return yee Children of men.* Hebrew, *Thou ſhalt turn and ſhalt ſay*: that is, according to *Calvin*, thou giveſt him a little liberty of life, whereby he fetcheth a little compaſſe, as it were, and then, if thou doſt but ſpeak the word to call him out of this, he ſoon returneth to the earth from whence he was taken. But others, he ſaith, expound turning again, of returning to life at the Reſurrection from death; cenſuring it as too argute; and ſo it is indeed: for here is nothing about the Reſurrection ſaid, but about our mortality only; neither is the word *again*, in the Hebrew, but, *and thou ſhalt ſay*: meaning, whereas I have ſaid, *Thou ſhalt turn man to* Verſ. 1. Calvin.

deſtruction

deſtruction, there belongs no more to the doing of this, but that thou ſpeak the word by calling the children of men from hence by death, and ſo they ſhall dye Generation after Generation. *Ainſworth*, and ſome others, will have a double turning here ſet forth.

Note. 1. Of the body to duſt, *Gen.* 3. 12. of the Soule to God, *Eccle.* 12. 1. But the plain ſenſe hath been already ſhewed, teaching God only to be everlaſting, and all men ſo eaſily by him called hence, as a Father calleth his Son going out from him, upon this or that occaſion, unto him again; that we may not make account of our time in this World, but alwayes watch, till our Lord come to call us.

Verſ. 4. *For a thouſand yeares in thy ſight are but as yeſterday, when it is paſt, yea as a watch in the night.* Here the Eternity of God is further ſet forth, by ſhewing, how little a large compaſſe of time is, being compared to his ſaid Eternity, a thouſand yeares are but as a day, yea but as a watch in the night, which conſiſteth of foure watches, three houres going to a watch.

Verſ. 5. *Thou carryeſt them away as with a floud, they are as in a ſleep.* Hebrew, *Overfloweſt them, they ſhall be a mutation, or changeable thing.* For the word is שנה ſignifying to change, from whence a yeare is called שנה: and if we render it by change, the ſimilitude of the graſſe put next, that groweth in the morning and is green, but it ſoon is cut down and withereth, followeth moſt aptly. The *Vulgar*, *Quæ pro nihilo habentur eorum anni erunt*, holding to the word yeare and to the ſenſe, though not to the firſt word here.

Verſ. 10. *The dayes of our yeares, are ſeventy yeares in them.* That is, in them that live to old age: *And if by fortitude 80 yeares, even their latitude is labour and ſorrow*; New Tranſlation, *their ſtrength*, Calvin, *their pride*; but the proper ſignification of רחב is latitude; that is, this inlarging of the time bringeth nothing but labour and miſery, becauſe now the body is diſeaſed, and ſo decaying, that a man hath no pleaſure in his life, but even to live is a pain unto him. For ſeventy yeares here ſpoken of, although *Moſes* and *Aaron* lived a hundred and twenty yeares, and *Caleb* at eighty were as ſtrong as at forty; theſe were ſingular examples, and it is of the generality of the people, that *Moſes* here ſpeaketh, eſpecially when as by their murmuring they had provoked God ſo, that he ſlew them in the Wilderneſſe, ſo that of 600000. only two eſcaped, all the reſt being cut off in forty yeares, as is ſhewed, *Numb.* 26. 64. 65. And this it is which he ſpeaketh of here, V. 8. 9. *All our dayes are paſſed away in thy wrath, &c.* Eccle. 12.

Verſ. 11. *According to thy feare is thy wrath.* That is, men are ſenſible of thy wrath, according to the feare of thee that is in them; for in the firſt words of the Verſe, he ſaith, *Who knoweth the ſtrength of thy anger.* For prophane and Atheiſticall men, whoſe hearts are hardned, have no ſenſe of Gods anger againſt them, to be moved hereby to turn to him, but ſuch as feare him have. The one ſort are ſmitten and murmure and fret, and this is all; the other by being ſmitten is ſo affected with the apprehenſion of Gods wrath, that he feares God, and eſcheweth evill yet more. To this effect *Calvin*; but he bringeth another Expoſition of ſome; as men feare thee, ſo for their ſinnes they are more ſeverely puniſhed by thee; for Judgment beginneth at Gods houſe; but it is very improper by ſuch as feare God here, to underſtand ſuch Rebels, as *Moſes* ſpeaketh of: who though they had the true religion amongſt them, yet they had no power of it in them, but were made examples for their murmuring againſt God, to all Generations to come after, as the Apoſtle ſheweth, 1 *Cor.* 10. 7. The *Cald. paraphraſt*, *Who knoweth the ſtrength of thy anger to appeaſe it, but the juſt by turning to thee.* *Ainſworth*, either by feare underſtandeth the Law, teaching how terrible God is to ſinners, as *Pſal.* 19. the Law is alſo called the feare of God, or the Judgments of God ſtriking feare into men; and then the meaning is, *Feare and wrath are proportionable, and no man knoweth the power of Gods wrath*, till that by his Judgments he is made to feare God. Or laſtly, we may take

Calvin.

Cald. par. *Ainſw.*

it

it thus, *As thy feare is, ſo is thy wrath more or leſſe*: This being the end of Gods Judgments, to drive men to feare him; and if they do, it ſhall ſoon ceaſe, if not, he will rage ſtill againſt them, till they be deſtroyed for ever.

Teach us ſo to number our dayes, that we may apply our hearts unto wiſedome. For *teach us.* Hebrew, *Make us know, and we will make our heart come to wiſdome.* It may ſeem ſtrange, that *Moſes* having computed the number of our dayes, to be but ſeventy or eighty yeares, which even Children can number, ſhould make ſuch a Petition as this to God; but he meaneth not ſo much, that we may barely know our life here, to be of ſo few yeares; but that we may know it, to make this good uſe of this knowledge, ſith our time is ſo ſhort, to let none of this paſſe, without labouring to get that wiſdome, which is to ſalvation, as it is ſaid, that the word of God is able, *to make us wiſe to ſalvation.* Wherefore they only are taught of God to number their dayes, whoſe hearts are ſet upon his holy word, to exerciſe themſelves therein day and night; learning hereby the knowledge of God and of his will, to live and do accordingly. All others how expert ſoever in numerations, if they can tell how many miles to the Stars, or how many betwixt Star and Star, if their hearts be not brought to this wiſedome, to provide for their eternall ſalvation, after this ſhort life ended; are the moſt ignorant and untaught of all others: for they have not yet learned, to number to ſeventy or eighty yeares of their own lives, or to afar ſmaller number, which ſome of them may live. Verſ. 12.

Return O Lord, how long? Let it repent thee concerning thy Servants. This is ſpoken, with relation to the divers Judgments which were upon the people of *Iſrael*, whilſt they wandred in the Wilderneſſe, and were kept forty yeares together, from the promiſed Land; for they were now ſometime conſumed by fire, ſent from God: ſometime by plague, ſometime by fiery Serpents, and ſometime by the *Canaanites*, who came out againſt them, and conſumed them to *Horma*. At theſe things *Moſes* was grieved, and complained, as thinking long to have an end put to this their miſery; whereas he prayeth, that the Lord would repent, he meaneth nothing elſe, but his turning from ſeverity to lenity again; ſetting the ſame forth firſt, by the word, *Return*, then by the word, *Repent*: Becauſe as a King in his wrath, puniſhing his rebellious Subjects, yet when the heat thereof is over, he repenteth, and ſpeaketh peaceably again unto them; ſo God turning, to ſhew favour to his people, whom he hath ſmitten, is ſaid in condeſcending to our weakneſſe, to repent; although to ſpeak properly, he is not like man, that he ſhould repent, as is ſaid, 1 *Sam.* 15. *Calvin* for *let it repent thee*, hath it, *Be pacified*; and the word ſignifieth either *repent*, or *be comforted.* But I reſt in the firſt, as giving the ſenſe beſt. Verſ. 13. *Calvin.*

Let thy work appeare to thy Servants, and thy glory to their Children. Hebrew, *Let thy work be ſeen, and thy glory upon their Children.* By work, he meaneth the great work of bringing them out of *Ægypt*, and putting them in poſſeſſion of the Land of *Canaan*, which was yet imperfect, the firſt part only being done, but a great delay made for their ſinnes, in doing the other. In praying therefore, that Gods work might appeare, he meaneth in both theſe parts; and not keeping them ſtill to be conſumed in the Wilderneſſe, now that he began to do for them, in bringing them out of *Ægypt*. And this work he calleth his glory; becauſe whilſt it continued in ſuſpence, ſome diſhonour redounded to God, amongſt the Heathen; whoſe mouths were ready to be opened, and to ſay, That he brought his people out of *Ægypt*, to keep them to dye in the Wilderneſſe, as not being able to bring them into the Land, which he had promiſed, the Inhabitants whereof were too mighty for him to ſubdue. But the work being perfected, great glory would hence redound unto him; all Nations that ſhould heare thereof, being made to reverence him, as Almighty. *Upon their Children.* This is added, according Verſ. 16.

according to the promiſe made, *Numb.* 14. 31. that although the men fell in the Wilderneſſe, yet their little Ones ſhould inherit *Canaan*; for then Gods glory appeared upon their Children, when this was fulfilled.

Verſ. 17. *Eſtabliſh thou the work of our hands.* He prayed before, that Gods work might be ſeen now, becauſe he knew, that God would effect the great work of expelling the *Canaanites* by them, and yet they going about it by their own ſtrength, were nothing; he prayeth, that when they ſhould go about it, God would by his almighty power aſſiſt them, and ſo he doubted not, but that they ſhould prevaile: and he doubleth his prayer, to ſhew with what fervency he prayed, as we alſo muſt do, that our prayers may be effectuall; and in any work undertaken by man, eſpecially going to War, it is his duty to look up to God for help, as being able to do nothing of himſelfe, but through God, ſtrengthening him in the work.

Note. Iam. 5. 17.

PSAL. XCI.

Verſ. 2. I *Will ſay of the Lord, he is my Refuge. Sept.* and *Vulg. He ſhall ſay.* But Hebrew it is, *I will ſay.* Only becauſe all things here are ſpoken indefinitely, he or any man, that dwelleth *in the ſecret of the moſt High. Verſ* 1. and *Verſe* 3. *He will deliver thee:* That is, any one that is ſuch. They have put this in the third perſon alſo, reſpecting rather the ſenſe, then the word. For although the Author of the Pſalme ſaith, *I will ſay*: He meaneth, in the perſon of the man before deſcribed, that he is in this moſt ſafe condition, againſt all evils, which he may feare in moſt dangerous times. For *in the ſecret of the moſt high*, The Vulgar hath, *in adiutorio altiſſimi*; and who doth ſo, ſaith *Auguſtine*, but he that beleiveth and truſteth in him for help, and not in himſelfe, or any other thing? he ſhall be ſhadowed and ſheltered, ſo as that no evill ſhall hurt him. And *Auguſtine*, and *Jerome* both, will have this Pſalme, firſt to concern Chriſt, being in the Wilderneſſe, and tempted of the Devill, and then his Members: for he ſingularly dwelt in the ſecret, or help of the Almighty; to whom he was Hypoſtatically, and admirably united; and for truſting in him, the wicked *Jewes* could ſay, *he truſted in him, let him ſave him, if he will have him.* And the Devill, called here the Hunter, laid a ſnare moſt craftily for him, when he tempted him by Scripture, and giving him a view of all the glory of the World at once. And every one of his Members ſhall likewiſe be delivered from this wicked Feind. For that he is the Hunter that layeth a ſnare, appeareth 2 *Tim.* 2. 26. Where it is ſaid, *That they may come out of the ſnare of the Devill.* And he hath, ſaith *Jerome*, many ſnares, as covetouſneſs, wrath, *&c. And from the noyſome Peſtilence*; Vulgar, *rough words*; This difference being, becauſe דבר the word here uſed ſignifieth either a word, or with different pricks, the Peſtilence. *Auguſtine* following the Vulgar, giveth this ſenſe; from words, whereby ſome being terrified, forbeare to ſpeak what God would have them, thus incurring his diſpleaſure, to their own deſtruction; as *Jer.* 1. 17. it is threatned in this caſe: and הוות rendred *noyſome*, or *rough*, ſignifieth, *Contritions, tearings in peices.* And if by the former we underſtand the Devill, hunting after mens Soules, by his temptations; it followeth moſt aptly, which is here added, as another dangerous evill, to underſtand it of terrifying words; whereby ſo many are indangered through neglect of their duty, to ſpeak againſt ſin in whomſoever. If the other reading be followed, then both are to be underſtood of corporeall dangers by Hunters; ſuch Hunters as *Nymrod*, that is, Tyrants and perſecuters; & by the Peſtilence, that which ſuddenly deſtroyeth thouſands. But I rather prefer that of *Auguſtine.*

Auguſt.

Hieron.

Matth. 4.

Verſ. 5. *Thou ſhalt not feare for the terrour of the night, nor for the arrow which flieth*

fleeth by day. What is the terrour by night, but feare of ſuffering for Chriſt, that maketh them that are in the darkneſſe of ignorance to fall away; and the arrow flying by day, but hotter perſecution, whereby the Children of the light are aſſaulted with greateſt violence, and whereby many full of light and knowledge are peirced and fall. Theſe are two kindes of temptations; one lighter, and the other grievous, whereby though many Chriſtians fall, yet ſome there are that do not, *viz.* They that dwell in the ſecret of the moſt High, truſting in him and not in their owne ſtrength; others although men of great knowledge, are feared from Chriſt, becauſe they thought too highly of themſelves, that they were able to ſtand, although all others ſhould flinch, as was ſometime the caſe of *Peter.* Thus *Auguſtine*, who proveth the Arrow flying at noon-day, for ſo he renders it, to be hot perſecution, from that paſſage of the Parable of the Sower; where it is ſaid, the Seed that fell upon ſtony ground, was the hearer, that receiveth the word with joy; but hot perſecution ariſeth, and then it withereth away; becauſe at noon-day the Sun is hotteſt. But what if we ſhall ſay, that by the terrour of the night, and the arrow that fleeth by day, (for ſo the word בלילה *Beiom*, ſignifieth) are meant practiſes of the Enemy of the truth, whether ſecret or open, whereby the truly faithfull, that are rooted and grounded, are nothing moved? For being thus underſtood, nothing can be excepted againſt; but underſtand it as before, and there wil be no good agreement; ſith no Chriſtian that ſtandeth in time of danger, is of the night, but of the day; being before darkneſſe, but now light.

Auguſt.

Matth. 13.

Nor of the Peſtilence that walketh by night, nor of the deſtruction that waſteth at noon-day. Here the ſame is again ſet forth, in other words: only that which before was called terrour, now is called דבר in the New Tranſlat. rendred Peſtilence: by the Vulgar, *Verbum*, *V.* 3. but here *negotium*: and that which was called Arrow, is called Deſtruction; and for *day* here is *noon-day*: Vulg. Lat. *Dæmon meridianus*, the ſenſe being the ſame, that hath been ſhewed before, *viz.* Of ſecret plottings, or open violence, in the midſt of the day.

Verſ. 6.

A thouſand ſhall fall at thy ſide, and ten thouſand at thy right hand, but it ſhall not come neer thee. Here, ſaith *Jerome*, are great myſteries; for he ſaith not *at thy right hand, and at thy left*: but *at thy ſide and thy right hand.* Becauſe the Righteous hath no left hand, but is right handed on both ſides; as *Ehud*, that killed *Eglon.* *Auguſtine* will have this ſpoken of Chriſt, at whoſe right hand the ſheep ſhall be placed. But how either of them maketh out the ſenſe good, I ſee not. *Baſil* and others, *at thy ſide and thy right hand*; That is, thy left ſide and right very many, that come about thee to deſtroy thee, ſhall themſelves be deſtroyed: but the deſtruction by them intended againſt thee ſhall not come neer thee; for thou ſhalt be ſafe under the covert of the wings of the Almighty. For wings, covering his people, are aſcribed unto him, for his tender care over them; and therefore he is ſometime likened to an Eagle, carrying her young upon her wings; and ſometime to an Hen, gathering her Chickens under her wings. Thus the Army of *Sanneberib*, being about 200000, coming to deſtroy *Hezekiah*, and the *Ammonites* and *Moabites* in very great numbers coming againſt *Hezekiah* and the *Midianites* againſt *Iſrael* in *Gedeons* time, were deſtroyed; and ſo have al other wicked enemies been from time to time, & ſhal be, if they riſe up againſt the faithfull, but they ſhall be preſerved. And one well noteth, that it is ſaid, *at thy ſide*, as ſpeaking of one; becauſe all the faithfull are one in Chriſt; this is the ſecure condition of the whole body of the Church, and of every Member thereof. In all which I aſſent; but ſurely there is ſomething more meant, in ſpeaking of a thouſand at thy ſide, and ten thouſand at thy right hand: and ſaying, it ſhall not come neer thee. For how can deſtruction be at thy ſide, and yet not neer thee? And although many faithfull perſons are preſerved in times of ſuch danger, yet many fall by the ſword, and other kindes of death, by the hands of Perſecuters. Therefore I cannot

Verſ. 7. *Hieron.*

Auguſt. *Baſil.*

Matth. 13.

T. W.

Note. but imbrace that of *Auguſtine*, *It ſhall not come neere thee:* That is, Thou ſhalt ſleight and contemne it, being for Chriſt and his Truth that thou ſuffereſt, it ſhall not come near thy heart, to make thee heavy or ſad; but thou ſhalt rejoice in ſufferings, for ſo the Apoſtles did *Act.* 4. And for the *Side and right hand*, we may underſtand the thouſand falling at the one, of Neighbours and Friends profeſſing the ſame Religion outwardly, and the ten thouſand falling at the other of thoſe in the Church, that pretend Zeale, but their hearts are not upright, and therefore when Deſtruction cometh, they all fall, the upright hearted only being ſaved. Or thouſands of ſuch ſhall fall away in time of perſecution or temptation by the ſubtilty of Sophiſters, ſuch as The Anti-Chriſt, who ſhall deceive the very Elect if it were poſſible; but they ſhall never fall, but ſtand and be crowned with an incorruptible Crown of Glory.

Verſ. 8. *Only with thine eyes, thou ſhalt behold and ſee the Reward of the wicked*: No nearer ſhall Deſtruction in any kind come unto thee, then to ſee that of the wicked, as *Abraham* ſaw the rich miſerable Glutton in Hell torments, when he looking up to him, craved for one drop of water to cool his tongue: So that all, who are not ſincere Chriſtians, or make any other then God their refuge, when dangers come, are wicked; and this ſhall be their reward, to periſh by the Judgments of God without remedy.

Verſ. 11. Matth. 4. *He ſhall give his Angells charge over thee to keepe thee in all thy wayes*: This was by the Devill alledged to tempt Chriſt to caſt himſelf down from the Pinacle of the Temple, but he anſwered, *It is written, Thou ſhalt not tempt the Lord thy God*, Hereby ſhewing, that it is not meant, if a man will caſt himſelf headlong into needleſs danger, that he ſhall be kept by Gods Angells from harm, but being in the waies that God ſets him into, that is, Of Obedience, Faith, and conſtancy in the Truth. For what danger ſoever may ſeem to be in the Rage of the Devill and his Inſtruments in this caſe unto him, he ſhal not ſuſtain the leaſt hurt, no not ſo much as to *daſh his foot againſt a ſtone*, much leſs ſhall they be able to ſtone him, death to hurt him, as *Steven*, who even then had more Joy then paine, more Glory then ſhame; even Angelicall Glory, for his face ſhon like the face of an Angell.

Verſ. 13. *Upon the Lion and the Dragon thou ſhalt walk, thou ſhalt tread under foot the young Lion, and the Adder.* By ſtone before ſpoken of, at which it is ſaid, *Thou ſhalt not daſh thy foot*, *Calvin* underſtands, any ſtumbling block, that lyeth in our way, to cauſe us to fall from God, and by Lion and young Lion, open force, whereby we are aſſaulted, by the Aſpe or Adder, and Serpent, ſubtile and ſecret devices, to inſnare us. For amongſt ſuch we live, as labour every way to bring us to Ruine, and ſo timerous are we naturally, that we ſeem to our ſelves to be amongſt Lions, and moſt formidable Creatures, when any trouble is by wicked men ſtirred up againſt us; and therefore it is not without cauſe, that we are thus comforted, that even the moſt ſavage, venemous, and ſubtile, ſhall not hurt us, if we ſteadfaſtly truſt in God, thus getting under his ſhadow: for by the virtue thereof, we ſhall trample them under our feet, as poor and mightleſſe wormes, as it is ſayd, Rom. 16. *God ſhall tread Satan under your feet.* *Baſil* will have power to hurt, and Malice, meant by theſe Savages, and according to the Letter, *David* ſlew a Lion, and *Paul* ſhook a Viper off his hand and had no hurt, and our Lord promiſeth to them that beleive, theſe ſignes ſhall follow, they ſhall tread upon the Lion and Adder, or Baſil ske, *&c. Auguſt.* By the Lion and Baſiliske, underſtands the Devill, who is ſometime as a roaring Lion ſeeking whom he may devour, and ſometime as a ſubtill ſerpent, cunningly corrupting by Hereticks his Miniſters from the ſincerity of the Truth: but which way ſoever he cometh, the Church treads him down, neither fearing his Rage in perſecuters, nor being corrupted by his Subtilty in Hereticks. And this I ſo receive, as not excluding the other of *Baſil*; for touching ſome of the faithfull it is ſayd according to the Letter, *That they ſtopped the mouthes of Lions*,

Rom. 16. 20. *Baſil.*

Matth. 16. 17. 1 Pet. 5. 8. 2 Cor. 11. 3.

Heb. 11. 33.

Lions, as *Daniel*: not to repeat that was ſayd before of *David* and *Paul*, and other Beleivers under the Goſpel, who were wonderfull for ſuch things, and the power of Faith, being hereby perceived; and by caſting out Devills whole Kingdomes and nations were converted thereunto.

Becauſe he hath ſet his love upon me I will deliver him; *Calvin*, *He hath acquieſced in me:* and who doth thus, the next words ſhew, *Becauſe he hath known my name*. Here God is brought in ſpeaking for the greater comfort, and aſſurance of the Faithfull, that is who love him, and reſt upon his protection, founding this their confidence upon the Knowledge of him, becauſe none but they that know him, and his Power, Mercy, providence and Goodneſs towards his, can do thus: and ſuch call upon God, as *Verſe* 14. and are heard, and bleſſed with a long and happy Life here, and then with Honour and Salvation everlaſting. Verſ. 14. Verſ. 14. Verſ. 15.

PSAL. XCII.

A *Pſalme for the Sabboth*, that is, the ſeventh day from the creation, wherein God is ſayd to have reſted from all his works, and to have ſanctified it: The *Cald. Paraph.* ſpeaketh of this Pſalme, as if it had been made by *Adam*, ſaying, *An Hymn or Song, which the firſt man Adam ſaid for the Sabboth day*: but that is not probable, but rather that *David* made it, who increaſed the ſolemnity of this day, by adding two hymnes of praiſe to be ſung, muſicall inſtruments to be alſo played upon, as may be ſeene, 2 *Chron.* 29. 25. of which alſo mention is here made. Gen. 2.

It is a good thing to give thanks to the Lord, and to ſing praiſes; Hieron: *For to give thanks*, hath it, *To confeſſe to the Lord*, Noting, that a man muſt firſt confeſſe his ſins and repent thereof, and then he is fit to ſing praiſes to God, but not before. And it is to be noted, that he ſaith, we muſt confeſſe our ſins to God, not unto man, againſt the popiſh practiſe of auricular confeſſion to the preiſt. Verſ. 1. *Hieron. Note.*

Thus alſo *Calvin* renders it, and the word הדה in *Hithpael*, ſignifieth to *Confeſſe*.

To ſhew thy Goodneſſe in the Morning, and thy Truth in the Night: Not as *Calvin* noteth, that one of theſe is to be praiſed in the day, and not the other; but that in celebrating Gods praiſe we ſhould perſevere day and night, lauding him continually, both for his Goodneſſe and his Truth. *Jerom* ſaith, his Truth is to be praiſed in the night, as being darkly ſet forth in figures, and his Goodneſſe, in pardoning their ſins that confeſſe, which cauſeth a chearfull light as of the morning to ariſe in the heart. Darkneſſe indeed, as of the night, goeth before the morning light, whilſt we are in ſorrow for our ſinnes; but having done, the Light of Gods Truth ſhineth, who hath ſaid, *If we confeſſe our ſinnes, he is faithfull to forgive them*: But *Auguſt.* better, I will praiſe thy mercy in the morning of proſperity, thy Truth in the night of adverſity. Verſ. 2. *Calvin. Hieron.* 1 Ioh. 1. 9.

Touching the muſicall inſtruments here named, and muſick in Gods worſhip, ſee before *Pſal.* 33. 2. For theſe words, *Upon the harp with a ſolemn ſound*, are theſe, *Upon Higgaion with the Harp*, That is, *In meditation upon the Harp*. Verſ. 3.

My horne ſhall be exalted as the Unicorne, I am anointed with freſh Oile: Ainſworth, *My old age with freſh oile*: ſo likewiſe the *Vulgar Latine*: but the *Hebrew* is ברהי *I am anointed or mixed*. The meaning is, I am by thee made ſtrong, for it is, *Thou ſhalt exalt my horn*, and by horn is ſtrength commonly ſet forth: wherefore ſtrength is meant to beat down his Enemies, as as the Unicorn, a fierce beaſt in the wilderneſſe doth by his one horne, Verſ. 10.

wherein his cheife ſtrength lyeth, puſh and kill both beaſts and men. And this annointing with freſh or new oile, ſetteth forth the ſpirit of Fortitude, whereof anointing with oile was a figure: Therefore when *David* was annointed by *Samuel* for King, his valour became ſo great, that he ſlew a Lion and a Beare, then *Goliah*, and many Philiſtims more, none could ſtand againſt him. It was alſo a figure of Joy and Gladneſſe, for which it is ſayd, Pſalm. 45. *God hath annointed thee with the oile of Gladneſſe above thy fellowes.*

This then cheifely agreeth to Chriſt, the annointed above all others, and then to *David* his Type who wrot this, and laſtly, to every one of the Faithfull, who are alſo ſaid to have an annointing, 1 *Joh.* 2. 20.

Verſ. 12. *The Righteous ſhall flouriſh like a Palme tree, and ſhall grow like a Cedar.*

Having ſhewed the joyfull condition of the Righteous, by reaſon of his power and dignity of annointing, and the falling of his Enemies before him, now he further ſheweth their increaſe in Grace and Knowledge, being herein wonderfully thriving, as the Palm tree and Cedar of *Lebanon*, which groweth to a very great height: and as the Palm Tree, he ſhall be moſt

Verſ. 13. fruitfull in doing Good, which ſhall put a great *Decorum* upon him, as a Beaſt that is fat, is moſt well favoured, contrary to the leane Kine in *Pharaohs* Dreame, that were moſt ill favoured. And thus he ſhall continue in old age, as naturally men do not; but then wither and fade away. And he is ſaid to flouriſh in the Courts of Gods houſe in alluding to the manner of thoſe times, which was not for any, but the Preiſts to go into the Temple; but to abide in one of the Courts about the door of the Tabernacle, whilſt that ſtood, afterwards of the Temple: and this good Eſtate of the Righteous begun and continued here, till old age ſhal be made more perfect, and ſo continue for ever in the life to come; but this comfort belongeth only to ſuch, as the longer they live, are the more excellent, not to ſuch as

Auguſt. are more coveteous, more froward or prophane, as it is with many, whereupon one ſaith well, *Omnia alia cum vitia ſeneſcunt, ſola avaritia juveneſcit.*

PSAL. XCIII.

This Pſalme hath no Title, Hebrew; *but in* Vulgar Latine, The praiſe of a Song of *David*, the Day before the Sabbath *when the* Earth *was founded.*

IT is generally held by the Fathers, to be concerning Chriſt, a Propheſie of his raigning in Majeſty and Glory in Heaven, after his death and Reſurrection, aſcending into Heaven even to the right hand of God the Father; that is, To unſpeakeable Power, and Glory, and Honour for evermore.

Verſ. 1. *The Lord raigneth, he is cloathed with Majeſty*, ſee the like Pſalm. 96. 10. 97. 1. Pſalm. 99. 1. although the Son of God abaſed himſelf to become man, and to ſuffer a vile death, yet now he is in the height of Glory, *He hath girded himſelf with ſtrength, the world alſo is eſtabliſht that it cannot be moved.* That is, By his Apoſtles, ſent out to preach againſt Idolatry, and to publiſh ſalvation by Faith, the world fluctuating before in the midſt of many Groſſe Superſtitions, is eſtabliſhed in the Truth, never to be carryed away any more to thoſe Errours.

Verſ. 2. *Thy Throne is eſtabliſhed of old, thou art from everlaſting*: That is, In Gods decree; Chriſts Kingdome over the whole world was appointed from Eternity, and to continue throughout all Generations.

The

The flouds have lifted up their voice, the flouds have lifted up their waves. Verſ. 3.
The Lord on high, is mightier then many Waves: That is, The Apoſtles ſent out as Rivers of water, by their doctrine to water the Nations, have preached with all earneſtneſs, and againſt them, as when the freſh water and the Salt meet, ſtrong oppoſition hath been made by many; but yet his power being greateſt, ſoon prevailed, and theſe flouds ran all over the world with Succeſſe, the Pride of thoſe Waves being abated.

Thy teſtimonies are very ſure: That is, Both old and new Teſtament, one ſerving to confirm the other. *Holineſſe becomes thy houſe for ever*. That is, Thy Church, as ſhe is called, 1. Tim. 3. 15. out of *Baſil. Jerom. and Auguſt.* But *Calvin* and ſome others underſtand all of God, being Lord and King in a ſpeciall manner over his Church, in the protection whereof, and doing miraculouſly for her, his Glory and Majeſty ſhineth moſt brightly. And the eſtabliſhing of the world is ſpoken of, as one of the greateſt wonders, the Earth being held in the midſt of the aire by his immediate power, and the Seas kept within their bounds, as with Gates and Bars. And his Throne is ſayd to be eſtabliſhed, becauſe ſo many Nations bearing deadly enmity againſt his people, yet they were hitherto preſerved, as a moſt flouriſhing Kingdome, ſhewing, that no humane force could ſhake it for ever, eſpecially that ſpiritual *David* being come, & having built it upon a Rock, to ſtand, not only againſt humane, but all Deviliſh power, for ever and ever. Verſ. 5. *Baſil.* *Auguſt.* *Jerom.* *Calvin.* Matth. 16, 16.

Here the power of God is further ſet forth, by a compariſon taken from the flouds and waves of the Sea, which both are violent aud roar terribly, yet the Lord exceeds all theſe far in powet, for he ruleth them at his will. Some by flouds and waves underſtand Armies of men coming with ſeeming irreſiſtible power, againſt Gods people; but God eaſily quelleth them, and thus flouds and waves are often taken: and the rather it is ſo to be underſtood here, becauſe that in the next words *V.* 5. It is ſaid, *The Teſtimonies of the Lord are ſure*: That is, his promiſes to ſave and defend his Church, how populous or mighty ſoever they be that combine together to come againſt her. *Holineſſe becometh thy houſe for ever, Hebrew: In thy houſe the glory of holineſſe to the length of dayes*: That is, The holy and true God is glorious for the things before ſpoken of; not for a time, his Kingdome over his Church then ceaſing; but ſo long as cannot be counted, even to all Eternity. Verſ. 3 Verſ. 5.

PSAL. XCIV.

This Pſalme *is alſo without a Title, but the* Vulgar Latine *prefixeth this*, A Pſalme of David.

Quarta Sabbati: whereupon *Jerom* ſaith, that it ſerveth to ſhew the concurrence of the Law and the Goſpel in one, as the fourth day of the weeke is the middle, having three dayes before it, and three after; but to paſſe this as a vain Phantaſie, let us come to the Pſalm, as without any Title, by whomſoever that was prefixed: For *Baſil* ſaith, That they who firſt expounded the Pſalmes, have it not. Yet *Auguſt.* dwelleth very largely upon it, as a Title worthy of our conſideration for the myſtery therein. And to finde this out, he looketh to that which was made upon the fourth day, the Lights of Heaven; to whom he compareth the Faithfull for their Heavenly converſation, and the light of their good life; wherein they goe conſtantly on, and cannot be interrupted by any oppoſition upon Earth. For if they be injuriouſly or cruelly dealt withall, they looke up to God to whom *Hieron.* *Baſil.*

whom vengeance belongeth, and herein they reſt; neither ſeeking to revenge themſelves, nor making defection from the faith, when they ſee perſecuters and wicked men to have ſo great power, and to live in ſuch proſperity. And this indeed is a truth, and a truth hinted in this Pſalme, for the comfort of all that ſuffer wrong, although we take it without a Title, as indeed it is. For the greateſt part of the Pſalme is ſpent in praying to God, to ſhew himſelfe juſt, in taking vengeance upon wrong-doers, how great and mighty ſoever they are; and deſcribing their evill conditions, and threatning them therefore, *Verſe* 20. 21. 23. But by the way, the bleſſedneſſe of ſuch as ſuffer by them, is ſet forth; and what favour God sheweth them in their very ſufferings, *Verſe* 12, 13, 14, *&c.* and *Verſe* 22.

Verſ. 1. *O Lord God, to whom vengeance belongeth, O God to whom vengeance belongeth, ſhew thy ſelfe.* Hebrew, *O God of vengeance, or recompences, O Lord God of vengeance ſhine forth.* That is, make it to appeare to thy glory, and the comfort and confirmation of thy faithfull people, that thou art a righteous Judge, by not ſuffering ſtill their Enemies to go unpuniſhed on in perſecuting and doing them wrong. For although the faithfull beleive, that God will reuenge all their wrongs, yet then only his Juſtice ſo to do publickly appeareth to his glory, and his Juſtice ſhineth, when he revengeth.

Verſ. 3. He doth moſt pathetically cry out of the long triumphing of the wicked, becauſe they were ſuffered in their tyrany and oppreſſion of the Godly; and the Lord ſeemed to delay the Judging of them: which he ſaith, not out of impatience, or diffidence; but to expreſſe his zeale for Gods glory.

Verſ. 5,6,7. Their doings againſt the faithfull are complained of, and their fooliſhneſſe, thinking that God ſeeth not: which he correcteth and reaſoneth againſt, *Verſe* 8, 9, 10, 11.

Verſ. 12. Then for the comfort of Gods people, he pronounceth them *bleſſed*, even when they ſeemed moſt miſerable, for their being troaden underfoot, and deſpiſed in the World: but withall, he ſheweth how their ſufferings are turned into a bleſſing to them; *viz.* By Gods inſtructing them in his Law; they learning by his written word, and teaching out of it, to be patient and comfortable in all their ſufferings; according to *Rom.* 15. 4. Moreover he promiſeth deliverance, and that the wicked, who oppreſſed them, ſhall fall into the pit of deſtruction, *Judgment* being thus *turned into righteouſneſſe; and then all the upright in heart ſhall follow it.* Hebrew, *After it*, or *him.* So likewiſe *Theodot. Aquila*, and *Calvin*, turne it; which *Baſil* expoundeth of Chriſt, according to the manner of his calling Diſciples; *Follow after me.* But *Calvin* better; Judgment is turned into righteouſneſſe, when the faithfull, who ſuffered before, are delivered, and the wicked, who unjuſtly perſecuted them, periſh: the courſe of Gods Judgments againſt his own houſe, at ſuch times doubted of by many, whether they were juſt or no, ſhall plainly appeare to be all moſt righteous, and the upright hearted without any wavering or doubting, ſhall conſtantly follow him in holineſſe, all their dayes.

Baſil. *Calvin.*

Verſ. 16,17. *Who will ſtand to me with the wicked?* That is, when I have to do with wicked and malicious Enemies, who ſeek my deſtruction. And he anſwers himſelfe, that the Lord, and not men ſtood for him; which he ſpeaketh further, to confirme in his own example, what he had taught, *Verſe* 13, 14. for the comfort of all other upright hearted perſons, in expectation of the like to be done for them, in Gods good time.

Verſ. 18, *When I ſaid, my foot ſliped, thy goodneſſe ſuſtained me.* Here he further amplyfieth Gods mercy towards him, in that when in his own ſenſe and apprehenſion he was even ſlipping down by Death, no meanes of preſerving his life appearing, yet God brought him out of that danger: and in ſuch dangers was *David* many times; but eſpecially when *Saul* purſued him about the ſame Mountain, and had almoſt overtaken him, but God in his providence called *Saul* away, by the *Philiſtims invading* his Country. Moving

1 Sam. 23. 25.

ving one queſtion more, *Whether the Throne of wickedneſſe ſhall have any fellowſhip with God.* He anſwereth negatively, and concludeth with their deſtruction. And hereby he intimateth, that there are not only private perſons, but Kings, ſitting upon Thrones, who are wicked, injurious to Gods Servants; but be they never ſo great and mighty, they ſhall be cut off in their own wickedneſſe, the worſt of it redounding to themſelves in the end. *Note.* Verſ. 23.

PSAL. XCV.

THis Pſalme is alſo without a Title, Hebr. but in Vulgar Latine it hath this: *Laus cantici ipſi David.* And *Heb.* 4. 7 it is ſaid to be ſpoken by *David*, which is here ſaid; and *Baſil* ſaith, that *David* made it, foreſeeing by the ſpirit, what ſhould be done in the time of *Ioſiah*, in deſtroying Idolatry, and reſtoring the worſhip and ſervice of God, ſo greatly decayed in the time of *Manaſſeh*; and he bringeth him in and the Prieſts, ſaying, *O come let us worſhip and fall down, and kneele before the Lord our maker, and harden not your hearts*, to thoſe that would hardly be reduced from Idolatry, to the worſhip of the true God only. Here are three motives to ſtir us up to rejoice in God, and to worſhip him in all humility. *Baſil.*

1. *He is a great God*, as his works do declare. Verſ. 3,4,5.

2. *He is our God, we are his people.* That is, we that are his Church, of whom he taketh a more ſpeciall care. Verſ. 7.

3. *Harden not your hearts, as in the day of temptation.* Such as will not worſhip and humble themſelves to God, by falling low before him, are hard-hearted, like the *Iſraelites* that thus tempted him, and periſhed in the Wilderneſſe, being held there forty yeares, and never entring into *Canaan*; where they ſhould otherwiſe have had reſt and comfort, being poſſeſſed of a moſt fruitfull Country, for themſelves and Poſterity for ever; which maketh againſt them that either worſhip him not, or worſhip falſe Gods, or are unreverent in their bodily geſture, or that do not acquieſce in his word, but out of unbeleife meditate upon other means, to do better for themſelves, as his people then did. Verſ. 8,9: *Note*

PSAL. XCVI.

THis Pſalme is alſo without a Title, Hebr. but in Vulgar Latine it is *The praiſe of the Song of David, when his houſe was built after the Captivity.* Which, ſaith *Baſil*, figured out deliverance by Chriſt, and ſo it is propheticall, both of the firſt and ſecond coming of Chriſt Jeſus. And accordingly *Auguſtine* underſtands. *Baſil.*

Sing unto the Lord a new ſong, ſing unto the Lord all the Earth. Saying, what is it to ſing a new ſong, but to love, as the new commandement injoyneth? He that loveth then, ſingeth a new ſong, although he be ſilent; and he buildeth *Davids*, that is, Chriſts houſe; contrariwiſe, he that is covetous, although he ſingeth with his voice, ſingeth not, as is here exhorted: neither doth he build, but demoliſh, and makes an harſh noiſe in Gods eares. The Temple built by *Solomon*, was ſituated in one certain place of the Earth, and ſo was that built after the Captivity, but this all over the Earth. Thus that elegant Father proſecuting the building, according to the Title, in many more words, which is not ſo pertinent here; becauſe it is a Title prefixed, not by the Spirit, but by ſome man of his own head. And *Ainſworth* better noteth, that it was the Pſalme ſung, when the Arke being brought Verſ. 1. *Auguſt.* 1 Ioh. 2. 7. *Ainſw.*

brought from the houſe of *Obed Edom*, was ſet in the Tabernacle which *David* made for it; 1 *Chron.* 16. 23. to *Verſ* 34 where ſomething more is added, which is here wanting, *Verſe* 34, 35, 36. and ſomthing is altered, *Verſe* 33. but the ſenſe the ſame. That it is propheticall touching the Goſpell all agree, as they muſt needs; becauſe at the breaking out of the light of the Goſpell, all the Earth praiſed God for Chriſt, whith they could not do before.

Rom. 10. *For how ſhall they call upon him, in whom they have not beleived.* And till then there was but one place, to which to bring Gifts; which we are exhorted to do,

Verſ. 8. *Verſe* 8. *To bring gifts into his Courts*, which be not now at

Ioh. 4. 2. *Jeruſalem*, but every where. Hebrew, מנחה a *meat-offering*, one kinde of offering being put for all; the whole worſhip and ſervice of God, being hereby ſet forth. And this is not now a carnall Sacrifice, but a ſpirituall; as is taught, *Heb.* 10. of thankſgiving; and he cometh not empty now before God, that cometh before him with praiſe, out of a pure heart. So that here

Calvin. is no ground for the Papiſts *Maſſe*, as *Calvin* well noteth; who will have that the Sacrifice here meant; when as indeed it is only a figure of it, and the thankfulneſs of the heart therefore is the Sacrifice; for which of old it had the name of *Euchariſtia*: and it is by faith made a Sacrifice, for us to feed upon, unto everlaſting life. *John* 6. 53. Whereas *Verſe* 6. he ſaith, *Strength*

Verſ. 6. *and glory are in his Sanctuary.* It is ſpoken in alluding to the Arke, which was then the ſigne of his preſence, where he often ſhewed his glory; but now his Sanctuary is his Church, propagated throughout all Nations, or to be ſo propagated before the end of the World.

Verſ. 11. *Let the Heavens rejoice, let the Sea roare.* Here, ſaith *Baſil*, the more to

Baſil. ſet forth the joy that ſhould be for the Goſpell in all parts of the World, the Heavens and the Earth, the Sea, the Feilds, and the Trees are mentioned by a *Proſopopeia*: ſhewing, that they ſhall all rejoice; by the Heavens, the Angels being meant; who rejoyced when Chriſt was born, and rejoice dayly at the converſion of ſinners: By the Earth, the Nations, Kindreds, and Peoples, inhabiting the Earth; By the Seas, Iſlanders: By the

Matth. 13. Feild alſo, the World; as is ſhewed in the Parable of the Tares; and by the Trees of the Forreſt, the Inhabitants of thoſe parts, where amongſt Trees and in Groves Idols Temples formerly ſtood, but now were demoliſhed. *Calvin* will not have the Angels meant by the Heavens,, but hyper-

Calvin. bolically the Heavens themſelves, and the Earth, *&c.* which ſhall be brought

Rom. 8. into the glorious liberty of the Sonnes of God, when the Children of God ſhall at the laſt day be glorified through Chriſt. But it is not only ſaid, the Heavens and the Earth, but the Trees alſo, which ſhall be burnt up. Again, the joy here ſpoken of is not at the renovation of all things then, but at the going out of the Gospell. Laſtly, it may juſtly be queſtioned, whether theſe viſible Heavens and Earth, be meant by οὐρανὸς καὶ γῆ, as I have ſhewed upon that place: wherefore, as the Fathers alſo generally agree with *Baſil*, ſo do I, as with one that ſpeaks moſt reaſon.

Verſ. 13. *For he cometh, for he cometh to judge the Earth.* Well, ſaith *Baſil*, doth he

Baſil. ſpeak of his coming twice; for he ſhall come once to give knowledge to the World, how to be ſaved, and he ſhall come again to Judgment, when he ſhall ſeparate, according to righteouſneſſe and truth, as he hath promiſed, the Sheep from the Goates, receiving them to Heaven, and ſending theſe to

Calvin. Hell. Thus alſo *Auguſtine* and *Jerome*, although *Calvin* will have the word *cometh* twice repeated, only to ſhew the certainty of Chriſts coming, when the World ſhall be better governed. But the firſt word, *Cometh*, is beſt referred to his coming by the Goſpell, when he dyed for us, and was judged, but judged not: the ſecond, to his laſt coming: as if he had ſaid, The things before ſpoken of ſhall be ſo, as hath been ſaid; the Son of God ſhall come and inlighten, and rejoice all places: yea and after this, he ſhall come again to judge thoſe that have deſpiſed or ſleighted him, not beleiving or doing as he hath taught, ſending them into everlaſting fire; neither ſhall he in ſo doing

doing, deale unrighteouſly with them, or untruly, but righteouſly, for their enmity againſt his people; and truly, for their averſneſſe from the truth offered unto them, in ſuch unparalleld love; that is, Chriſt, *who is the way, the truth, and the life:* and from the truth preached, from which they have turned their eares away, giving heed unto Fables, as ſome are charged, 2 *Tim.* 4. 4.

PSAL. XCVII.

THis Pſalme is alſo without a Title, Hebr. but the Vulgar Latine hath, *A Pſalme of David, when the Land was reſtored to him*: Yet confeſſed, as *Baſil* ſaith, by the Author himſelfe, to be prefixed of his own head; but he judgeth him to have erred in it; forſomuch as not the Land over which *David* raigned, but all the World is here ſpoken of, as in the former Pſalme; it being likewiſe a propheſie of Chriſts double coming: And this the Text confirmeth, *Verſe* 1. *The Lord raigneth, let the Earth and the Iſles rejoice*; here being made more plain, what was before ſpoken obſcurely, *Pſal.* 96. 11. *Let the Sea roare, and the fulneſſe of it*: the Sea being put for the many Iſlands in the Sea, and roaring, for making a joyfull ſound, which cannot be underſtood, but of Chriſts firſt coming in the Goſpell; wherein the tidings of that which he hath done for us, was carryed into all parts of the World; where before they were in a ſad condition, under dumb Idols, as they were blindly led: And *Verſe* 3. *A fire goeth before him, and burneth up his Enemies.* And *Verſe* 4. 5. here being more plainly and largly ſet forth his judging the World at his ſecond coming, ſpoken of, *Pſalme* 96. 13. *Baſil.* Verſ. 1.

Clouds and darkneſſe are round about him. This is ſpoken for the myſticalneſſe of his Incarnation, as it is ſaid, *Great is the myſtery of Godlineſſe, God manifeſted in the fleſh, &c.* 1 *Tim.* 3. 16. And in ſetting this great myſtery forth, he alludeth to the manner of Gods appearing, when he gave the Law upon Mount *Sinai*. *Auguſtine* more Elegantly and largly, both upon theſe words, and the next, *Judgment and Juſtice are the Habitation of his Throne*; Clouds and darkneſſe are round about him, to wicked unbeleivers; for although he were the true light, inlightning every one that cometh into the World, yet to them there was darkneſſe round about him, ſo that they had eyes to ſee, but not to underſtand, ſeeing eyes, but were made blinde: but Judgment and Juſtice are ſeen by beleivers, to be the Habitation of his Seat; yea he inhabits in them, for he dwelleth in our hearts by faith, and juſtifieth and ſanctifieth us; ſo that through his grace, we are an holy and righteous houſe, for him to reſt and abide in. And for the next words, *Verſe* 3. he differeth from *Baſil*, ſaying, I cannot think the fire here ſpoken of to be that, which ſhall deſtroy the wicked at the day of Judgment, and wherein they ſhall burn for ever; becauſe that goeth not before, but after him; this before him. This fire then is the fire of wrath, wherewith the wicked burn againſt the faithfull, when they are inraged againſt them, for withſtanding their wils: For look upon one inraged, and doth he not ſeem to be on a fire, ſmoake coming out of his noſtrils, his eyes ſparkling, and his inward parts burning with a deſire of revenge; the other in the mean ſeaſon ſtanding quietly, to beare whatſoever he ſhall do unto him. Thus for the fire to burn Enemies; but he alſo ſtraineth this fire further to the faithfull; ſaying, that they burn, by a profitable burning by the Spirit, which is as a fire in them: for which he ſaith, *I came to ſend a fire and a ſword, a fire to inflame with zeale*, as *Act.* 2. the holy Ghoſt came down in the likeneſſ of fire, and ſat upon each of them; and the ſword of the word, as it is called, *Heb.* 4. 12. divideth them from Father and Mother, and all Verſ. 2. *Baſil.* Exod. 19. *Auguſt.* Joh. 1. Matth. 13. Ioh. 9. Eph. 3. 17. Verſ. 3.

Verſ. 4. moſt neare to follow Chriſt. Then the lightnings inlightning the World, are alſo by him expounded of the Apoſtles, going into all Countries as lights, whereupon mens hearts melt in ſorrowing for their ſinnes, and ſo they are converted; yea *Mountaines*, that is, great and proud perſons before; for now as the Jaylor, they fall down trembling before *Paul* and *Silas*; ſaying, *What ſhall we do to be ſaved?* Thus *Auguſtine* in many more words; and *Jerome* agreeth with him: *Calvin* and ſome others, make all theſe foure *Verſes* to agree to one and the ſame thing, *viz.* The glory of Chriſts Kingdome, extended into all Countries, to the rejoycing of the hearts of the faithfull, but the terrour of wicked Enemies. *T. W.* takes all that is ſaid, as ſpoken of God; to make all men afraid, and aſhamed of worſhipping Idols, againſt which he inveyeth, *Verſe* 7. ſaying, he is deſcribed by ſuch things, as accompanied his preſence, in giving the Law, when his coming down was ſo full of terrour. That of *Auguſtine*, upon *Clouds and darkneſſe* I take to be moſt genuine: but *Baſil* is rather to be followed in his, upon the fire going before him to burn his Enemies. For it is alſo ſaid, *Pſal.* 50. Where he ſpeaketh of the fire at the day of Judgment, *A fire ſhall go before him*; and *Joel* 2. 3. *A fire ſhall go before them*: Speaking of deſtroying Enemies, that ſhould come againſt *Iſrael*, to burn up their Cities; whereas this was not done, till they had overcome them, and the word here, is לפניו, *In his face, or preſence*. The meaning being nothing elſe, but as is ſaid, 2 *Theſ.* 1. 7, 8. *When the Lord ſhall be revealed from Heaven in flaming fire.* And he ſpeaketh only of Enemies to be burnt by this fire, and not of the faithfull; ſo that here is no place to infer the Spirit, as fire in them: and if this were the fire, wherewith the wicked ſhall be burnt, by being inraged, there were no great matter in this to terrify them.

Act. 16. *Calvin.* *Iunius.* *Ainſw.* *T. W.*

Laſtly, for his lightnings, it is well known, that lightnings oft times ſet Buildings and Trees on fire, and ſtrike men ſo, that they are wonderfully burnt within, and terribly deſtroyed: and therefore in ſetting forth the terribleneſſe of the laſt day, they are moſt aptly ſpoken of; when lightnings as fire-bals being caſt into the World, all things ſhall be ſet on fire; and then the Hils, which none other fire can work ſuch an effect upon, ſhall melt like Wax, and the very viſible Heavens ſhall be diſſolved with the heat thereof: 2 *Pet.* 3. 10. See the like, *Revel.* 4. 5. where it is ſaid, That from the Throne proceeded thunders and ligtnings, and *Chap* 8. 5. *There were thunders and lightnings and an Earthquake*; Immediately after which, the Angels ſounded with their Trumpets, and great deſtruction followed.

Verſ. 6. *Ainſw.* *The Heavens ſhall declare his righteouſneſſe.* That is, Fire and Lightnings coming down from Heaven, to burn the wicked Enemies of his Church, as he alwayes threatned; for when this ſhall be done, it ſhall appeare to the faithfull all the World over, that his threatnings were not vain, but reall. By Heavens alſo, the Angels of Heaven may be underſtood; who ſhall then be imployed to gather his Wheat into his Garner, and to binde up the Tares in bundles, for the fire: for in doing, as he long before propheſied, they declare him to be true and righteous; ſee the ſame alſo, *Pſal.* 50. 6. *And all people ſhall ſee his glory*, That is, the Glory in which he ſhall come to Judgment, who had been formerly ſo greatly abaſed, according to *Matthew* 25. 31.

Verſ. 7. *Calvin.* *Confounded be all they that worſhip graven Images, worſhip him (all yee Gods)* Here he propheſieth of the fall of Iodatry, when Chriſt as King ſhall raigne, as indeed it came to paſſe: For *worſhip him all yee Gods*, as it goeth in the Hebrew. the Vulgar hath, *All yee Angels*: And ſo it is rendred and applyed to Chriſt, *Heb.* 1. 6. and was fulfilled, *Luke* 2. 13. *Revel.* 5. 11, 12. And well may the Angels for their extraordinary power and glory be termed Gods; when as Princes and Judges in this World are ſo called, *Pſal.* 82. *Calvin* will not have Angels, but falſe Gods hereby meant, all which ſhall be ſubjected to Chriſt, that he alone may be glorifyed: but it

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is one thing to worſhip Chriſt, and another to be ſubject to him perforce.

Zion heard and was glad, the Daughter of Judah rejoiced: By *Zion* and *Judah*, underſtand the Church, to whom the tidings of Redemption by Chriſt were moſt joyfull; and to hear, that although ſhe ſuffereth greivous things by perſecuters, her Enemies, yet they ſhall be judged at the laſt. Verſ. 8.

Calvin by *Zion and Judah* underſtands the Elect amongſt the Jewes, and the thing which they heard, was Chriſts raigning amongſt the Gentiles, ſpoken of, *Verſe* 1. and he ſaith not, They ſaw, but *They heard*, for two Reaſons. *Calvin.*

Firſt, Becauſe they heard it to their comfort and confirmation propheſied of long before.

Secondly, many of the Nations were ſo remote, that they could not ſee it, but hear of it only.

Light is ſowen for the Righteous: That is, like ſeed: comfort lyeth hid for a time, but at length it ſhall riſe up and appeare; ſo our life is ſayd to be hid with Chriſt, *Coloſ.* 3. 3. and 1 *Joh.* 3. 4: *It doth not yet appear what we ſhall be*; but this ſeed is ſowen, when by the Prophets of God it is taught, that thus it ſhall be; for this meeting with a beleiving and good heart, ſhall at the laſt appear. Verſ. 11. Matth. 13.

PSAL. XCVIII.

THis *Pſalme* differeth little from *Pſalme* 96. and therefore I need not to ſay much upon it: but *Verſe* 1. it is added, *His right hand and his holy arme hath gotten him the Victory*: That is, He hath extraordinarily and miraculouſly by Chriſts death vanquished the Devill, as *Heb.* 2. 15. *Col.* 2. 14. ſee the like, *Eſa.* 59. 16. Verſ. 1.

And whereas, *Pſal.* 96. 3. it is, *Declare his Glory amongſt the Heathen*, here Verſe 2. *His righteouſneſſe hath he ſhewed in the ſight of the Heathen*: This ſerving to expound that. Then Verſe 3. 4. 5. 6. his mercy and Truth to *Iſrael* are mentioned in ſending Chriſt, becauſe that to *Iſrael* he was promiſed by all the Prophets; but yet *Iſrael* was herein ſo regarded, that this performance extended to all the Nations even to the ends of the earth, for which all are exhorted with voice and muſicall Inſtrument to praiſe him. Verſ. 2. Verſ. 3,4,5. 6.

After this, Verſe 7. 9. are in effect the ſame with *Pſalme* 96. 11. 12. and Verſe 9. of his ſecond coming to Judgment with Verſe. 13.

PSAL. XCIX.

THis *Pſalme*, ſaith *Baſil*, propheſieth of the Indignation, that ſome heathens had at the returning from the Babylonian Captivity, and that the Phariſees had at Chriſt, when he published himſelfe to be the Son of God: and therefore he followeth the *Vulgar Latine*, wherein it thus beginneth, *The Lord raigneth, let the peop'e be angry*, New Tranſlation, *Let the people tremble*: the word ſignifieth indifferently either to tremble, or to be angry, and to me it ſeemeth good which *Baſil* hath touching the wrath of the Jewes againſt Chriſt, and ſo it agreeth well with *Pſalme* 2. 1. 2. and how it was fullfilled the holy Goſpels declare. *Jerom* asketh here what people they be that are angry, or have indignation; and anſwereth, Unbeleivers, whether of the Jewes or Gentiles: but coming to the next words, *Sitting between the Cherubims: Let the Earth be moved.* He underſtands this *Moving*, of that *Baſil.* *Hieron.*

which is by feare and trembling, in hearing of his word, as if it were meant, Chriſt is moſt glorious as God, that uſed to give anſwers from between the Golden Cherubims, and from the mercy Seat of Gold, in the moſt holy place, which did likewiſe all ſhine with Gold: therefore at the ſound of his word, men of all parts of the Earth ſhall tremble, and ſo receive it into penitent and beleiving hearts, that they may be ſaved: for to them that do thus, the moſt high and glorious God is neer, *Iſa.* 66. 2. I think, that by the people are meant the *Jewes*, and by the Earth, all other Inhabitants of the Earth, in other Nations. Touching the ſtirs that ſhould be amongſt whom at Chriſts coming by his Goſpell it is here propheſied, yet nothing ſhould hinder the proceeding thereof, or Chriſt the Author of it from raigning far and wide, as it came to paſſe when the Church was ſo many yeares under hot perſecutions, and yet 'gat ground dayly; and finally in *Conſtantines* time, even in the heart and Court of the Emperour. Thus *Ainſworth* expoundeth both the firſt word, by *ſtirred*, as indeed it ſignifyeth to be ſtirred or moved, either with wrath or feare; alledging to juſtify the *Sept.* and *Vulg.* rendring it *angry*, *Revel.* 11. 17, 18. and to draw the other the ſame way, *Act.* 17. 13. where the *Jewes* are ſaid to have ſtirred up the people at *Berea* againſt the Apoſtle *Paul*: although the ſecond word properly ſignifyeth, *nutare*, *nutet Terra*, *Let the Earth nod* the head, or mock at it, as it is ſaid, when Chriſt hung upon the Croſſe, ſome nodded the head at him in deriſion and indignation: which is alſo intimated, where it is ſaid, *We preach Chriſt a Stumbling Block to the Jew, and fooliſhneſſe to the Gentiles*, as at which they mocked. Whereas *Calvin* expounds it by trembling, and referreth it to them that were before bidden to rejoice; ſaying, that this is ſpoken, in regard of the troubles which ſhould be to the Church under the Goſpell, indangering it, and make it even ready to ſinke, it doth no way agree; becauſe by the Lords raigning, is intimated his overcoming, and then was no time to tremble, or droop; or if his raigning be taken only ſpiritually, there is no reaſon for outward troubles, at which his people ſhould tremble, but rejoice, as is exhorted, *Phil.* 4. 4.

Ainſworth.

Matth. 27. 39.

Calvin.

Verſ. 4. *The Kings ſtrength loveth Judgment.* Having ſet forth the excellency of the Lord, *Verſe* 1, 2. and exhorted to confeſſe his name to be *holy and fearfull*, *Verſe* 3. here a reaſon is yeilded, he loveth Judgment; therefore all the wicked muſt expect ſeverity from him, which cannot but ſtrike terrour into them, at the hearing of him, *hoc nomine*; for they are for unrighteouſneſs and iniquity, he againſt it; and what is their ſtrength to withſtand his? *Moſes* and *Aaron* amongſt his Prieſts, and *Samuel* amongſt them that *called upon his name*, *theſe called upon the Lord, and he anſwered them.*

Verſ. 4.

Verſ. 5.

Verſ. 6. *Baſil.* Num. 16. 1 Sam. 12. *Moſes and Aaron amongſt his Prieſts*, ſaith *Baſil*, calling for Judgments upon *Corah Dathan* and *Abiram*, for their rebellion; and *Samuel* for thunder and raigne againſt the *Jewes*, caſting him off, and deſiring a King, were all heard; yea and for deſiring a King ſo, they were puniſhed with a Tyrant, under whom they ſuffered much miſery. Theſe examples he bringeth, that all might feare the Judgments of the Lord, which his ſtrength is ſet to bring upon the wicked, according to *Verſe*, 4. and to ſhew, that for the *Jews* to reluct againſt the Prieſt-hood and Kingdome ſet up by God, was no new thing; for they did ſo in the dayes of *Moſes*, and of *Samuel*; and therefore not to be marvelled at, that they ſhould do the like againſt Chriſt, who was both Prieſt and King. But as they eſcaped not without Judgments, no more did the *Jewes* in the time of the Goſpell; whereas not only *Aaron*, but *Moſes* alſo, are called Prieſts. *Calvin* ſaith well, that the word כוהנים here uſed, ſignifyeth both Prieſts and Princes; and before *Aaron* was choſen, *Moſes* doubtleſſe executed the Prieſts Office. But of this laſt I ſee no reaſon, but to doubt, and therefore reſt in the former; Godly Princes and Prieſts had all one name, although there be another for Princes.

Calvin.

Ainſworth

Ainſworth noteth, that cheif Officers were thus called, as well as Preiſts; 2 *Sam.* 8. 18. *The Kings Sons were Cohanim*, the reaſon whereof is rendred 1 *Chron.* 18. 17. But he expounds *Moſes* his calling upon God, of that *Exod.* 14. *Exod.* 32. and ſo I grant the next words agree well.

In a piller of a Cloud he ſpake unto them, for they kept his Teſtimonies, and again, *thou anſwereſt them, a God forgiving thou wert unto them, and taking vengeance on their practiſes, or works*: where by the piller of a cloud, underſtand that which went before them in the Wilderneſſe, which ſhewed Gods complacency in theſe his holy Servants, who kept his Teſtimonies, although the people amongſt whom they were, generally were wicked for murmuring and Idolatry. Yet they found ſo much Grace and favour with God, that they prevailed, at the leaſt one of them, for the pardoning of the peoples ſinnes: and yet ſome revenge was taken upon them by conſuming them diverſly in the Wilderneſſe, even all but two after, *Numb.* 14, who were twenty yeares old and upward. For I do not thinke, that unbeleif of *Moſes and Aaron*, at the Waters of *Meribah*, for which they were not permitted to live to go into *Canaan*, is here meant, but the peoples Idolatry and murmuring, *Exod*, 32. and *Numb.* 14. becauſe God is ſayd to have anſwered, that is, granted their prayers; which he did not, touching their going into *Canaan*, although much importuned by *Moſes* therefore: and *Moſes* and *Aaron* are commended for keeping his Lawes: therefore that ſin doubtleſſe is not here meant, when he ſaith, *Forgiving them*, but the Groſſe ſinns of the People, whom they lead: which were forgiven ſo, that they were not ſuddenly all deſtroyed, but yet they were temporally puniſhed with death, their Children notwithſtanding being preſerved to inherit *Canaan*.

Verſ. 6.
Verſ. 8.

Junius divideth the Pſalme into three parts, or Arguments of praiſe. *Junius.*

1. In *Verſe* 1, 2, 3. from his univerſall Kingdome.

2. In *Verſe* 4, 5. from his grace in Chriſt.

3. In *Verſe* 6, 7. *&c.* From that which he did at the praying of *Moſes*, *Aaron*, and *Samuel*: as if he had ſaid, The Lord did wonderfully for his people, when theſe being but Servants fought unto him; therefore much more through the mediation of his Son the faithfull ſhall be forgiven, and everlaſtingly ſaved, although they go through many ſufferings for their ſinnes in this World.

But it may better be divided into two parts.

1. An Exhortation to praiſe God for Chriſt, raigning as King againſt all oppoſition, both of *Iewes* and *Gentiles*, *Verſe* 1, 2, 3, 4, 5.

2. For the mercies of God ſhewed of old to their Fathers, in the times of *Moſes*, *Aaron* and *Samuel*, *Verſe* 6, 7. *&c.* And then Gods anſwering *Moſes* and *Aaron*, may be referred to that, *Exod* 14. 1, 2. *Numb.* 17. and *Samuel*, 1 *Sam.* 7. and *Chap.* 12. And whereas *Verſe* 5. he had ſaid, *bow down at his foot-ſtoole*, *Verſe* 9. he in ſtirring up to praiſe God, ſaith, *At the mountain of his holineſſe*: in both places meaning his Sanctuary; which when Solomon built, was called Gods foot-ſtool, 1 *Chron.* 28. 2. and for the ſituation upon mount *Zion*, his holy mountain, towards which they prayed.

Verſ. 9.

PSAL.

PSAL. C.

THis Pſalme tends alſo to ſtir up to praiſe God, prophetically touching upon the calling of all Nations under the Goſpell. Therefore *Verſe* 3. where it is ſaid, *He hath made us, and not we our ſelves, we are his people and ſheep of his Paſture* : He meaneth not our making in the Womb, as *Pſal.* 139. but our ſpirituall making, of which, *Eph.* 2. 10. *We are his Workmanſhip, created unto good workes.* Although it be true, that he made us alſo, as we be men and women, conſiſting of Soules and Bodyes: But here a more peculiar making is meant, after Gods Image; which is in righteouſneſſe and holineſſe, *Eph.* 4. 24. whereby we become Chriſts Sheep; and he is our Shepheard, to feed us with his grace here, and to bring us to glory hereafter: as *Pſalme* 23. *Iohn* 10. For in this our remaking we have no hand, but God of his own will begat us by his word. Let not us then arrogate to our ſelves any thing in our regeneration, but aſcribe it wholly to the Grace of God in Jeſus Chriſt.

Verſ. 3

Iam. 1. 18.

Note.

PSAL. CI.

A Pſalme of David.

I *Will ſing of mercy and Judgment. Jerom. Auguſt. Baſil, Cald.* by Mercy and Judgment here underſtand Gods Mercy towards penitent ſinners, and Judgments againſt the obſtinate wicked; or as *Auguſt.* hath it, mercy and judgments towards himſelf and other faithfull, for both which he was thankfull, and ſo muſt we be; as *Job*, and *Paul*, and *Silas*, being harſhly uſed and impriſoned, ſung Pſalmes. *Calvin* expounds it of the mercy and judgments wherewith *David* meant to rule, if God would bring him to the promiſed kingdome; but this were very improper, it being expreſly ſaid, *To thee will I ſing*, That is, To thy praiſe, of thy mercy and Judgment. If he had meant theſe reſolved upon in himſelf, he would rather have ſayd, I will rule in mercy and judgment, and then ſing *Pſalmes* to thy praiſe, by whoſe ſpeciall favour I am thus advanced, and have the Grace ſo to govern: But *Baſil* will have it prophetically ſpoken of *Joſiah*, who rooted out Idolaters, and incouraged the true Servants of God in his worſhip. I ſee no cauſe why it may not rather be taken of *David* himſelf, becauſe he ſaith, *Verſe* 2. *When wilt thou come to me?* That is, By ſetting me up, as thou haſt promiſed: becauſe he was long anointed King, before that he came to the Kingdome, and after the Kingdome over *Judah* attained, he was kept ſeven years from Raigning over *Iſrael*; but *Joſiah* being but a Childe ſate upon the Throne, ſo that this agreeth not to him.

Verſ. 1. *Auguſt.* Hieron.

Act. 16. *Calvin.*

Verſ. 2.

I will do wiſely in the perfect way, when wilt thou come unto me? Ainſworth, When wilt thou come by Grace to aſſiſt me ſo to do? and for his doing wiſely, he alledgeth, 1 *Sam.* 14, 18.

Ainſw.

Who ſo privily ſlandreth his neighbour him will I cut off: The word *Slandring*, cometh from לשון a Tongue, that is by the *Cald.* rendred, *He that ſpeaketh with a three-fold tongue againſt his neighbour*, a ſlandrous tongue according to the Hebrew Doctors being ſo called, becauſe he hurteth three.

Verſ. 5. *Cald. par.*

First, The Slanderer.

Secondly, The Slandered,

Thirdly,

Thirdly, Him to whom the tale is brought, who is thus made to have an evill opinion of his Neighbour undeſervedly. And he ſaith, *I will cut off*; Intimating, that till he was King, he might not exerciſe this Authority; for this were a ſin in a private perſon: but having the Sword once by God put into his hand, he would do thus; and not only to ſlanderers, but alſo the proud hearted: Hebrew, *The large hearted*: The proud being ſo called; becauſe in their hearts they aime at great matters, and ſuch as be of too far an extent for them: To curb and ſuppreſſe ſuch, as diſturbers of the peace of a Kingdome, it is the duty of Kings to ſet themſelves: And therefore *David* voweth to do ſo. Although I ſee not how in the caſe of *Mephiboſheth*, and *Ziba* a Detractor, he afterwads performed it.

Regum eſt parcere ſubiectis & debellare ſuperbos. 2 Sam. 16. 3. *Chap.* 19. 27.

I will betimes deſtroy all the wicked of the Land. Here *David* ſheweth in his own example, what is the duty of Judges, without delaying to do juſtice upon the wicked, for evils muſt be reſiſted in the beginning, and herein, one muſt not be ſpared more then another, but Juſtice muſt paſſe upon all.

Verſ. 8. *Obſta principiis.*

PSAL. CII.

A prayer of the afflicted when he is overwhelmed.

THis Pſalme is moſt probably thought to have been made in the time, when the Temple of *Ieruſalem* lay in the ruines, the time ſet for the rebuilding thereof, *viz.* ſeventy yeares, being even now almoſt expired; for according to this it is ſaid, *Verſe* 13. *The ſet time is come, to have mercy upon his*; that is, the City *Ieruſalem*: and *Verſe* 14. *For thy Servants favour her ſtones, and the duſt thereof*; whereby is intimated, that yet the City and Temple lay ruined, the time of their Captivity continuing ſtill. *Iunius* thinks it to have been made by *Daniel*; *Baſil* will have it ſo a prayer, in behalfe of the *Iewes*, their City and Temple, as that it fitteth any particular perſon in great diſtreſſe. *Ierome* ſaith no more of it, but according to the Title, a Prayer to be uſed by any faithfull perſon, in great diſtreſſe. *Auguſtine* will have Chriſt to be the poor afflicted man, that prayed thus. I reſt in the firſt: it was a Prayer uſed ſpecially neer the time of the *Iewes* return, and the greateſt part of it fitted for one in diſtreſſe at any time, teaching him how to make his complaint, to move the Lord to pity. The parts are two.

Baſil. Calvin. Iunius.

Matth. 13. *Auguſt.*

Firſt, A Prayer and complaint, aggravating the miſery of him that prayeth, concluded with the brevity of his life, and Gods Eternity, *Verſe* 1, 2. *&c.* to *Verſe* 11. 12.

Secondly, The faithfuls confident reſolving to his, and the comfort of all *Iſrael* in affliction, that the deſolation of the City and Temple ſhould ſoon have an end, *Verſe* 13, 14 *&c.* to *Verſe* 23. concluding as before with our weakneſſe, and the ſhortneſſe of our lives, yea and the mutability of the Earth and the Heavens, *Verſe* 23, 24, 25, 26, 27. 28.

Like a Pelican. Of which alſo *Iſa.* 34. 11. *Zeph.* 2. 14. it hath the name, ſaith *Ainſworth*, from vomiting; being thought by ſome, to be a Bird, that ſwalloweth ſhell-Fiſh, and after vomiteth them up again, and eateth them; which ſitteth alone, and maketh a dolefull noiſe? Some call it a Bitturn. The deſolate condition of *Ieruſalem*, in time of the *Iewes* Captivity, is hereby ſet forth, as of one perſon in extream miſery, thus lamenting, and as in the verſes before and after, *Verſe* 7, 8, 9, 10, 11.

Verſ. 6. *Ainſw.*

Thou haſt lifted me up, and caſt me down. This is ſpoken to ſet forth the greatneſſe of his fall; as if he had ſaid, Thou haſt done by me, as a mighty man by one weaker, wreſtling with him, he lifts him firſt up on high, and then caſts him to the ground, giving him the greater fall: which he ſpeaketh

Verſ. 10.

ſpeaketh, not as accuſing God of cruelty; but to aggravate his own miſery, that he might be moved the more to take compaſſion upon him, and deliver him.

Verſ. 13. For the appointed time ſpoken of, *Verſe.* 13. ſee *Jer.* 29. 10. *Dan.* 9.

Verſ. 14. *For thy Servants delight in her ſtones, and favour the duſt thereof.* Hebr. *Pity the duſt thereof*; that is, ſuch is their love to thy houſe, that not only when it ſtood in greateſt magnificence, but even now that it lyeth on ruinous heapes, they delight in it, and grieve to ſee theſe ruines, thinking long for the time of rebuilding it again. So likewiſe for the ſpirituall Temple, which is the Church of Chriſt, although it hath no outward ſplendor, and Chriſtians who be the Stones of this Building, lye ſcattered where they may, in time of perſecution; yet the faithfull delight in theſe Stones, as moſt pretious, and are moved with compaſſion towards them in miſery, and lying, as it were, in the duſt; however Unbeleivers and Hereticks, becauſe they are in more pompe and outward glory, deſpiſe them, as forſaken and judged of God,

Note.

Verſ. 15. *So the Heathen ſhall feare thy name, and all the Kings of the Earth thy glory.* Here he paſſeth from the deliverance out of *Babylon*, as is uſuall amongſt the Prophets, to our deliverance by Chriſt; the benefit whereof he

Verſ. 16. ſheweth here again ſhall be to all Nations. For *when the Lord ſhall build up Zion, he ſhall appeare in his glory.* That is, not only at the peoples return out of Captivity, but when he ſhall build his Church by his Apoſtles and Paſtours, ſet forth by *Zion*; his almighty power againſt all contrary powers ſhall appeare to his exceeding great glory: by ſuch weake meanes, all Countries being ſubdued, and Emperours taken by Fiſhers, as Preachers are called.

Verſ. 18. *This ſhall be written for the Generations to come, and the people which ſhall be created, ſhall praiſe the Lord.* In that he ſaith, *They ſhall be written for the Generations to come:* It appeareth, that they concern our times under the Goſpell, and that *Zion* ſhould now be built more then ever.

And for the people which ſhall be created, they are the ſame ſpoken of, *Pſal.* 100. 3. and *Eph.* 2. 10. the word *Created* is uſed in ſpeaking of the converted to the faith of Chriſt, and to good works; whereas before they did all evill.

Verſ. 20. *To heare the groaning of the Priſoners, and to deliver thoſe that were appointed to dye.* Hebrew, *The Sons of Death.* For this the Lord looked down from Heaven, *Verſe* 19. when he looſed and ſet at liberty his people, impriſoned in *Babylon*, groaning and longing after a return into their own Country; and again, when by converting Countries and Nations to the faith, he delivered them from their ſpirituall Enemies, Sin and Satan; as in the Song of *Zachary: That being delivered from the hands of our Enemies, we might ſerve him without feare.* And for Death, we were ſubject hereunto, till that

Heb. 2. 15. Chriſt dying for us, *deſtroyed him that had the power of Death, that is the Devill, &c.*

Verſ. 23. *Hebr. He hath afflicted my ſtrength.* *He hath weakened my ſtrength in the way, he hath ſhortned my dayes.* This is the voice of the *Iewes*, as of one perſon, being yet in Captivity; where by many oppreſſions their ſtrength was waſted, and their lives by this means made the ſhorter. *Verſe* 24. *Take me not away in the midſt of my dayes, thy yeares are throughout all Generations.* It is not hereby intimated, that any are cut off, before they have fulfilled the time by God appointed unto them: but the faithfull then looked unto the time of the Meſſiah his coming, and to have their lives worne out, before that they counted a cutting

Calvin. off in the mids of their dayes, as *Calvin* noteth; becauſe they attained not to the fulneſſe of the time, ſet for that deliverance: but becauſe he is ſpeaking of their miſeries in *Babylon*, and the time ſet for their deliverance from thence; it is to be underſtood, firſt of that: *Let me not be waſted and decay, by the Enemies oppreſſions, before that time cometh, in the dayes of this*

my

my Captivity, any time within that time being meant by the midſt; as Chriſt is ſaid to have been in the heart, or midſt of the Earth, when he was put only into a Sepulcher, neerer the ſuperficies.

Secondly and myſtically of the deliverance, by the coming of the Meſſiah: Some underſtand it only in generall, of man in miſery pleading with God, as much weakened and brought neer to Death hereby. For his Plea, not to be cut off, becauſe Gods yeares are *throughout all Generations*, the meaning is not, *therefore make me likewiſe to continue throughout all Generations*: for he acknowledgeth his dayes to have a midſt, a beginning, and end; *But forſomuch as thou my God and Father art everlaſting without change, take pity upon me, that have but a ſhort time in this World, and make my life more comfortable, by delivering me from miſery, and exempting me from the danger, wherein I now dayly am, of being cut off ſooner then ordinary; becauſe thy promiſe to thine is to ſatisfie them with long life, and then to ſhew him thy Salvation.* And in this Pſalme, *Verſe* 28. *The Children of thy Servants ſhall continue, and their ſeed be eſtabliſhed befor thee.* Which though *Baſil* applyeth to the Seed, Chriſt, yet it is plainly meant of the Children of *Iſrael*, who the Prophet doubted not ſhould return from Captivity, and injoy the Land of *Canaan* again; and their Seed, all true *Iſraelites*, afterwards at the coming of the Meſſiah, eſtabliſhment in grace here, and in glory for ever hereafter: In which ſenſe, if we underſtand him ſpeaking in this place, in his Plea, that God is everlaſting; a deſire is intimated in the perſon of the Church, to be made everlaſting alſo, in grace and glory, although the bodily life be but ſhort and momentany.

T. W.

Pſal. 91. 16.

Of old thou haſt laid the foundation of the Earth, &c. To prove God everlaſting, he here commemorateth firſt the Eternity, *a parte ante*, before the World was: for he that made Heaven and Earth, muſt needs be before them, and therefore Eternall. Secondly, He ſaith, that Heaven and Earth ſhall wax old, and decay and periſh, as a Garment, but the yeares of God ſhall have no end; and for change, there ſhall never be any in him, *Jam.* 1. 17. Thus comparatively ſetting forth his Eternity, *a parte poſt*. For God is יהוה eſſence, and he ſaith to *Moſes*, *I am that I am*: Intimating unchangeableneſſe, being the ſame, and not younger or older for ever. And by the Apoſtles applying this to Chriſt, *Heb.* 2. 10. it appeareth, that this is ſpoken to him the Son of God, by whom all things are alſo ſaid to have been made, *John* 1, 2. And for the Heaven and Earth waxing old, and being changed as a Garment that is old, which is not from worſe to better, but from better to worſe; this ſheweth plainly, that when the Apoſtle, *Rom.* 8. ſpeaks of the Creature to be brought into the glorious liberty of the Sonnes of God, he meaneth not the Heavens and the Earth, but Creatures capable of Salvation; as there I have ſhewed.

Verſ. 25.

26, 27.

PSAL. CIII.

THis Pſalme, ſaith *Baſil*, ſeemeth moſt aptly to have been compiled after the other; becauſe therein the Church complaineth of her miſery in Captivity, and prayeth for deliverance; here deliverance being attained, ſhe bleſſeth God therefore; and both for deliverance out of Captivity, and by Chriſt through the forgiveneſſe of ſinne: Whence we ſhould learn, as to pray in time of miſery, ſo to ſtir up our ſelves to praiſe God, when we are delivered.

Baſil.

Note.

That reneweth thy life as the Eagle. Hereby he intimateth, to the Kingdome of Heaven, as the Eagle is the King of Birds, *Iſa.* 40. 31. the like is ſaid, and the *Cald.* applyeth it to that which ſhall be in the World to come; *Job* 33. 25. there is a compariſon to the ſame effect, taken from the fleſh of a Childe. Touching the Eagle, ſhe caſts her feathers every yeare, and then

Verſ. 5.

Cald. paraph.

Ainſw. *Calvin.* new grow, and ſhe flyeth high, and liveth long. *Calvin* derides it which the *Rabbins* tell, that the Eagle once in ten yeares flyeth on high, even to the Element of fire, and there her wings burning, falleth down into the Sea, whereby her feathers grow again. But the truth is, the Eagle liveth to a very old age, and then his Bill growing ſo crooked that he cannot feed, he dyeth by pining away through famine, and not for any defect of *Auguſt.* naturall ſtrength. Thus *Calvin*, but *Auguſtine* more probably: the Eagle being hindred in age, by the overgrowing of his Bill, from feeding, rubbeth it againſt a Rock, till it is broken off in the over-grown part, and thus coming to the feeding again, he is luſty and ſtrong to fly as before, the decaying feathers being renewed again: And therefore the ſenſe is thus given in Engliſh Meter: *As the Eagle caſts her Bill, whereby her age reneweth.* And allegorically by the Rock, *Auguſtine* underſtands Chriſt, by whom we are renewed in the inner man, *Eph.* 4. 24.

Verſ. 7. *He made known his wayes to Moſes, and his acts to the Children of Iſrael.* Having ſpoken of the Lords executing Judgment and Righteouſneſſe, *Verſe* 6. now he beginneth with a famous example ſhewed hereof, by the miniſtry of *Moſes*, in plaguing the *Egyptians*, bringing *Iſrael* out from amongſt them, and through the red Sea, drowning the *Egyptians*, *Exod*, 14. Some *Ainſw:* refer this to *Exod.* 33. and 34. where *Moſes* deſired to ſee his face, but was ſhewed only his back-parts. But his wayes are rather his Commandements, which he ſhewed him in Mount *Sinai*, and his Judgments thoſe before ſpoken Verſ. 8. of; for which he ſaith, that he was very pitifull towards them before oppreſſed, and cruelly uſed by *Pharaoh*, and his people: And having delivered his Verſ. 9. people from thoſe oppreſſions, although they proved ungratefull, and he were provoked to anger, yet continued he not in anger, to judge them fully according to their ſinnes. Then in further expreſſing his mercy, in removing Verſ. 10. their ſinnes, he uſeth two compariſons, to ſhew how far; one as far as the Verſ. 11, 12. Heaven is from the Earth: the other, the Eaſt from the Weſt; becauſe no Verſ. 13. things are more diſtant one from another then theſe. Then he compares his Verſ. 14, 15, 16. pity to the pity of Parents to their Children, and men to Graſſe and Flowers, ſo tender and eaſily made to wither. After which he reſumeth that Verſ. 17, 18. again of Gods Eternity, *Pſal.* 102: 25, 26. applying it to their comfort; for every attribute of God is God: and conſequently his mercy here ſaid to be everlaſting to them that feare him, and keep his Covenant, and his Verſ. 19. Precepts. Laſtly, his Kingdome is magnified, as over all; as was ſhewed, not Verſ. 20, 21, 22. only by his power in *Egypt*, but alſo in *Babylon*: whereupon not only men, to whom the benefit of Gods almighty power redoundeth, but alſo the Hoaſts of Angels are exhorted to praiſe God, and all his works in all parts of the World.

PSAL. CIV.

THis Pſalme is without a Title, Heb. but in the Vulgar Latine is prefixed, *David de Generatione Mundi*: And *Baſil* doubteth not, but that it was made by *David*, and with him agreeth *Junius*. It is altogether *Laudatory*, from the conſideration of Gods workes of Creation and Providence.

Verſ. 1, 2. *Thou art cloathed with Glory and Majeſty: Thou deckeſt thy ſelfe with Light as with a Garment.* That is, by thy glorious works, which here follow, for theſe ſhew the glory of God, *Pſal.* 19. 1. and God is ſaid to dwell in light inacceſſible, 1 *Tim.* 6. 16. for the glory and light of the Sun is exceeding great, therefore his that made the Sun, is far greater, and more ſhining.

Verſ. 3. *Who layeth the Beames of his Chambers in the waters.* Hebrew, *Of his upper Roomes. Ainſworth, His Lofts:* Whereby he meaneth, the waters above the Firmament,

Firmament, *Gen.* 1.7. For above theſe is the higheſt Heaven, the Seat of Gods glory, ſupported by nothing, but by waters there condenſated, as it were, into a ſolid ſubſtance, to make a foundation for this Maſter-Builder to build his Habitation upon: *Pſal.* 18. 11. and this ſpoken of, as a thing moſt miraculous; ſith the foundation of a Building muſt be hard and rocky, or elſe the building cannot ſtand, and waters of all things are moſt unfit for this purpoſe, and therefore not to be made a foundation, but by an Almighty power.

Who maketh his Angels Spirits, and his Miniſters a flaming fire. In the Hiſtory of the Creation, the making of Angels is not ſpoken of; therefore that is here ſupplyed: man was made of the Earth, but they were not made Bodies, but Spirits, fit to be about the Father of Spirits, and to miniſter to him, and with ſpeed to move ſuddenly into moſt remote parts, being inviſible to bodily eyes. *Calvin* for Spirits, renders it *Windes*; but becauſe *Heb.* 1.7. it is rendred Spirits, he ſaith that all Expoſitors, both Greek and Latine, commonly take it ſo as hath been ſaid, although the word ſignifieth both Windes and Spirits: And his Miniſters *a flaming fire*, for their burning zeale for Gods glory; for which cauſe we read of *Seraphim*, ſignifying burning, *Eſa.*6. that miniſter to God continually about his Throne, in praiſing him. And they are ſet forth alſo by this name, for their irreſiſtable power, as there is no withſtanding of fire or water, for they deſtroy all things: ſo one Angell, an whole Hoaſt of *Sanneherib*, held to be by burning them within, although it appeared not outwardly; as I have ſhewed upon *Iſa.* 10. 16. 17. Verſ. 4. *Calvin.*

He hath laid the foundations of the Earth, that it ſhould not be moved. Pſal. 24. 2. *He hath founded it upon the Seas, and ſtabliſhed it upon the floods.* See the Expoſition there; The foundations of the higheſt Heavens, *Verſe* 3. and of the Earth below, are the ſame; *viz.* Fluid waters: and therefore it is an Almighty power, which continually upholdeth them. He that made the Sea beare his body walking upon it, made it beare the huge maſſe of the whole Earth. Then he telleth, how it was at the beginning, the waters ſtood above the Mountaines, *Gen.* 1. for till the diviſion of the waters, all was covered with water. Verſ. 5. Matth. 14. 25. Verſ. 6.

At thy rebuke they fled, at the voice of thy thunder they haſted away. Hereby he ſetteth forth the ſeparating of the waters at the beginning; part being elevated above the Firmament, and part being made to fall into the lower parts, to make the Seas; thoſe going up by the Mountaines, theſe running by the Vallies to the place by God appointed for them, *Verſe* 8. and they are there bounded in, *Verſe* 9. Verſ. 7. Verſ. 8 Verſ. 9.

He watereth the Hills from his Chambers, or Lofts before ſpoken of, *Verſe* 3. That is, from that part of the Aire, where the waters are placed, from whence raine cometh; and when it came in ſo great abundance, that the whole Earth was drowned, God is ſaid to have opened the Windowes of Heaven. For as there is a ſtarry Heaven, and the higheſt Heaven; ſo there is an Aerean Heaven, conſiſting of three Regions; in the midſt of which are the waters which fall, and water places of the Earth, both high and low as God pleaſeth. Verſ. 13.

The Trees of the Lord are full of ſap, the Cedars of Lebanon which he hath planted. The Cedars, ſaith *Baſil*, are called the Trees of the Lord; becauſe they are not ſet by man, but God maketh them to grow, and ſpecially in *Lebanon*, being moſt famous for abundance of them, and for the tall ſtature, and incorruptible matter, of which they conſiſt; whereas other Timber corrupteth, the timber of Cedars doth not: and Cedars as the principall of Trees are named, all others being alſo meant, which by watering are preſerved from withering, and made to grow and flouriſh. For theſe words, *are full of ſap*, Hebrew is, *Shall be ſatisfied.* Meaning with moiſture, ſucked by their roots out of the Earth, plentifully watered, whereby they are nouriſhed Verſ. 16. *Baſil.*

riſhed and grow ſo mightily.

Verſ. 17. The Birds and Storks in ſpeciall, the Goats and the Conies are ſpoken, as
18. having by God an apt habitation given them.

Verſ. 19. From Earthly things he paſſeth to heavenly, the Sun, and the Moon, the
20. one going and the other coming, and then it is dark.

Verſ. 20,21. And then Lions, and other wild beaſts go out to ſeek their prey.

Verſ. 25.26. *Verſ.* 25.26. He procedeth to ſpeak of the Sea, and the Creatures therein, eſpecially of Leviathan, or the Whale, of which ſee more, *Iob.* 41.

Verſ. 30. *Thou ſendeſt out thy Spirit and they are created, and thou renewеſt the face of the earth.*

Here, and *Verſe* 29. he ſheweth the perpetuall viciſſitude of death, and life amongſt Earthly Creatures, of whom ſome dye, and then others come forth in their ſtead, and repleniſh the Earth again; and that he ſaith, is either by hiding his Face; or ſending forth his Spirit to renew all *Species* of living things from Generation to Generation. The *Manichees*, ſaith *Calvin*, and *Servetus*, gathered from hence, that a part of God is not only in man, but in every living creature, which when it dyeth, returneth to God again: But it is to be underſtood, that this is ſpoken of the ſpirit of Life in every creature, which is but an Effect wrought and made by him, and called his Spirit, becauſe it cometh from him, being indeed after that it is wrought in the Creature, the Spirit of that Creature, and periſheth again with it, being nothing elſe but the ſenſitive life, which hath the beginning with the Body, and likewiſe Endeth with it; and God is only ſayd *Verſe* 29. to gather it, when he taketh it from the Creature, reſolving it into the Aire,, and ſo the Beaſt, Fowl, or Fiſh dyeth. And herein this ſpirit differeth from a mans, in that his Spirit is immortall, having a diſtinct being after his Death unto Eternity, and that in woe or Weale.

Calvin.

Verſ. 31.32. From the Premiſes he here concludeth, that God hath Glory from all his
Verſ. 33.34. Works, And *Verſe* 33. he ſtirreth up himſelf, and conſequently us, upon theſe Conſiderations to praiſe God.

PSAL. CV.

THe *Vulgar Latine* prefixeth before this Pſalm *Halelujah*, which ſignifieth *Praiſe God*, but the Hebr. not only the firſt Words are the ſame in effect, *Give thanks to the Lord.* And not only *Halalujah* is prefixed here, but before Pſ. 106. 107. ſo that theſe 3. Pſ. together were by the *Hebrewes* called the great *Hallalujah*, and were ſung at ſolemn times in their aſſemblies. Of Pſalm. 105. and Pſalm. 106. I ſhall need to ſay nothing by way of expoſition; for in them is nothing but an hiſtoricall ſhewing, what God had done in ſingular mercy for *Abraham*, and his ſeed in promiſing the inheritance of *Canaan*, and before their going thither placing them in *Ægypt*, by means of *Ioſeph*, and when they were there oppreſſed; delivering them and plaguing the *Ægyptians*, Pſalm. 105. And Pſalm. 106. ſhewing the miraculous things done for them, and their ingratitude, both whilſt they were in the wilderneſſe, and after their coming into *Cannaan*, eſpecially falling to moſt Groſſe Idolatry, for which they were given over into the hands of their Enemies, and when they cryed unto the Lord, again delivered from them. And from all this he ſtirreth up to praiſe God, bringing the Hiſtory of *Geneſis*, touching *Abraham and Ioſeph*, *&c.* *and of Exodus and Numbers*, *and Judges*, into a compend in theſe two Pſalmes: only Pſalm 105. 14. it is ſaid, he rebuked Kings for their ſakes; and hereby is meant the Check that *Abimileck* had for *Abraham*, *Gen.* 2. and the King of *Ægypt*, where he is alſo called

led a Prophet; but here anointed alſo, for his Sanctification to the Kingdome of Heaven.

PSAL. CVII.

IN this Pſalm ſaith *Baſil*, the deliverance of the Jewes out of *Babylon* is propheſied of, and under it our deliverance by Chriſt, to praiſe God for which we are here exhorted; and indeed it doth more concern us under the Goſpel then them. Before it in the *Vulgar Latine* is prefixed *Halelujah*, *Halelujah*, whereupon *Auguſtine* noteth, that it is a moſt remarkeable Pſalm, and therefore ſung anciently in the Church at moſt ſolemn times. But ſome refer the former *Halelujah* here to Pſalm. 106. thus making it to have a double *Halelujah*, one in the beginning, another in the end; but it is to be noted, that what is prefixed before any Pſalm belongeth to it, and not to the Pſalm before going: thus *Auguſt.* who expoundeth the Pſalm, as pertaining to Chriſtians gathered out of all Countries under the Goſpell. Thus alſo *Ierom*: *Calvin* expounds it of ſeverall occurrences of this life, in all which, the providence of God is to be acknowledged both by land & by Sea, that he may have praiſe, and nothing may be aſcribed to blind fortune, as amongſt Heathens. which I grant may be received in reſpect of the literal ſenſe, and good uſe made of it, but I take it, that ſomething elſe is here myſtically aimed at, according to *Ierom and Auguſt.* as will further appear in the following Expoſition.

Baſil.

Auguſt.

Calvin.

Whom he hath redeemed from the Eaſt, and weſt, from the North and the ſea: Herby ſaith *Ierom*, it appeareth, that the Jews are not ment, who wer brought out of *Ægypt*, for they came only from 1 part of the world, which was ſouth, nor their bringing from *Babylon*, which is alwayes ſpoken of as North: but the people of all Nations redeemed by Chriſt. But whereas Eaſt, Weſt, North, and the Sea are named, which was alſo Weſt, and ſo the Weſt is named twice, and the South not at all, he thinketh that there lyeth a Myſtery, that the Jews being rejected, the Gentiles ſhould be the people now redeemed. For it is ſayd *Habac.* 3. 3. *That the Lord cometh from Teman, or the South*: That is, From *Bethelhem*, which lay South from *Jeruſalem*, where Chriſt was born: And upon this he inſiſteth much, becauſe when the Sea is named in any place of ſacred Hiſtory, the great Sea is meant, which lay Weſt; but forſomuch as the red Sea lay South, and it may be meant as well of that, as of the main Ocean, the Ground of this conceit is weak, and is far fetcht to make *Iudea* South, becauſe one part of the Land where Chriſt was born lay South in reſpect of the other. Wherefore the four parts of the world, from whence the redeemed by Chriſt are gathered, be here undoubtedly meant, and the Rejection of the Jews at this time is ſufficiently ſet forth in other places, yet not for ever, as appeareth *Rom.* 11. And thus other Expoſitors generally: *Calvin*, acknowledging no Redemption by Chriſt here ſpoken of, refereth it to all mankind in all the parts of the world, wherein who ſo are ſcattered, and driven from houſe and home into Wilderneſſes, in the midſt of many dangers, but yet are brought home again, they are to acknowledg this benefit to come from Gods providence, and praiſe him for it: ſo likewiſe for their preſervation in ſuch ſolitary and barren places, where they have been hungry and thirſty, wanting all ſuſtenance, as *Verſe* 4. 5. But of this the ſpirituall ſence is by the ancients given thus, That in the Wilderneſſe of Darkneſs and Ignorance they wandered before, as they were blindly lead, a ſhew being made by their Philoſophers to bring them to the City of Bleſſedneſſe, but yet no ſuch City being found, by which means they were held in an hunger-ſterved condition, not in reſpect of the want of Bread and Water, but of hearing the word of God.

Verſ. 3. *Hieron.*

Calvin.

Verſ. 4. 5. *Hieron. Auguſt. Baſil.* Amos. 8.

Then

Verſ. 6. 7. *Then they cryed to the Lord in their Trouble*; That is, This their miſerable condition, although they were not ſenſible of it, was a voice of crying in the Eares of the Lord, being out of his pity moved to provide better for them, and by the preaching of the Goſpel, to bring them by Faith and Repentance to his City the Church, as it is compared, *Matth.* 5. 14. 15. there to inhabit ſetledly to their exceeding great Joy and Comfort.

Verſ. 9. *Such as ſit in darkneſſe and in the ſhadow of death, being bound.* He repeateth again *Verſe* 8. his ſatisfying of the Hungry in the ſenſe before given, and now proceedeth by other Allegories to ſet forth the miſerable caſe of ſinners.

Firſt, *They ſit in darkneſſe, Matth &c.* 4. 15. So they that were in the darkneſſe of Ignorance, and dayly periſhed therein, are ſaid to do.

Secondly, *Being bound*, That is, with ſin, and ſtreights into which they were brought thereby, to which Effect, *Eſa.* 61. 1. is alleadged by our Lord, *Luk.* 4. 16. for ſinners, till their converſion, are in Bonds of Iron as it were, that is, The ſtrongeſt Bonds that be, as Priſoners taken captive and ſlaves, are ſhut up and bound. Theſe bands are alſo called Bands of Braſſe, and this

Verſ. 11. priſon bolted with barrs of Iron, *Verſe* 16. and *Verſe* 12. he ſheweth the cauſe; their Rebelling againſt the words of God, and deſpiſing his Councell. For thus all Nations did before their converſion, diſobedience, wherein they lived, being counted rebellion, and deſpiſing of God, as he that ſerveth Mammon as his Maſter, is ſayd to deſpiſe his cheif Maſter God, *Matth.* 6. 24.

Thirdly, *He brought down their heart With Labour, and they fell down,*

Aerſ. 12. *&c.* where by Labour, is meant ſuch labour as is ſpoken of, *Matth.* 11. 28, *Come unto me all ye that labour and are heavy laden*, For by living in ſin, the Heart is brought down and fainteth, as the Body by extream labour and toil, the ſame is ſet forth in other words. V. 17.

Verſ. 17. *Fooliſh men are afflicted for their ſinnes*: The heart or inward man being hereby brought into an wofull caſe, although they feel it not, being ready to periſh for want of food, as men moſt hungry and thirſty, and *Yet their Soul abhorred all manner of meat*, When they were thus even at deaths door, that is, there was no deſire in them of ſpirituall food, for they knew it not to be ſuch; but counted the preaching of the Goſpel fooliſhneſs.

Verſ. 18. 1 Cor. 1. 20. Verſ. 20. *Then he ſent out his Word and healed them*: That is, Of this ſoules-ſickneſs, when by his Miniſters ſent out to preach they were converted, they were healed of this ſtomack-ſickneſſe, upon which Deſtructions ſhould otherwiſe have followed for ever without remedy. And whoſo hath any benefit by the

Note. word of God for Salvation, is healed of this diſtemper, if he hath ſleighted the word, and the preaching of it, now he doth ſo no more, but eſteemeth it with *Job*, above his appointed food, and therefore ill is the caſe of all prophane perſons, who make more account of a cruſt of bread, as *Eſau* of a

Iob. 23. 12. meſſe of pottage, then of this Heavenly Manna.

Verſ. 23. *They that go down to the Sea in ſhips*: That is, The Apoſtles, who ſayled into divers countries to preach the Goſpell, occupying, *Or doing buſineſſe*, like men in their occupation *in great waters*, that is, amongſt many peoples, as they are ſometime ſet forth in the *Revelation*: *The Waters are People V.* 24.

Verſ. 24. *They ſee the works of the Lord, &c.* Here by the troubles of men at Sea,

Verſ. 26. he ſheweth the troubles of the mind, being in the hearing of the word ſometime lifted up with hope, and ſometime carryed down moſt low by deſpaire, their hearts melting within them for trouble and perplexity. For in this caſe

Verſ. 28. 29. 30. Preachers ſometimes ſee one, and ſometime another, that come to them to be comforted and directed, and finally God being called upon, the ſtorm ceaſeth, and they come to the deſired Haven, peace of Conſcience, and joy in the Holy Ghoſt, and then to the Haven of Heaven.

Auguſt. To this Effect *Auguſtine ſpeaking* myſtically upon the whole Pſalm, as relating

lating to our Redemption by Chriſt, and the manner of Gods working in the heart by his word in ſuch as are turned from their former vanities to the true Faith, which ſeemeth to me moſt probable.

He turneth the ſprings into a Wilderneſſe; &c. *A fruitfull Land into barrenneſſe, for the wickedneſſe of them that dwell therein.* Verſ. 33.

He turneth the Wilderneſſe into ſtanding water, &c. That this is to be underſtood of the time of the Goſpel is apparant, *Eſa.* 41. 18. where by the like ſpeech it is generally acknowledged, that the Gentiles were as a barren and dry deſart, full of the waters of life by the preaching of the Apoſtles amongſt them; but the Jews, who rejected this preaching, as a Wilderneſſe, being before as a fruitfull Land, for now they are barren of all that is Good, being without Faith, and all ſprings of teaching, as they were threatned, that the Kingdom of God ſhould be taken from them, and given to a Nation bringing forth the fruits therof. So that here indeed is the rejection of the Jew and the vocation of the Gentiles propheſied of, according to *Ierom.* although *Verſe* 3. be but ſtreined by him to this, as hath been ſayd. Rivers did run amongſt the Jews, ſaith *Auguſtine*, that is, Prophets and Preiſts, and many Sacrifices, but now ye may ſeek a Prophet and find none, a Preiſt and a Sacrifice and find none, no not a Preiſt after the Order of *Aaron*: behold a fruitfull land turned into barrenneſſe, but contrariwiſe the Gentiles, amongſt whom no ſuch Rivers ran, but were as the dry and barren wilderneſs, have now prophets running, and Preiſts; and a Preiſt, although not after the order of *Aaron*, yet after the order of *Melchiſedeck*, who hath offered himſelf in ſacrifice, which is of more value then all Sacrifices of old offered by the high Preiſt of *Aarons* order: And the very Country of the Jews, as Travellers report, which flowed before with Milk and Hony, is now for fifteene miles about *Ieruſalem*, like a Deſart, Without Graſſe, Tree, or Shrub. Verſ. 34. Verſ. 35. Matth. 21. 43. *Auguſt.*

There he maketh the hungry to dwell, that they might prepare a City and ſow the fields, &c. Verſ. 36.

They multiply greatly, and their cattell decreaſe not: Hereby the hungry again he meaneth as before, the Deſtitute of Spirituall food, as the Gentiles were: But now here is a ſowing, and a bleſſing upon it, to ſet forth which our Lord ſaith, *A ſower went out to ſow*; and *Planting*, for *one planteth*, ſaith St *Paul*, *And another watereth*, *And I am the vine* ſaith Chriſt, *My Father the Husbandman*, and Chriſtians are increaſed by this means greatly, and their *Cattell not diminiſhed*, that is, acording to *Baſil*, the people fed by them; according to *Auguſt.* ſuch as have Faith, but no excellency of Knowledge: but forſomuch, as ſowing feilds was before ſpoken of, and great beaſts, as Oxen are uſed for this, and the word בהמות is commonly rendred *Jumenta, a juvando*, from helping, becauſe they help the Husbandman in his labour of tilling the Ground, it ſeemeih rather to me, that other preachers helping in the Spirituall husbandry are meant, who at the firſt going out of the Goſpel, increaſe to more and more, as more Churches were planted: for they *Ordained them Elders in every Church*: and to Oxen Preachers are compared, where it is ſaid, *Thou ſhalt not muzzle the mouth of the Oxe that treadeth out the Corn.* But as they were increaſed, ſo by Perſecution they were within a while brought low again and diminiſhed. But contempt is even now caſt upon Princes, their edicts againſt Chriſtians being contemned ſo far, that the Faithfull were nothing terrified thereby to yeild to renounce Chriſt, or to commit Idolatry in the leaſt degree; yea when Tyrants raged moſt againſt them, they did rejoice and ſing and by ſleighting the torments, to which they put them, they made them ſtand amazed; the more they ſought to root them out, being the more increaſed; ſo that it became a Proverb, *Sanguis Martyrum ſeæmen Eccleſia.* And therefore it followeth *Verſe* 41. *He makes him families like a flock, or like ſheep.* Verſ. 37. Verſ. 38. *Baſil.* Matth. 13. 1 Cor. 3. Joh. 15. Act. 14. 33. 1 Cor. 9. 1 Tim. 5. 18. Verſ. 39. Verſ. 40. *Auguſt.*

Auguſt. by Princes undetſtandeth arch Hereticks, of whom he ſaith, before

fore it is meant, when he ſaith, *They are diminiſhed, Verſe* 39. That is, *By going out from us, becauſe they were not of us*, according to 1 *Joh.* 2. 20. but the diminution there ſpoken of was by oppreſſion, and not by erring out of the way of truth. *Ierom* therefore better, as Chriſt was by Princes contemned, ſo it was juſt with God to caſt contempt upon them, as hath been before ſaid, and to make them *wander in the Wilderneſſe, where there is no way*, that is, In Superſtition and Idolatry, being therein like unto men in a Wilderneſſe, where through want of ſuſtenance, or by wild beaſts, whilſt they can find no way out, they periſh: *Baſil* by Princes underſtands the Apoſtles, who were as Princes among Chriſtians, but contemned by Perſecuters, as moſt baſe and vile. But the like ſaying is *Iob* 12. 21. where it is manifeſtly of cheif men in Common-wealths, for Honour and Wiſdome. Moreover it is ſaid, *He*: That is, *God powreth contempt upon Princes, and cauſeth them to wander*, &c. Which can no way agree to leaders in the way of truth, nor to God, to make them contemptible.

Hieron.

Baſil.

Verſ. 43. *Auguſt.* *Who ſo is wiſe will obſerve theſe things, and he ſhall underſtand the loving kindneſſe of the Lord.* That is, ſaith *Auguſtine*, how that men are redeemed and ſaved from their ſinnes, from ſtomack-ſickneſſe of the Soule, from trouble of conſcience, as from ſhip-wrack, to come to the Haven of happineſſe, and from ſpirit-famine and deſtruction; not out of their own merits, but Gods mercies and loving kindneſſes, in Chriſt alone; and he is not wiſe, that doth not thus underſtand, but attributeth ought to himſelfe in theſe things? wherefore the Papiſts, that aſcribe part to grace and part to works, have this learned and Othodox Doctor of the Church manifeſtly againſt them.

Note

Take theſe according to the literall ſenſe only, and there needeth no great wiſdome hereupon, to infer the generall love of God to all men; for both they are plain and obvious to every one of mean capacity; and to underſtand ſuch a loving kindneſſe only, is not a matter of ſuch happineſſe, as may ſtir up to ſeek the wiſdome to attain it: but his loving kindneſſe in Chriſt, wherein everlaſting happineſſe conſiſteth, is; and it is a theam worthy an holy Prophet, to ſtir up to the conſideration and underſtanding of this, as being their chiefe task to ſpeak of it, ever ſince the World began; as is ſaid, *Luke* 1. 7.

PSAL. CVIII.

THis Pſalme is compoſed out of *Pſalme* 57. 7, 8, 9, 10: the firſt part and *Pſalme* 60. 6, 7, 8, *&c.* the ſecond part, and therefore the Expoſition may be ſeen there.

PSAL. CIX.

To him that excelleth, a Pſalme of David.

Hieron. *Auguſt.* *Baſil.* *Calvin.* *Iunius.*

THis Pſalme is generally taken by the Ancients as propheticall, touching *Judas*, in his treachery againſt Chriſt, and of the *Iewes* his moſt malicious Enemies. *Calvin* underſtands it of perſecutors of the faithfull under the Goſpell, but firſt of *Davids* Enemies. *Junius* altogether of *David*, towards the end of *Sauls* Raigne, when his caſe ſeemed to be moſt deſperate; he being daily detracted from by *Sycophants* that were about *Saul*, and therefore he curſeth them and their Poſterity, in this bitter manner. But *Act.* 1. 20. where *Verſe* 8. is applyed to *Judas*, ſheweth, that he was in this Pſalme thus propheſied of, and accurſed: and therefore I doubt not, but that he is meant; the ſpeech running altogether againſt one notorious wicked

wicked perſon, from *Verſe* 6. to *Verſe* 14. And becauſe he did not this wickedneſſe alone, but the *Iewes* had alſo a hand in it, who waged him to it; they alſo are complained of, *Verſe* 2, 3, 4, 5. and curſed, *Verſe* 15, 16, *&c.* to 21.

They are joyned together, for he ſaith, *The mouth of the wicked and of the deceitfull are opened againſt me*; that is of the malicious *Iewes*, and deceitfull *Iudas*, who came and pretending love, ſaluted Chriſt with a kiſſe, and ſo betrayed him: And he complaineth alſo of their *lying tongue*, wherewith they ſpake againſt him, for the falſe Witneſſes, that are ſaid to have come againſt Chriſt, when he ſtood to be judged. Verſ. 2.

They compaſſed me about with words of hatred, when they cryed out, *crucifie him, crucifie him.* And in all this they requited him with hatred for his love; in that he came ſo lovingly into the World, to ſave all ſuch as ſhould beleive in him; but they inſtead of beleiving in him, maligned and perſecuted him unto the Death. Verſ. 3. Verſ. 4, 5.

Let Satan ſtand at his right hand: that is, having power to tempt him to lay violent hands upon himſelfe, as he entred into him to conſpire with others the Death of his maſter. *Verſe* 8. *Let another take his Office.* Which was fulfilled in *Mathias* being joyned in Apoſtle-ſhip to the eleven, when *Iudas* was falne; and then his dayes were but few, for he ſoon went and hanged himſelfe. *Ierome* applyeth that of Satan ſtanding at his right hand, to the *Iew*, over whom he was ſet, being looſed as *Barabas*, that before was bound in priſon; but Chriſt being judged to crucifying, he was let go, and ever ſince hath behaved himſelfe, as one ſet over the *Iewes*. For what was *Barabas*, but in ſignification, the Son of his Father, the Devill; and indeed one that made inſurrection, and a murtherer; an apt Type of the wicked, the Devill here ſaid to be ſet over him: For what tumults followed amongſt the *Iewes* after this, and how many thouſands of them were in a ſhort time murthered? *When he is judged, let him be condemned, and his prayer turned into ſin*: For ſo was the prayer of *Iudas*, when he ſorrowed and ſaid, *I have ſinned, in betraying the innocent blood*: He fell preſently into the ſin of deſperation, and ſelfe-murther. Verſ. 6. Verſ. 8. Act. 1. *Hieron.*

Let his Children be Fatherleſſe. Here by his Children, he meaneth the *Iewes*, who were wicked like *Iudas* the Traytor; he taught them how to kill Chriſt, appointing the place and time, and leading them unto him, and denoting him by a kiſſe: and therefore as *Iubal*, who taught others to make muſicall Inſtruments, is ſaid to be Father of all ſuch; ſo *Iudas* of thoſe *Iewes*: and he being dead, they were Fatherleſſe, and his wife the Jewiſh Synagogue, a Widow, being divorced from God for her wickedneſſe; for I cannot finde, ſaith *Ierome*, that *Iudas* had a Wife or Children, to ſpeak properly; therefore it muſt thus be underſtood. Verſ. 9.

Let his Children be Vagabonds continually, and beg their bread. What a wandring life the *Iewes* have lived ever ſince the deſtruction of *Ieruſalem*, I ſhall not need to ſpeake; nor how this propheſie is herein fulfilled: for they were diſperſed into all Countries, untill that in ſome again for their notorious malice againſt Chriſtians they have been expelled, as here in *England* many yeares agone, and ſpoyled of their Goods ſo, that they have been brought to Beggars ſtate. For thus they fell into the hands of Extortioners, when upon a light occaſion a quarrell hath been pickt againſt them, and their Treaſurers being thouſands taken away. Verſ. 10. Verſ. 11.

For that which is ſaid againſt any helping their Fatherleſſe Children, and the blotting out of their name in another Generation, herein *Ierome* obſerveth a great difference, betwixt their ſin of crucifying Chriſt, and their Idolatry, for which they were carryed Captive, and held ſo ſeventy yeares; but in that time they had ſome to comfort them, *Ezekiel* and *Daniel*, *&c.* And in that ſhort time, their Poſterity found favour at the hands of *Cyrus*, and other *Perſian* Kings likewiſe, when they committed Idolatry in the Verſ. 12, 13. *Hieron.*

Wilderneſs, and murmured, they were held there under many miſeries forty years; but then they had a *Joſhuah* to lead them into the promiſed land: but now they have no Prophets more, none to ſhew them any favour in almoſt ſixteen hundred years, but they ſtill remain Exiles and Vagabonds, and deſpiſed of all men to this day.

And *in one Generation*, as he reads it, their name was put out, *Viz.* their City being deſtroyed, and their Country two and forty years after their crucifying of Chriſt; which was within one Generation following that which was living in the time of their doing that bloudy Execution. And indeed it might well be called a putting out of their name, becauſe they were never ſince of any fame, as they had formerly been, but moſt infamous in all Countries.

Verſ. 14. Whereas *Verſe* 14. he ſpeaks of the ſins of their Fathers remembring againſt them, and of their Mother, hereby ſaith *Jerom*, he meaneth thoſe ſinnes of their Fathers, committed in the Wilderneſs, and ſince of *Jeruſalem*, commonly ſet forth by the name of a Mother. And this as *Auguſtine* ſaith, is not againſt that *Ezek.* 18. where it is ſayd, that the Children ſhall not beare the ſinnes of their fathers; becauſe that is meant of Children turned from their Fathers evill wayes, and not perſiſting in them, as theſe doe; for in this caſe, all the bloud ſhed from *Abel* to *Zechariah*, cometh juſtly upon this Generation, as is threatned, *Matth.* 23. 23.

Auguſt.

Verſ. 16. *He perſecuted the poor and needy man, that he might even ſlay the broken in heart*: Such was Chriſt, perſecuted by the Jews; for being rich he made himſelf poor, and when the Foxes had holes, and the Birds neaſts, he had not whereupon to lay his head, and broken he was in heart, for he ſaid, *My Soul is heavy to the death*; and he was in an agony, till he ſweat great drops of bloud.

Phil. 2. 6.

Verſ. 17. From *Verſe* 17. to *Verſe* 21. He ſheweth the Ground of the Jews cruel dealings againſt him, they loved curſing and not bleſſing, and therefore he prayeth, that it might come to them accordingly, or rather Propheſieth ſo. Now they loved Curſing, becauſe they curſed Chriſt, and called the people curſed that were drawn by him; and by crucifying him, made him a curſe, for curſed is every one that hangeth upon a Tree: and what a man doth, he is ſaid to love, as *Joh.* 3. 19. and therefore as he doth, it ſhall come unto him; and that moſt juſtly: although wicked curſers oft-times eſcape long, and therefore fear it not: but let him that would be bleſſed, bleſſe, and not curſe, as is commanded.

Ioh. 7. 49.

Note

Verſ. 25. *I was a Reproach unto them, they ſaw me and ſhaked the head*: From *Verſe* 20. hitherto, and in this *Verſe*, he ſpeaketh in the perſon of Chriſt, as he was before called *Poor and needy*, *Verſe* 16, and of him it is expreſly ſaid, that when he hanged upon the Croſſe, they ſhaked their heads at him, ſaying *He ſaved others, let him ſave himſelf*, &c. *Matth.* 27. 39. 4.

Verſ. 27. *That they might know that this is thy hand O Lord, and that thou haſt done it*: That is, That they had no power to crucifie me; but through thy will and mine it was thus done unto me, that none might therefore be hindered from beleeving in mee. For hee tolde *Pilate*, that hee had noe power, but what was given him of his Father, and ſayd, *I lay down my life for my ſheep*, and *Act.* 2. 23. Hee was delivered *by the predeterminate counſell of God.*

Joh. 10.

Verſ. 28. *Let them curſe, but bleſſe thou.* Having before ſpoken of curſing, coming upon the malicious Jewes for curſing; Now he further propheſieth of bleſſing, wherewith the faithfull ſhould contrary-wiſe bleſſe Chriſt, and that confuſion ſhould be to his Enemies. And for this he concludeth with praiſe, *Verſe* 30. 31.

PSAL.

PSAL. CX.

A Pſalme of David.

FOR the firſt words, *The Lord ſaid to my Lord, ſit thou on my right hand*, enough is ſaid by our Lord himſelf, to ſhew, that it is ſpoken prophetically of him, *Matth.* 22. 44. where the explanation may be ſeen. Verſ. 1.

The Lord ſhall ſend the rod of thy ſtrength out of Zion. That is, thy Goſpel, which ſhall be of power, as a Kings Scepter, the Enſigne of Soveraign Authority; and ſo thy Kingdom, beginning to be preached in *Zion*, ſhall be ſet up in all other Nations. *Be thou Ruler amongſt thine enemies*, which is, when they that were ſinners, and ſo enemies before, are converted and reconciled and ſubjected to Chriſt. Verſ. 2. Rom. 5. 3.

Thirdly, *Thy People ſhall be willing in the day of thy power, in the beauties of holineſſe*: Before he ſpake of the rod of Chriſts power going out, now he ſaith, That in the day in which he goeth out, *Thy people ſhall be willing*, that is, they, in whoſe hearts this power taketh place to convert them, ſhall ſhew all willingneſs and chearfullneſs in ſubmitting to the Goſpel, as indeed they did, being full of joy, where the Faith of Chriſt was imbraced, as it is ſayd of them in *Samaria*, *Act.* 18. and of the Eunuch baptized, that he went away rejoicing; and the Jailour *Act.* 16. ſo *Act.* 1. 46. 47. So that they, who live not in obedience to the Goſpell out of good will, but for fear coming to duties in publick, and by compulſion giving, and being reſtreined from groſs ſins, have not yet felt the power of Chriſt in their hearts to alter and change them, and although they beleive, they are none of his regenerated ones, neither ſhall they enter into the Kingdome of Heaven: for true Chriſtians are Voluntiers *In the beauties of holineſſe*, this is to ſhew, what manner of people theſe Voluntiers ſhould be, beautifull or ſhining through holineſs, as it is ſaid, *Wiſdome makes the face to ſhine*, ſin deformeth and makes black, that God cannot love; but holineſſe beautifieth and maketh amiable. To be willing to do Chriſt an duties, but not to be of an holy life, is not to be ſo willing as they in the day of Chriſts power; but as in the night of Satans power ſtill. *Of the womb of the Morning thou haſt the dew of thy birth*; This is by Expoſitors moſt commonly underſtood of the Faithfull, who are born of the Spirit of Chriſt, for which birth, or they, which are born of him are ſpoken of, and they are compared to the dew, which falleth in the calm and ſilent night, and in great abundance, to ſhew the great number that ſhould be borne unto Chriſt, as it is ſayd, *When he ſhall make his ſoule an offering for ſin, he ſhall ſee his ſeed*, *Eſa.* 53. 10. and in another place the ſame Prophet ſpeaks of them as an admirable great company; ſo that the Church is brought in way of admiration, ſaying, who hath born me all theſe? *And in the morning*, as the word ſignifieth, to denote, that this ſhould be betimes, even ſo ſoon as the light of the Goſpel began to dawn; and it is called, Hebr. *The dew of his youth*, becauſe they of whom he ſpeaketh, are new born by Regeneration, and ſo very young, *Joh.* 3. 3. ſee alſo *Micah* 5. 7 where the Faithfull are again compared to the dew, and for the dew or rain coming out of the womb of the morning, *Job* 38. 28. 29. and a multitude likened to the dew, 2 *Sam.* 17. 12. And being thus taken, it is as if he had ſayd, Thou O Chriſt, betimes at the going out of the Goſpel haſt abundance of people born unto thee, not being brought in by tumult, but quietly; even ſo many as the Dew covering the Ground Hyperbolically. Some refer it to Chriſt, in reſpect of his divinity thus, Early, even from Eternity, thou haſt thy Eſſence by being begotten of the Father, alleadging for this, *Prov.* 8. 22. 23. and this is favoured by the *Septuag.* *Of the womb before the morning* Note. Note.

Star begat I thee. Others in reſpect of his humanity, giving this for the ſenſe; Thou art born in ſuch obſcurity, that a thing can hardly be ſeen ſo ſoon in the Morning, when it is yet between darkneſſe and light; ſo is thy Birth ſuch, that it may well be called a great myſtery, 1 *Tim.* 3. 16. Of all theſe, the firſt as it is moſt followed, is beſt; for why Chriſts divinity ſhould be compared to the deaw, I ſee not, or why called the deaw of his youth; it is neither young, nor old, but alwayes the ſame: and if it had been ſaid, the Star of the Morning, his humanity might well have been underſtood; but not, being ſaid the deaw.

Verſ. 4. *Thou art a Prieſt for ever, after the order of Melchiſedek.* Of which ſee, *Heb.* 5. 6.

Verſ. 5. 1 Cor 15. *The Lord at thy right hand ſhall ſtrike through Kings in the day of his wrath.* Chriſt is ſaid to be at the right hand of God, *Act.* 7. *Rom.* 8. and therefore God the Father is here ſpoken to, touching his Son and our Lord; and hereby is ſhewed, that he hath power enough, even to deſtroy the proudeſt Kings in the World, that will not ſubmit, but rebell againſt him, and perſecute him in his Members, as did *Herod Act.* 12, and was therefore ſtricken and eaten up with wormes: ſee a like paſſage before, *Pſalme* 2. *Jerome* inquiring how the Lord, bidding him ſit on his right hand, is now ſaid to be on his right hand, anſwereth, that this is ſpoken, to ſhew the

Verſ. 6. equality of the Father and the Son: And to the ſame effect is *Verſe* 6. *He ſhall judge amongſt the Heathen*, &c. as Kings, ſo common people, that reject his Goſpell, ſhall ſuffer by his Judgments in multitudes; ſo that with their Corpſes, pits ſhall be filled, and that not only of the taile, but of the heads of Countries alſo.

Verſ. 7. *Calvin.* * *He ſhall drinke of the Brooke in the way, therefore he ſhall lift up his head.* Some underſtand this, ſaith *Calvin*, of his afflictions, of which he was ſaid to drink; *Can yee drinke of the Cup that I ſhall drinke of.* Some, of a Brook running with blood, of which he is ſaid to drink; when ſo many are by his

Calvin, Judgments ſlain, for their rebelling againſt him, as to fill large places. But rejecting both theſe, he ſaith, it is alluded to thoſe valiant men of *Gedeon*, who did not lye down to drink, when they were brought to the waters, as others; but taking up a little in their hands lapped it, as a Dog haſty of his way ſeeketh not for water to drink going out of his way therefore; but lappeth it here and there as he findeth it in his paſſage, putting down his head a little, but immediately lifting it up again.

Hieron. For the firſt Expoſition is *Jerome*, alledging further to prove it, his going over the Brook *Kedron*, when he was neer the time of his ſuffering, ſpoken of

Auguſt. *John* 18. 1. unto which he ſaith it is here alluded. *Auguſtine* ſaith, that by his drinking of the Brook in the way, is meant his humbling himſelfe to be born of a Woman, and to ſuffer Death: For the courſe of a mans life, that is ſoon ſwallowed up of Death again, is like unto a Brook of water, which is alwayes running, till it cometh into the Sea: ſo mans life, ſo ſoon as he hath received it, is alwayes running, til that it be ſwallowed up of the Grave; and becauſe Chriſt humbled himſelfe to drink of the ſame Brook, he exalted his

Baſil. head moſt high, as *Phil.* 2. 6. *Baſil* will have the poor life that he lead here, meant; being content with the meaneſt drink, even water in the way as he travelled. Of all theſe Expoſitions, that of *Jerome* ſeemeth to me the beſt; becauſe the drinking here ſpoken of is rewarded with exaltation, which followed not, but went before his Judgments, ſhewed upon the rebellious; for which it cannot be underſtood of his drinking any River of blood, thus made to run, or of his courageous and ſpeedy purſuing of his Enemies, ſo that he would not tarry to ſatisfie his thirſt better, then with water running in the way: unleſſe that by his lifting up his head we underſtand the glory and fame, which he purchaſed unto himſelfe ſince his aſcention, by the debellation of his obſtinate Enemies; as the *Iewes* at the deſtruction of their City, and heathen Emperours ſince, of whom it is noted, that in three hundred

dred yeares after the going out of the Goſpell, during which time they raiſed perſecution againſt Chriſts Church, many of them came to violent ends, and the raigne of others of them was but ſhort, till *Conſtantine*, the firſt Chriſtian Emperour, who raigned forty yeares in great glory: And then his drinking of the Brook in the way, may be, according to *Calvin*, ſpoken of his valiant and expedite going on without ſtay, as *Ioſhuah*, to purſue his Enemies with his Judgments, till that he brings all under his feet, as he ſhall do before the end of the World.

PSAL. CXI.

THis Pſalme, as alſo *Pſalme* 112. and 113. is a Pſalme of praiſe, and therefore they are all begun with *Halalujah*, which is therefore by ſome made the Title, as alſo *Pſalme* 105. and 106. which begin likewiſe; where ſee, what hath been noted upon it. And more ſingularly this, and *Pſal* 112. are compoſed more curiouſly, according to the Hebrew Alphabet every ſentence beginning with one of thoſe Letters: as the firſt with א, the ſecond with ב, the third with *Gimel*, *&c.* to the end of the Pſalme; ſo was *Pſal.* 25. and the 119. beginning each part with a Letter, in order alſo; intimating theſe Pſalmes above others, to be metricall according to Hebrew meter. God is here praiſed, firſt for his works, ſecondly for his word, *Verſe* 7. For his works, they are firſt celebrated in generall, *Verſe* 2, 3, 4. as they were more largly, *Pſal.* 103. Secondly in particular, his works of mercy. *The Lord is gracious and full of compaſſion.* And this is demonſtrated, firſt by his giving meat to his people; that is, *Manna*, and quailes in the Wilderneſſe: although *Baſil* would have ſpirituall meat here meant. Secondly, by remembring his Covenant at all times; ſo that when he was moſt provoked, as *Exod.* 32. yet for his Covenants ſake with *Abraham*, *Iſaack*, and *Iaacob*, he deſtroyed them not. Thirdly, by ſhewing his people the power of his works, when he brought them with a ſtrong hand out of *Ægypt*. Fourthly, by giving them *the heritage of the Heathen*, when he brought them into the Land of *Canaan*. Of all which ſee more at large before, *Pſal.* 105. and 106. 2. For his word, all his Commandements are ſure, *they ſtand faſt for ever*. Of which ſee more at large, *Pſal* 19. 7, 8, 9. Again, another part of Gods word is, his Covenant; according to which he redeemed his people: *He ſent redemption to his people, He commanded his Covenant for ever, holy and reverend is his name.* Which redemption was not only of *Iſrael* out of *Egypt*, but of the faithfull of all Countries and Nations by Chriſt. Laſtly, his word is praiſed for this, that hereby his feare is wrought in us, which is the beginning of wiſdome; whereby we come to have praiſe for ever, not of man, but of God, *Rom.* 2. 29. that which we have done out of his feare being commemorated and commended at the laſt day.

Verſ. 2, 3.
Verſ. 4.
Verſ. 5.
Baſil.
Verſ. 6.
Verſ. 7.
Verſ. 9.
Matth. 25.

PSAL. CXII.

THis Pſalme moſt aptly followeth next after the 111. for there he concludeth with this, *The feare of the Lord is the beginning of wiſdome*, &c. And here he proceeds further, to ſpeak of the bleſſedneſſe of him that feareth God: *He delighteth greatly in his Commandements*, as *Paul*, *Rom.* 7. ſaith, *I delight in the Law of God, as concerning the inner man.* And his bleſſedneſſe here ſet forth is, firſt, in his ſeed made mighty upon Earth. Some indeed that feare God, have no ſeed, eſpecially now under the Goſpell; although under the Law none; ſuch were finally barren, it being a time, wherin God allured his people by temporall bleſſings, when the Heavenly and everlaſting were not ſo fully revealed. Then he that feared God, as *Abra-*

Verſ. 1.
Verſ. 2.

ham

ham, had his Seed in time multiplyed, till they became a mighty people: and one good Judge is ſaid to have had thirty Sonnes, that rod upon thirty Aſſe Colts: But now it is ſaid, *He that marryeth doth well, but he that marryeth not, doth better.* And ſome make themſelves chaſt for the Kingdome of Heaven; and it is not propounded, as matter of bleſſedneſſe and joy to have Children, to continue thy name upon Earth, but to have a name written in Heaven, a new name, *better then that of Sonnes and Daughters. The Generation of the juſt ſhall be bleſſed*: He that feareth God, ſhall be bleſſed not only in his own perſon, but in his Children alſo; according to Commandement 2. *And ſhew mercy to thouſands in them that love me, and keep my Commandements.* But whereas mightineſſe upon Earth is ſpoken of, and riches, *Verſe* 3. this is alſo to be underſtood, according to the time wherein theſe promiſes were made; for now it is written, *Bleſſed are yee poor,* Matth. 5. Iam. 1. 9. and *let the Brother of high degree rejoice, in that he is made low.* And yet out of perſecuting times, the promiſes of this life hold, touching temporall bleſſings, to them that feare God: For *Godlineſſe hath the promiſe of this life,* 1 Tim. 4. 8. *and of that which is to come.* And the cauſe why we injoy not theſe bleſſings ſo plentifully, is, for that we do not feare God as we ſhould.

Verſ. 4. *To the righteous ariſeth light in darkneſſe*; that is, joy and comfort when he is afflicted, and by meanes of afflictions full of ſorrow: *Iſa.* 58. 10. *Exod.* 10. 23. *Gracious, mercifull, and righteous*: This is referred by *Ainſworth* either to God, or to the godly man, or to the light: but it is plainly meant of the righteous, to whom it was ſaid before, *To the righteous ariſeth light in darkneſſe.* Now that we might know what he meant by the righteous, he addeth theſe words; *Gracious, and mercifull, and juſt*: That there might be no miſtaking, when he ſaith, *Righteous*; by thinking him to be ſuch, and to be bleſſed, that is juſt, and doth no wrong, although void of other goodneſſe, for the truly righteous is alſo gracious. But *Calvin* ſaith, *Calvin.* that God is meant here, by *gracious, mercifull, and righteous*: Which ſeemeth to me to be altogether diſagreeing; becauſe the ſame, that is here called righteous, is alſo called gracious and mercifull, and the word righteous in the firſt part of the verſe hath certainly reference to the man ſpoken of, *Verſe* 1. and to ſhew, that the ſame is alſo called mercifull, and gracious, it followeth *Verſe* 5. He *dealeth graciouſly and lendeth, he will guide his affaires with diſcretion*; Hebrew, He *moderateth his words in judgment*; Lending being an act of mercy, and diſcreet words uttering an act of grace: according to that, Eph. 4. 29. *Let your ſpeeches be poudred with ſalt, that they may miniſter grace to the hearers.*

Verſ. 8. *Till he ſee his deſire upon his adverſaryes.* Hebrew, *Till he ſee upon his adverſaries, or diſtreſſes*, as *Ainſworth* renders it. For the word צָרָיו ſignifieth either; and then the meaning is, either Judgments executed upon his Adverſaries, of whom he heard, that they were machinating againſt him; or Verſ. 9. ſomething tending to comfort, in his diſtreſſes, or ſtraights. Laſtly, that mercy may not be thought to ſtand only in lending, but alſo in giving, it is added, He *hath ſcattered abroad and given to the poor*: Intimating, in thus ſaying, that giving Almes is a ſowing of the ground, to reap afterwards a plentifull increaſe: becauſe the Sower ſeemeth to do nothing, but ſcatter his ſeed when he ſoweth; but of this ſcattering cometh an increaſe, beyond all other increaſes; an increaſe induring for ever; becauſe it is the Heavenly reward ſpoken of, *Matth.* 25. for which he ſaith, *His righteouſneſſe indureth for ever.* Which is to be underſtood of the fruit of his righteouſneſſe, or mercy; but called his righteouſneſſe, according to the Title given him, *Verſe* 4. for that which is done by the righteous is righteouſneſſe; whether it be in giving every one his due, or in giving to the poor, as a righteous Steward, giving every one his Portion in due ſeaſon: and to the poor that which God's, his Maſters will is, he ſhould give to them, of the Goods committed to his truſt. But *Calvin* is rather for righteouſneſſe it ſelfe,

ſelfe, then the fruit of it: as if it were meant, that he is conſtantly and alwayes thus righteous in liberall, and not ſparing giving according to his ability, intimated in the word ſcattering, as is ſhewed, 2 *Cor.* 8. For even prodigall perſons will give largly for oſtentation, but the righteous is ever giving; this his righteouſneſſe induring for ever.

PSAL. CXIII.

THis Pſalme beginneth alſo with *Halalujah*, and ſo it endeth: But here they that are bidden praiſe him, are Children; for it is written, *Out of the mouthes of Babes and Sucklings thou haſt perfected praiſe.* Which is noted to have been done, when Chriſt riding upon an Aſſe to *Ieruſalem*, Children cryed *Hoſanna*, *Matth.* 21. 16. Thus *Ierome* accordingly rendring it, *praiſe the Lord yee Children*: and our engliſh Meter, *yee Children which do ſerve the Lord*: but Hebrew it is, *Yee Servants*; and ſo this note fall to the ground, although it be true which hath been ſaid. Pſal. 8. Hieron.

From the riſing of the Sun to the going down therof: That is, in all parts of the world; ſo that here is an intimation of the propagation of the Goſpel to all, as *Pſal.* 117 and *Pſal.* 100. *Ierome* hath an Expoſition here by himſelfe, from the riſing of the Sun, *&c.* from the beginning to the end of your dayes. But for the firſt, ſee *Mal* 1. 11. Verſ. 3.

Who raiſeth the poor out of the duſt. This is by *Ierome* underſtood of Chriſt, who when he was rich made himſelfe poor; but then he was raiſed to moſt high dignity, not only like to that of Princes, or Angels, but to be above them all. *Calvin* underſtands it only in generall, that Gods providence and not fortune, is to be looked at, in the raiſing of obſcure perſons, ſometimes to higheſt dignity in this World; as *Maximianus*, that was a Cowheard, and *Numa Pompilius* a Potter, to be Emperours; we may take it both wayes. And likewiſe that which followeth, *He maketh the barren Woman to keep houſe, and to be a joyfull Mother of Children.* For this may alſo be underſtood of the Church; which is both the Mother and the Houſe, or the Mother dwelling in the houſe through unity. And of the barren bearing Children: in this ſenſe the Prophet ſpeaketh, ſaying, *Rejoice thou barren that beareſt not, for thou haſt many more Children, then ſhe that hath an Husband.* Verſ. 7. *Calvin.* Verſ. 9. Iſa. 54. 1.

PSAL. CXIV.

IN this Pſalme the moſt remarkable things, in bringing the Children of *Iſrael* out of *Ægypt*, are briefly pointed at, to ſtir up men in all parts of the Earth, to feare and tremble before God. *When Iſrael came out of Ægypt*, &c. *Iudah was his Sanctuary, Iſrael his Dominion.* That is, *Iudah* was ſpecially choſen and ſanctified, that the Temple might be built there; and a King there raiſed up, ſucceſſively to raigne over *Iſrael* for ever. Verſ. 1, 2.

The Sea ſaw and fled, and Iordan was driven backe. That is, Gods almighty power in bringing *Iſrael* out of *Ægypt*, the red Sea ſeeing was divided, that they might paſſe through; and afterwards when they were to paſſe into the Land of *Canaan*, *Iordan* was divided likewiſe, by a Proſopopeia; ſight being aſcribed to them both; when as indeed it was by the ſtretching of *Moſes* his rod to the red Sea, that it divided, and *Iordan* by the Arke carrying into the waters thereof. Verſ. 3.

The Mountaines leaped like Rams, &c. That is, at the giving of the Law upon Mount *Sinai*, by the power of the moſt high deſcending in great Majeſty, the whole Mountain and the Hills about quaked: ſee the like before, *Pſal* 68. 8. and of leaping like a Calfe, *Pſal.* 29. 6. Verſ. 4.

What

Verſ. 5. *What ailed thee (O Sea) that thou fleddeſt*, &c. which is as much, as if he had ſaid, there was great cauſe, the will and power of the Almighty cauſing it to be ſo, which no Creature can reſiſt; and he would have it ſo, to ſtrike terrour into all things, eſpecially in men in all parts, that they might feare to break his Commandements; the giving whereof had ſo ſtupendious effects: for what then will the breaking of them have? for which he

Verſ. 7. concludeth, *Verſe 7. Tremble at the preſence of the Lord, all the whole Earth,*

Verſ. 8. *who turneth the Rock into a ſtanding water, and the flint into a Fountain.* Here unto the wonders before ſpoken of he addeth another, of bringing water out of a Rock or flint ſtone, which is moſt dry and hard. It is indeed no wonder for water to come out of Rocks, for that is a thing daily ſeen in many places; but out of a dry Rock, which is moſt hard, and faſt bound, to do it was a very great wonder, *Exod.* 17. 6. But in bringing water out of

Ioh. 6. 37. that Rock, there was more then according to the Letter; *For the Rock was Chriſt*, 1 *Cor.* 10. and he drinks of this Rock, that beleiveth in him, and of ſuch a fountain of water, as becometh *a ſpring in him, flowing out unto eternall life.* And becauſe the Rock was ſignificative, ſpoken of according to the

The Myſtery. Letter, and the figure alſo; in like manner it is to be held, that the red Sea and *Iordan* are ſpoken of alſo, as ſetting forth Baptiſme, through which they muſt paſſe, that will be ſaved. And the Mountaines and Hills ſet forth men, both high and low, who are moved at the preaching of the Goſpell:

Act. 16. firſt trembling as the Jaylor, then rejoycing as the Evnuch; and when

Act. 8. Chriſt came to *Ieruſalem*, all the City was moved: and laſtly *Iſrael* coming out of *Ægypt* ſetteth forth the coming of the Gentiles out of the

Matth. 21. bondage of ſin, by being converted to the faith; which being done, *Judah*, that is, the Congregation of Chriſtians, where he is praiſed, is his Sanctuary; and the true *Iſraell*, that is, the Church of the faithfull, his Dominion; over which he ruleth and raigneth ſingularly, by his word and ſpirit, and by his power protecting her from Perſecuters: to which effect *Jerome* and *Auguſtine*.

PSAL. CXV.

THis Pſalme is by the Vulgar Latine joyned to the former, thus making of both one Pſalme; *viz.* according to the account followed by them

Verſ. 1. that imbrace that Tranſlation, *Pſal.* 113. and then the firſt words, *Not unto us Lord, not unto us, but unto thy name give the praiſe*; are referred to the wonders before ſpoken of, wrought for the *Iſraelites*, at their coming out of *Ægypt*, and for Chriſtians at their turning from ſuperſtition and ſin, to Chriſt; and ſo indeed it is to be taken, although diſtinguiſhed from the former, as in the Hebrew it followeth moſt aptly, as the acknowledgment of the faithfull, that all theſe things were done, not for any merit in them, but that God might have praiſe and glory. And therefore, *why ſhould the*

Verſ. 2. *Heathen ſay, where is now there God:* That is, *the God of Iſrael*; ſeeing ſo great wonders have been done by him, declaring him to be the only God that is Almighty, why ſhould not even the Heathen, that are moſt averſe from the truth, yeild and acknowledge, that he is the true God, and all other Gods vanities? For their Gods are the *worke of mens hands, having*

Verſ. 4. *eyes and ſee not, eares and heare not*: And becauſe they are ſuch, they are

Verſ. 9. like unto them that truſt in them; for which cauſe, *Iſrael* is exhorted to truſt in God, and ſo is the houſe of *Aaron* in *Iſrael* more eſpecially, being an houſe of Prieſts, being aſſured thus to be bleſſed: whereas they that truſt in Iodols, are accurſed.

Verſ. 16. *The Heavens are the Lords, and the Earth is given to the Children of men.* Having ſpoken of Gods bleſſings upon his people in Generall, and his increaſing them, now he ſheweth in particular, that the bleſſing wherewith he bleſſeth

bleſſeth them, and all men in this life, is very great: he hath given the Earth to the Sons of *Adam*, with all the benefits ariſing out of it, reſerving to himſelf only praiſe and Glory: For he contents himſelf with the Heavens, as not needing any Earthly thing, but beſtowing this wholly upon us, that our hearts might hereby be raiſed up to thankfullneſs to his Heavenly Majeſty. And here *Calvin* tells how a notorious prophane man uſed to abuſe this place, when he was in his cups, ſpeaking theſe words often, *The heaven, the Heavens are the Lords, the Earth he hath given to the Children of men*, in a deriding manner, againſt thoſe that impugned ſuch exceſſe of Riot; and how once ſpeaking ſo in his preſence at a Feaſt, he reproved him therefore, and by and by he fell into a fit of ſuch Torment, that he cryed out, O Lord, O Lord, with a very loud noiſe, a long time together; thus having a taſt given him of the torments to come to him, and all ſuch as he was: for he was after this never a whit the more amended. *Calvin.*

Here it is ſhewed how we ſhould improve this conſideration, that God hath given the Earth unto us, to praiſe him, that we may apply our ſelves ſo to do, whilſt we live upon Earth; for when we are dead we can no more do it, as is alſo ſhewed, *Pſalme*, 18. 17. *Eſa.* 38. 19. not that the faithfull departing hence ceaſe for ever after this to praiſe God, (For there were one hundred forty four thouſand appearing with Harps, ſinging to the praiſe of God the *Pſalme of Moſes*, *Revel.* 14. 1, 2, 3.) but becauſe this life is the time wherein God lookes, that for all his bounty towards us, we ſhould ſend up our praiſes to Heaven unto him. It is ſaid, *The dead cannot praiſe thee*: That is, They that have let ſlip the opportunity of this life, impiouſly paſſing their time without labouring to glorifie God by praiſing him, cannot after death do it, or any other thing to be accepted of; but muſt lye in the duſt rotting till the day of Judgment, and then without remedy be caſt into Hell fire, in thoſe bodies wherewith they ſhould, but did not glorifie, but diſhonour him in their lives. If it be ſaid, when the dead are ſpoken of that they cannot praiſe God, it is meant not only of the Impious, but of all ſorts in common; for both *David*, *and Hezekiah*, applyed this to themſelves; It is true, if we ſpeak of uttering Gods praiſes with the Organs of the Body: for thus all lye a ſleep till the laſt day, and ſo although pious, ceaſe to praiſe God: and therefore we are now to apply our ſelves with all earneſtneſs unto it whilſt we live, that we be not prevented by Death, and ſo cannot glorifie him at all; and then we ſhall not be glorified of him, ſith this is the rule, whereby he will go; thoſe that honour me I will honour, and thoſe that deſpiſe me ſhall be deſpiſed, and they are all ſuch as love him not, to honour him, whilſt they live here: For there is no *Medium* between not loving, and deſpiſing, as appeareth, *Matth.* 6. 24. *Either he will love the one, and hate the other*, and Command. 2. of them that hate me, and keep not my Commandement. Verſ. 17. 18. Pſal. 6. 5. *Note.* 1 Sam. 2. 30.

PSAL. CXVI.

I *Love the Lord, becauſe he hath heard my voice*, Hebr. *I have loved, becauſe the Lord will hear*: Whereupon *Jerom* noteth, that his profeſſion of love is in the preterperfect tenſe, and hope to be heard in the future, intimating, that ſuch as love God ſhall be heard, and therefore prayer is availeable in ſuch as love him only; the wicked that hate him, ſhall pray and not be heard, *Eſa.* 1. 14. Verſ. 1. *Hieron: Note.*

I will call upon him as long as I live, Hebr. *In my dayes I will call*: Whereupon *Jerom* alſo ſaith, what is it in my daies, when as in other places it is, *Day and night*? and anſwereth, ſo long as we are in the world, that is, in the ſtate of ſin, we are in the night; but being converted, our dayes begin: the wicked then are in the Night, they cannot pray, but the righteous in the day, there Ver: 2:

pray, and are heard. And it is ſayd, *He hath inclined his eares unto me*, or bowed them down, becauſe we are low, he the moſt high, ſo that he muſt graciouſly ſtoop to our lowneſs to hear us; and therefore he is ſaid to humble himſelf to behold things here below: and this was in his Son, humbled to take upon him our Nature, that he might be our Mediatour, and through him our prayers might come up acceptably before him.

Pſal. 113.

Then taking this to be the prayer of a Soule in trouble, he proceedeth upon theſe words, *The ſorrowes of death compaſſed me, the dangers of Hell found me*: He ſaith, *Theſe ſorrowes*, are evill cogitations, and the dangers of Hell theſe evill thoughts, breaking out into act; *Luſt, when it hath conceived, bringeth forth ſin, and ſin perfected death*: *And I found trouble and ſorrow*: Here he altereth his ſpeech, not ſaying touble and ſorrow found me, or laid hold upon me, as before, but *I found*, that is, beſides ſpirituall Evills before ſpoken of, indangering me, I willingly ſuffered Tribulation and affliction here, that I might reſt hereafter: for he that will follow Chriſt, muſt take up his Croſs, and follow him. Afflictions here are for our ſins; we are judged, that we may not be condemned, and therefore joyfully to be born.

Verſ. 3.

Iam. 1. 14, 15.

1 Cor. 11. 30.

Verſ. 5. *Gracious is the Lord and juſt, our God is mercifull.* Gracious and mercifull he is ſaid to be, that we might not deſpaire by reaſon of our ſins, and juſt, that we may not dare to go on in ſin.

Verſ. 6. *Calvin.* *I was brought low, and he ſaved me:* That is, Either I was brought low by ſin, and obtained mercy to be pardoned; or I was high minded, and humbled by his Grace, and ſo ſaved. *Calvin*, and others that follow the litterall ſence, apply all things here ſpoken, to *David*, that he was brought low, and lay long in great danger, but was again ſaved.

Verſ. 7. *Return unto thy reſt O my Soule.* As if he had ſayd, thou wert well and at reſt, till ſin entred into the World, return now therefore to Chriſt, who is thy reſt, by Faith and Repentance.

Verſ. 8. *For thou haſt delivered my Soule from death:* By ſuffering death for me, and ſo from the place where there is weeping and gnaſhing of teeth; for which it is added, *Mine eyes from tears*: and of them that are bleſſed with everlaſting life, it is ſaid *Revel. 7. He ſhall wipe all tears from their eyes.* A forcible motive to turn to Chriſt, and not to live in ſin any longer, becauſe this is to turn to reſt; whereas to go on ſtill impenitently in ſin is to be in a reſtleſt condition, and the way to weeping and wailing for ever.

Note.

Verſ. 9. *I will walk before the Lord in the land of the living*, Hebr. *in the Lands*: Vulg. Lat. *Placebo coram domino, I will pleaſe before the Lord*: Whereupon *Jerom* inferreth, that no man can perfectly pleaſe God living upon Earth here, for all men, the beſt have their imperfections; but the time ſhall come when they ſhall in all their doings be pleaſing before him, that is, *In the land of the living*: and what is that land, but that where *Abraham, Iſaack, and Jacob* live; of whom when our Lord had ſaid, God is the God of *Abraham, Iſaack, and Jacob* for ever, he added, he is not the God of the dead, but of the living.

Hieron.

And the ſame inference may be made upon our reading, I cannot walk before him altogether, as I ſhould here; but in the life to come I ſhall. From hence forth to the End of *Pſalme* 117. the *Vulgar Latine* makes another Pſalm in number there 115. and ſo, ſaith *Jerom*, doth *Symachus*; but Heb. *Verſe* 10. 11. *&c.* to the end, hang together with the Verſes before going, as one and the ſame *Pſalme*.

Verſ. 10. *I did beleeve, therefore I ſpake*, *I was greatly afflicted*, vulg. *I was very much humbled*; whereupon *Jerom*, I beleived, as I ſaid before *Verſe* 9. that I ſhall live in heaven in angelicall perfection, and therefore I ſpake ſo; but I conſider withall, that I am duſt and aſhes, and this humbleth me very low, even when my Faith lifteth me up ſo high as hath been ſayd: ſee this alleadged, 2 *Cor* 4. 23. to the ſame purpoſe.

I *ſayd*

I *ſayd in my haſt, all men are lyars*, Hebr. Either haſte or feare, or trepidation, *Vulg. In exceſſu meo, Men are lyars*, becauſe ſhadowes and no ſubſtances, they ſee but in part, and therefore not all truth; and ſo in things, where in they ſee not the truth, they are lyars. But what then, was *David* himſelf a lyar? for he was alſo a man? Verſ. 11.

Anſw. Some are ſaid to be Gods, *Viz.* The ſanctified, and therefore come not now under the Notion of men, as the word is here uſed. Or in reſpect of the bódy every man is a Lyar, not in reſpect of the Soule; becauſe the Body is no ſubſtantiall thing, but a ſhadow: thus *Jerom.* And I ſaid in my exceſs of calamity, which makes men to ſpeak, as it were in an ecſtaſy, *All men are lyars.* becauſe as the Corn from which great increaſe is expected, but faileth, is ſaid to be lying and deceitfull, ſo euery man that hath high thoughts of himſelf, and thinks that he is ſomewhat, and can do great matters, but proves nothing, is a Lyar. Of men ſayd to be lyars, ſee *Numb.* 23. 19. *Pſal.* 33. 17. *Rom.* 3. 4. Some underſtand it as ſpoken of *Samuel*, that had promiſed *David* that he ſhould be King, whith in the time of his diſtreſſe ſhould never come to paſſe: Or generally as before, that if any truſt be put in man, he will prove a Lyar, that is, he ſhall be deceived in him, for he is of no power. *Calvin* hath another Expoſition, which he ſaith ſome bring, that *David* doth only expreſs here, what atemptation he had about Gods promiſes made to him by his Prophets, but was not overcome hereby. But for his part, he holdeth it to be a confeſſion of his being overwhelmed with doubts and fears in his great dangers; not that he ever deſpaired, but by thus ſaying, ſought to magnifie Gods mercy towards him the more, who ſtood to him when no man did: And I think, it may be underſtood of the fair promiſes of *Saul*, and the great good will which his Courtiers ſometime ſhewed to him, and all the people in generall; but in fine they proved all deceitfull; and even *Jonathan*, who was moſt affected to him, though he were deſirous, could do him no good to ſave him from his Fathers fury. *Baſil.* *Ainſw.* *Calvin.*

I *will take the Cup of Salvation and call upon the name of the Lord*: Jerom, I *will take the cup of Jeſus*, becauſe it is Hebr. ישועות from whence Jeſus cometh, and expounds it of ſuffering Martyrdom for his cauſe. For this is the Cup of Jeſus, as he ſayd to the two Sons of *Zebedee*, *Yee ſhall drink indeed of my Cup*; For the Great benefit of Chriſt dying for us, we have nothing ſo worthy to render to God again, as our Lives; neither are theſe any thing, if they be compared with his laying down his life, which was of infinite worth, for us; only this, being all that we have, is accepted of as the poor Widdowes two Mites. Verſ. 13. *Hieron.* Matth. 20, 20.

Others rendring it the *Cup of Salvations*, becauſe it is a noune plurall, underſtand it of thankſgiving, expreſſed by ſacrifices, whereunto were added drink-offerings; but I prefer the former, and the rather, becauſe it followeth; *Precious in the ſight of the Lord is the death of his Saints:* and *Verſe* 17. he ſpeaketh of *ſacrificing the Sacrifice of Praiſe:* as of another thing which the Faithfull ſhall do in the land of the living. *Calvin.* Verſ. 15. Verſ. 17.

And *V* 16: *thou haſt looſed my bands*, further ſheweth the ſame; for then the bands of ſin which before filled them with fear are looſed, when death is ſuffered for Chriſt, and the Soule appeareth confidently before the Lord to praiſe him for ever. Verſ. 16.

And when this ſhall be done, the vowes made of pleaſing before him are payd, in Heavenly Jeruſalem, before all his people, that is, The Saints in Heaven: for which he concludeth with their word of praiſe, *Halalujah, Rev.* 19. Verſ. 18. Verſ. 19.

PSAL. CXVII.

THis Pſalm hath nothing in it but what hath been ſaid before *Pſalm* 100. 96. 97. 98. and therefore needeth no expoſition, it being, as theſe here named, a Propheſie of the Converſion of all Nations to the Faith of Chriſt.

PSAL. CXVIII.

THis alſo is a Pſalm of Praiſe, rightly placed after the other, wherein all Nations are ſtirred to praiſe the Lord. For now the Iſraelites more particularly, and amongſt them the houſe of *Aaron*, conſiſting of preiſts, to whom it properly belonged, are excited to the ſame alſo, as before, *Pſalme*, 115. 10. 11.

Verſ. 1, 2, 3, 4.

Verſ. 5. 6. And *Verſe* 5. 6. is the ſame with Pſalm 56. 4. 11. Then having exhorted *Verſe* 7. 8. 9. to truſt in God, he propounds himſelf for an Example of incouragement, ſaying, *All Nations compaſſed me about, but in the name of the Lord*, I *will deſtroy them*: which is ſpoken in the perſon of the Church, or congregation of the Faithfull, Hebr. I *will cut them off*: and thus it came to paſſe when the Goſpel was preached; the Church was in all places perſecuted, but by the power of Chriſt, who is brought in alſo here ſpeaking, deſtroyed, or cut off from having ſuch power any more.

Verſ. 10. *Auguſt.*

Verſ. 12. *They compaſſed me about like bees, they are extinct as Thornes*: This is ſpoken of Chriſt. whom the Jewes combined together againſt; but they were as bees about him, as an hony comb: for when they were moſt malicious againſt him, and killed him, he was made unto us ſweet as the hony Comb; but the fire of Gods wrath burnt againſt them ſhortly after, and they were ſoon extinct, and put out from being a Nation. Thus *Auguſt.* who alſo proceedeth upon the next words.

Verſ. 13. *Thou haſt thruſt ſore at me that* I *might fall*: which is the voice of the church every ewhere perſecuted; but he renders the words, *Tanquam cumulus arenæ immenſus ſum*, as an heap of ſand, ſo ſpoken for the great multitude of Chriſtians that were perſecuted, but ſaved, yet not by means of their multitudes, but by the power of the Lord.

Verſ. 14. *God is my ſtrength, and my Song, and my Salvation, or Jeſus*: For now he beginneth to ſhew the Ground of all the Comfort of the Church to be Chriſt Jeſus, for whom the *Voice of joy and gladneſſe is in the dwelling of the righteous*.

Verſ. 15. For he is our righteouſneſſe, and the Joy of him is univerſall amongſt all chriſtians; and that not only men but angells, who at his birth came down from Heaven, and having told the ſhepheards the Joyfull news of his birth, they were heard ſinging for joy, *Glory to God on high, &c.*

Luke 3.

Verſ. 16. *The right hand of the Lord doth valiantly, it bringeth mighty things to paſſe*: That is, out of baſeneſſe Glory, out of Darkneſs light, and out of death, life for evermore.

Verſ. 17. For which he ſaith, I *ſhall not dye, but live, and declare the works of the Lord*. That is, the Church being brought to triumph in Heaven.

Verſ. 18. *The Lord hath chaſtned me ſore, but not given me over to death*: For many be the troubles of the righteous, terrible the perſecutions of the Church, yet the life thereof faileth not; but it ſtill liveth and flouriſheth.

Verſ. 20, *This gate of the Lord, into which the righteous ſhall enter*: Having deſcribed Jeſus hitherto as a Saviour, and bringing exceeding great joy, and as the right hand of God bringing mighty things to paſſe; now he deſcribeth him further by the name of a Gate, or door, according to *John* 10. and whoſoever would attain to life, muſt enter hereby, that is by beleiving; but every

very one that beleiveth, cannot enter; for it is to be noted, that he ſaith, *The righteous ſhall enter*: implying, that none unrighteous, that is, unconverted from ſin can enter; and the ſame is implyed in that teaching, *Repent, and beleive the Goſpel.* *Note.*

Secondly by the name of a Corner ſtone, *The ſtone which the builders refuſed is become the cheife ſtone of the Corner.* Of which applyed to Chriſt, ſee *Matth.* 21. 42. *Act.* 4. 11. *&c.* Verſ. 22. Matth. 21.

Thirdly, by the name of the day, or the light, for they are all one; *This is the day which the Lord hath made*: That is, ſaith *Ierom*, this ſtone: for the ſame is the Day, that is, the Stone. To expreſſe this further, our Lord ſaith, *Abraham deſired to ſee my day and ſaw it, and rejoiced*, that is, he deſired to ſee me. And he is ſaid to be the *day ſpringing from on high*, and *that light*, *Ioh.* 1, and *Ioh.* 3. 19. and therefore of the Faithfull, who are his Children, it is ſaid, *Yee are the Children of the light, and of the day.* Verſ. 24. Joh. 8. Luk. 1. 78. Eſa. 53. 1 Theſ. 5.

Fourthly, he is called, *The bleſſed one that cometh in the name of the Lord*: as it is applyed unto him, *Matth.* 21. 9. And touching the day, or light before ſpoken of, he ſaith, *God is the Lord that ſheweth us light, bind the Sacrifice with Cords to the hornes of the Altar*: the Vulgar, *Appoint a ſolemne day in the thick places, even to the hornes of the altar*. *Auguſt.* hath it, *In confrequentationibus*; to expreſſe this great joy for Chriſt, keep a ſolemn day; and that not by the coming together of a few; but to fill with frequency of comers all the Court, even to the horns of the Altar. But although the word חג ſignifieth either a ſolemn feaſt day, or a Sacrifice, here is no word ſignifying *appoint*, as in the Vulg. Lat. *but bind yee*; and therefore it muſt be rendred by Sacrifice: and the meaning is, bring in way of thankfullneſſe for the great mercy before ſpoken of, the plenty of beaſts to be offered in Sacrifice, ſo that they might ſtand ready found from one end of the Court to the other, even to the altar: and this is *In condenſis*, as the *Vulg.* hath it; for ſo it rendreth, בעבתות ſignifying either thick twiſted cords, as *Judg.* 15. 13. or *Thick branches of trees*, as *Levit.* 23. 40. *Ezeck.* 19. 11. Or this word implying thick branches of trees, ſetteth forth Garlands made of boughs born by the beaſts to be ſacrificed upon their horns for more expreſſion of Joy, as at the feaſt of Tabernacles they did going out of *Jeruſalem*, by ſuch branches bearing, expreſſing their joy in Boothes. He ſpeaketh after the manner of the moſt Godly in thoſe times; meaning, that the Faithfull under the Goſpell ſhould ſolemnly upon ſome ſet day in the year eſpecially praiſe God for Chriſts coming into the world to ſave us. For what time can be more fit, then the day of his Nativity, which hath been ſo long by the univerſall Church obſerved; but now out of an imagination of Superſtition herein ready to be in all places neglected? And although the word cannot properly be rendred conſtitute, or appoint a feſtivall day; yet becauſe ſuch frequent Sacrifices were not brought but at ſolemn times, the ſenſe muſt needs be as the *Vulgar* hath hath it, and ſo here is plainly a Charge to keep a Feſtivall day for Chriſt, and then to abound in our ſacrifices, both of our praiſes and almes, which are alſo commended to us by the name of Sacrifices, *Heb.* 13. 16. *To do good and to communicate forget not, for with ſuch ſacrifices God is well pleaſed*: as *Verſe* 15. he had before exhorted to offer *the ſacrifice of praiſe through him*. Let us then conſider this, and not be deterred from that, under the name of Superſtition, which is injoyned as a Chriſtian duty. Verſ. 26. Verſ. 27. *Of the Feaſt of Chriſts Nativity.* *Note.*

PSAL. CXIX.

THis Pſalme, although it hath no Title, yet is by all men held to be Davids: It differs from all others in this, that it is far larger then any, ſet forth by a diſtinction into two and twenty parts, according to the number of the Hebrew

Hebrew Letters; and each part beginneth in every Verſe with the ſame letter, whereby the part is noted, and hath juſt eight verſes. So that if any man ſhall go about to make any other generall diviſion of it, he ſhall but croſſe the Spirit of God, from which, as the Contents, ſo the diviſion came. The order in which it is ſet forth, ſheweth it above all others, to be a moſt excellent Pſalme, and therefore worthy of our moſt ſerious conſideration. Pſal. 111. 112. are alſo ſingular, for the order of penning by the letters of the Hebrew Alphabet, but whereas in them every halfe verſe only goeth upon a letter, here eight verſes together, in every part, go upon a letter; wherein certainly the Prophet David would never have been ſo exact, but for the ſuperexcellency of this Pſalme above others; as being far more full in ſetting forth the way to true bleſſednes, prayers to be guided in this way, the pleaſure which the faithfull take herein, their ſorrow for the neglect of it, the light and underſtanding and comfort that is herein, the benefit of afflictions to keep us in this way, and the evill caſe of thoſe that digreſſe herefrom; together with the boldneſſe and courage of them that walke in this way, even before the greateſt in this World. It is all plaine, ſaith Auguſtine, and ſeemeth eaſie to be underſtood; but becauſe it is ſo extraordinary framed, he conceiveth ſome things more myſticall to lye hid herein; and therefore when he expounded all the reſt of the Pſalmes, he was hardly drawn by much intreaty at length to write upon this, and ſo he made two and thirty Sermons upon it. Baſil goeth by ſtations, of which he maketh three: and Jerom three Homilies, noting in generall, that Lawes are here ſpoken of, ſetting forth thoſe given by Moſes; Precepts, the ten Commandements; Teſtimonies, things to be done, about which Heaven and Earth and men are called for: Teſtes; yea and God himſelfe, and his holy Angels: Juſtifications, the love of God and of our Neighbour, rooting out the tares of hatred and envy; Wayes, the Writings of the Prophets and Apoſtles, ſhewing how we ought to walke; Judgments, the puniſhments of the wicked, and rewards of the righteous. But of the difference between thoſe, enough hath been ſaid before, upon Pſal. 19. For the reaſon of the Alphabeticall order held in this Pſalme, it is moſt probably thus ſet forth, that it might be the more eaſily gotten by heart, and remembred, as being very uſeful for us all. But to come to the parts of the Pſalm, called א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת

Auguſt. *Baſil.* *Hieron.*

They containe every one a ſhort prayer, together with ſome pious Doctrine for inſtruction, or conſolation, or ſome complaint or profeſſion of love to Gods Lawes, and of a right Chriſtian reſolution; except the part called מ, which ſtands wholy in profeſſion. The firſt called א beginneth with Doctrine for inſtruction and conſolation, and endeth with prayer. Part 2. beginneth with doctrine and prayer, and proceedeth with profeſſions of piety. Part 3. beginneth with prayer, and intermingling the like profeſſion of piety, proceeds in prayer and profeſſion of reſolution, and moſt pious affections; ſome curſing of tranſgreſſors being interlaced, Verſe 21. Part 4. is altogether petitory, being mingled with pious profeſſions. Part 5. is moſt like to the fourth. Part 6. beginneth as the two former, and concludeth with profeſſions of Chriſtian reſolutions. Part 7. beginneth with prayer, and endeth with profeſſions of divers ſorts. Part eight beginneth with profeſſion, proceeds in prayer, then in profeſſion, and ends in prayer. Part 9. hath ſingularly a profeſſion of good gotten by affliction. Part 10. differeth not much from it. Part 11. beginneth with a profeſſion of hope, proceedeth to complaint and prayer againſt his Enemies, concluding with prayer. Part 12. beginneth with inſtruction, proceedeth to profeſſion and prayer. Part 13. conſiſteth wholy of profeſſions, chiefly of the good accruing to him, by delighting in the word. Part 14. beginneth with profeſſion, reſolution, and complaint, and proceedeth in prayer, and then proceedeth to reſolution again, and a moſt pious profeſſion. Part 15. beginneth with profeſſion, proceedeth in prayer, and ſheweth the evill end of the wicked. Part 16. conſiſteth moſt of prayer, and endeth with pious profeſſions. Part 17. beginneth with inſtruction, proceeds in prayer, and endeth with profeſſion of godly ſorrow. Part 18. is wholy

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ly doctrinall, touching Gods word till the end; which is a prayer. Part 19. is wholy petitory, ſomething being added in fine, to move the Lord. Part 20. is mixt of Prayers, Profeſſions, and Inſtructions. Part 21. is a profeſſion & reſolution, joy in the word, of praiſing God frequently, concluding with inſtruction and profeſſion. Part 22. is mixt of prayers and profeſſions. But now let us come to the particulars, which need explication.

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Bleſſed is the man that is undefiled in the way, that walketh in the Law of the Lord. Becauſe we all deſire bleſſedneſſe, it is here ſhewed, which way we muſt go in to attain it; *viz.* in the Law of God; for that is the way unto it, if we keep and defile not our ſelves, by ſinning againſt it. The covetous man, ſaith *Auguſtine*, by fraud, injuſtice, and oppreſſion, ſeeks riches, and in being rich, to be bleſſed, and rejoyceth when he is rich, as if now he were bleſſed. So likewiſe the revengfull, and the luſtfull; but they are all deceived, reaping for bleſſing a curſe: but to lead a life undefiled, is undoubtedly the way to everlaſting bleſſedneſſe. Verſ. 1. *Auguſt.*

Thy Word have I hid in my heart, that I might not ſin againſt thee. Having hitherto ſpoken of bleſſedneſſe, and the meanes to attain it, now he ſheweth how theſe meanes muſt be uſed, to keep us pure and undefiled; we muſt hide the word in our hearts, by continually meditating upon it, and not read or heare it only. *Jerome* ſaith, this is done, when we caſt not Pearls before Swine, but hide them from them. Verſ. 11.

Deale bountifully with thy Servant, that I may live and keep thy word. Hebr. and Vulg. *Retribute, or reward*: not that he had any way deſerved it, but he craveth it as a Gift, which he ſhould account moſt highly of, to have grace to live according to Gods Law; it being indeed no life, but a death, to live otherwiſe. Verſ. 17.

Princes did ſit and ſpeake againſt me. This *Jerome* takes to be ſpoken in the perſon of the Church under the Goſpell, when the Princes of the Earth ſpake cruelly againſt the faithfull, and did cruell Executions upon them; but they were nothing moved to ſhrink from the truth, whereunto they were called: Howſoever it is propounded to our invitation, to be conſtant in our Chriſtian profeſſion; although we be impugned, not only by the common ſort of people, but even by the greateſt. Verſ. 23. *Hieron.*

I have declared my wayes and thou heardſt me, teach me thy Statutes. How is this ſpoken? Is there any thing of which God is ignorant, and hath need to have it declared unto him? He meaneth not then any ſuch thing, but that he confeſſed his evill wayes, and ſinnes, praying for pardon, and God heard him; and now he prayeth to be taught the way of his Statutes, ſo effectually, that he might walk therein. Verſ. 26.

Remove from me the way of lying. That is, keep me from errours, in matters concerning religion, *and graciouſly give me thy Law.* That is, in reſpect of the right underſtanding thereof, whereby I may be alwayes kept in the truth. To this effect *Calvin*: and it is confirmed further, *Verſe* 30. *I have choſen the way of truth*: But he bringeth two other Expoſitions of the laſt clauſe, and rejects them. Verſ. 29. *Calvin.*

Firſt, Make thy Law gratefull unto me, that I may love it.

Secondly, Impart unto me that grace, which in thy Law is promiſed to the faithfull: For the firſt is beſt.

Eſtabliſh thy Word unto thy Servant, who is addicted to thy feare. This is to be noted, that *David* prayeth not for any thing, but for that, touching which he had the word; neither ought we to do otherwiſe: and it is to be reproved in thoſe that in praying let themſelves looſe, to aske whatſoever their own phantaſies carry they to, although they have here no ground for it. Verſ. 38. *Note*

Take away the reproach which I feare, for thy judgments are good. Some, ſaith *Calvin*, underſtand this in reſpect of God, before woſe Tribunall we muſt all ſtand: as if it were meant, Let me finde grace with thee, to have none Verſ. 39. *Calvin.*

none of my iniquities imputed to me, for which I ſhall beare reproach at the laſt day, and then I will not feare the reproaches of men in this life; which he doth not diſlike: but before this he bringeth another, *viz.* Becauſe there are many, who out of malice pry into my doings, to ſee, if it may be, how they may take me tripping; keep me ſo upright, that they may be able to eſpy nothing in me, for which to reproach me, or ſuffer them not to traduce me, in that which I do well, as they are ready to do. The firſt related ſeemeth to me to be beſt, neither doth the next differ much from it; but he cannot mean according to the laſt, becauſe he profeſſed *Verſe* 38. to *feare God*, meaning doubtleſſe as in our Meter, *That feares nothing but thee.* That he feared nothing elſe, as alſo *Pſal.* 56. and that the courage of Gods Saints, who are indued in ſo great a meaſure with his Spirit, is ſuch that they feare no unjuſt calumnies of men; appeareth by the ſaying of
1 Cor. 4. 4. *Paul, I paſſe not for being judged by you, or by mans judgment.* For the next words, *thy judgments are good*; Theſe ſerve further to confirm the ſame: Acquit me thou from reproach, whoſe Judgments only I hold worth the regarding, and then I ſhall not be moved at the unjuſt reproaches of men, whoſe Judgments are evill like themſelves, and therefore vain, and to be by all that feare contemned.

Verſ. 42. *Then ſhall I have wherewith to anſwer him that reproacheth me.* Hebrew, *And I ſhall anſwer the word reproaching me:* That is, ſuch as caſt out reproachfull and contemptuous words againſt me, for truſting in thy word, as I did fooliſhly herein; for if they be once fulfilled to me, as *Verſe* 41. and I be ſaved from my dangers; it will appeare, that I truſted not in thy word in vain: as it followeth in the next words. And the next words *Verſe* 43. tend
Verſ. 43. further to ſhew the ſame, *And take not the word of truth out of my mouth, for I have hoped in thy Judgments*: For this is not taken away when it com-
Verſ. 45. eth to paſſe, according to that which he out of his truſt in God ſaid, I *will walk at liberty, for* I *ſeek thy Precepts*; Hebrew, *In latitude*, or a large and broad way, where I ſhall not be ſtreightned or intangled; not knowing which way to get out, as is the manner of them, or it falleth out to them often times, that go in their own wayes, in all ſubtlety and fraud. But *David* contrariwiſe, making the word his rule, had a large and open way before him, and never fell into ſuch incoveniences; and if it at any time he did, God was ready ſoon to help him out again: and the ſame ſhall be the caſe
2 Cor. 4. 8. of all that walke likewiſe. For although ſuch may be ſtreightned, yet they ſhall not be forſaken by him, that can bring them out of their ſtreights a-
Note. gain, as the Apoſtle *Paul* found it in his own experience. Thus *Calvin*, and others very well; but withall, here is alſo an intimation of the free condition of them that live regularly, and of the ſervile condition of the wicked, to whom not Gods word, but their own will is a Law.

Verſ. 48. I *will ſtretch out, or lift up my hands to thy Commandements.* A metaphoricall expreſſion of an earneſt deſire to them, ſaith *Calvin*: or becauſe work is to be done with the hands; and to this end they muſt be lifted up, he thus ſpeaketh: as if he had ſaid, I will not only talk of doing the works of thy Law, but lift up, and put to my hands alſo, actually putting in practiſe what I ſay.

Verſ. 49. *Remember thy word unto thy Servant, upon which thou haſt cauſed me to hope.* What the promiſe of God to *David* was, we all know: *viz.* that he ſhould be King; for hoping in which, he was by many derided, *Verſe* 51.

Verſ. 56. *This* I *had, becauſe* I *kept thy Precepts.* The word, *this*, here hath reference to *Verſe* 50. *Thy word hath quickned me*: Which is moſt probably meant of ſome deliverance, which he had as he hoped: yet *Calvin* thinks alſo, that it may have reference to all the benefits by the Lord conferred upon him.

Verſ. 61. *The bands of the wicked have robbed me, yet do* I *keep thy word.* The word

word חבלי here rendred bands, ſignifieth both cords, companies, and ſorrowes; but it is beſt to take it for companies; who, he ſaith, robbed or ſpoyled him of his Kingdome and Eſtate, when he was made to flee before *Abſalom*; yet nothing could work ſo upon him, as to make him to go from the courſe of piety, wherein he had begun: ſo that this ſeemeth to be ſpoken of that which was done to him by *Abſalom*, and thoſe that conſpired with him, againſt him. A notable example for us to follow, by no ſufferings to be made to quaile in our piety. *Note.*

At midnight will I riſe to give thanks. This is ſpoken to expreſſe, how earneſtly he was ſet upon praiſing God; becauſe riſing up at midnight, to go about any thing, argueth, that the minde is moſt eagerly ſet upon it; and becauſe things done in the dark of the night, are not ſeen by other men, it is brought as an argument of his ſincerity, and that he did not thus, as ſeeking praiſe of men, but moſt ſecretly. *Baſil* takes it as an expreſſion of his perſeverance in Gods praiſes, not only in the day, but in the night: as *Paul* and *Silas* ſung Pſalmes at midnight. Verſ. 62. *Calvin.* *Baſil.*

The Earth is full of thy mercies, teach me thy Statutes. That is, thou ſheweſt mercy to all both good and bad, making the Sun to ſhine, and raine to fall upon them, all the Earth over; O let me thy Servant finde ſuch mercy, as to be taught thy Statutes. Verſ. 64.

Their hearts are as fat as Greaſe, but I delight in thy Law. This is the ſame with that, *Iſa.* 6. 9. *Make fat the heart of this people, that they may hear, and not underſtand, &c.* Hereby the ſpirituall Judgment that is upon the wicked is ſhewed, who though they heare the Law, regard it not; becauſe their hearts are taken up with worldly things, and they are hereby ſatisfied as with fatneſſe; as joying in nothing elſe, and counting the comforts of the word poor hartleſſe things, without ſubſtance. Verſ. 70.

They that feare thee will be glad, when they ſee me, becauſe I have hoped in thy word. That is, when they ſee me delivered according to my hope, and ſet up as thou haſt promiſed; for when the righteous riſe, there is joy to all godly perſons; and from ſuch examples, hopes are cheriſhed in them, that they alſo ſhall in Gods good time be delivered from their troubles. Verſ. 74.

I am become like a Bottle in the ſmoake, yet do I not forget thy word. A Bottle in the ſmoak is made very dry in time by the heat thereof, as coming from the fire, although not very great. Hereby then he meaneth, that through long continuance of troubles, he was in danger of having all ſpirituall moiſture dryed up in him, wherein the life of piety lyeth; but yet he continued conſtant in his piety ſtill: For grace is ſet forth often by water, that never faileth in the moſt drying times. A notable example for our imitation, even when our afflictions continue without end. It may alſo be referred to the Body, being ſmoak-wrung, as it were, and withered by long continued ſuffering, the beauty thereof being quite gone, and it becometh black, as men often uſe to be before Death. Verſ. 83. *Note.*

Thy word is ſettled in Heaven for ever. This as *Baſil* ſaith, is ſpoken in reſpect of the Angels conſtant keeping of it there; for they in doing Gods will, are propounded as a pattern to us, when we are taught to pray, *Thy will be done in Earth as it is in Heaven.* *Calvin* will have it underſtood of the word, as the ground of our ſalvation, and of Heaven, as oppoſed to Earth and earthly things, which are fading and tranſitory; as if the meaning were, the word of promiſe is as durable as Heaven it ſelf, which is everlaſting; and therefore to be built upon, and no doubt ever to be made of it: and this is further confirmed, *Verſe* 90. *Thy faithfulneſſe is to all Generations*: Which ſheweth, that by Gods word, is meant his word of promiſe; and *Verſe* 91. *They continue to this day, for they all are thy Servants*, do further juſtifie this ſenſe; the Heavens continue and ſerve Gods providence, or ſerve him in ſhewing his glory: as *Pſal.* 19; Verſ. 89. *Baſil.* *Calvin.* Verſ. 90.

Verſ. 96. *I have ſeen an end of all perfection, but thy Commandement is exceeding broad.* Hereby he further confirmes that which was ſaid, *Verſe* 89, 90. and that by comparing the durance of Gods word with worldly things: for look upon any thing here, that is moſt perfect, a man of ſtrongeſt conſtitution, a State moſt exactly ſettled, a building perfected moſt ſtrongly, *&c.* Yet every of theſe hath an end, but of Gods word there ſhall never be any end.

Verſ. 98. *Thou, through thy Commandements, haſt made me wiſer then my Enemies, &c.* Here he both ſheweth the fruit of meditating continually in the Law, and that this is not attained by mans induſtry, but of Gods donation: For he makes wiſe by this meanes, and Kings eſpecially, who are to teach others, and to be ſo wiſe, that they may not be circumvented by their Enemies. But *Verſe* 101. he ſheweth, that this wiſdome lyeth in refraining from all evill wayes; in which who ſo walketh, is a foole and not wiſe, what underſtanding ſoever he ſeemeth to have; as is ſaid, *Jer.* 4. 2.

Verſ. 106. *I have ſworn and will perform it, that I will keep thy righteous judgments.* It may be queſtioned here, conſidering mans weakneſſe and inability to keep the Law, whether *David* did well to binde himſelfe thus by Oath? But

Calvin. *Calvin* anſwers well; that as he was by Gods grace and Spirit, moved to make this Oath, ſo by the ſame Spirit he knew, that he ſhould be able to perform it, at the leaſt ſo as to be accepted by him, that accepts of the performances of his Servants, according to the meaſure of grace given unto them. And by ſuch Vowes and Oathes we ſhould binde our ſelves, that we may be the more ſtirred up in our godly care.

Verſ. 111. *Thy Statutes are my Heritage for ever.* As if he had ſaid, Let others make account of Houſe and Land, as a during Inheritance to them and their Heires, not eſteeming any thing in comparíſon thereof; the word of God ſhall yet be more to me, and as long as I have that in my heart, and ſo aſſurance of Gods favour, let them take other Inheritances in this World that will, this alone ſhall ſuffice me; and what minde I am in now, I will continue in the ſame for ever. And of *David* ſhould we learn to undervalue all things in reſpect of the word, and grace wrought hereby, accounting worldly things but adventitious, and true happineſſe to lye only in this; them tranſitory, but this a ſetled Inheritance, of which we can never be deprived by any Enemies: for them that do thus, God is an *hiding place and ſhield,* and his word ſuch a ſure Anchor of hope, that the moſt boiſterous windes cannot drive them from this Haven.

Note.

Verſ. 114.

Verſ. 118. *Thou haſt troaden down all that erre from thy Statutes, for their deceit is a lye.* They that live in ſin think by unjuſt and wicked meanes to raiſe themſelves, but their ſubtleties uſed to this end ſhould produce none other effect to them, but treading under foot, and being made full low, and ſo their craftineſſe, through which they promiſed great matters to themſelves, ſhall prove nothing but a lye; for when they thinke to prove as Gold, they

Verſ. 119. ſhall be but as droſſe, as *Verſe* 119. ſo baſe and contemptible, and finally ſeparated from the righteous, amongſt whom they are now mixt, as droſſe with Gold, and then when the fining pot comes, it is purged out and caſt away, and the righteous ſhine moſt gloriouſly, which ſhall be chiefly at the laſt day, *Matth.* 13. and *Chapter* 25.

Verſ. 120. *My fleſh trembled for feare of thee.* It may ſeem ſtrang, when he promiſeth unto himſelfe all good from God, in reſpect of his ſincere love to his word, that now he ſhould ſpeak of ſo great terrour laying hold upon him.

Pſal. 2. But it is to be underſtood, that confidence and feare, joy and trembling, are mixt together in the beſt, yea the Lord, by ſtriking feare firſt into them, maketh way for this aſſurance and joy.

Verſ. 122. *Be ſurety for thy Servant for good.* The word ערב rendred, be Surety, ſignifieth alſo, dulcify, or delight thy Servant in good; that is, make him joyfull and comfortable in following that which is good: which to me

ſeemeth

ſeemeth the beſt ſenſe; yet moſt are for being ſurety, as if he had ſaid, ſith thou knoweſt my heart when I promise to doe good, and eſchew evill, undertake, I pray thee, for me, that I ſhall do ſo, as I have promiſed and ſworn; for then I know, that I ſhall be inabled without fail: but only here is no word ſignifying, for thy Servant, but *Calvin* will have *For* underſtood. *Calvin.*

It is time for the Lord to work, for they have deſtroyed thy Law: Having pleaded for mercy, *V.* 23, 24, 25. now he ſeeketh to move the Lord to do for him as he prayed, becauſe wicked men through his delaying to appear in the cauſe of his Servant vilipended his word, and caſt his Law behinde their backs, thus making it of none effect, whilſt they walked audacionſly on in their evill wayes. To this effect *Baſil*, it is time for the Lord to ariſe and help the afflicted, becauſe the wicked ſeeing them lye ſtill in miſery, after ſuch hopes as they have had of deliverance, who walk moſt exactly according to Gods Law, think that there is no benefit cometh by keeping it, and therefore live as if there were none, or as if it were now quite deſtroyed: But *Calvin*, by *Doing* here, underſtands executing judgments upon the Wicked, which doth not ſo well cohere with the premiſes. Thus, ſaid *David*, the wicked did to the Law, yet he, notwithſtanding his hope, thus deferred, abated not one jot in his eſtimation of the Law; but prized it *above Gold*; yea, he was put on the more to count it precious, becauſe the Wicked ſlighted it; teaching us hereby to be ſo far from being drawn from that which is good, becauſe the greater ſort impugne it, and walk contrary, as even for this cauſe to eſteem the more highly of it, as *David* ſheweth here that he did, in ſaying, *Therefore, &c.* Verſ. 126. *Baſil.* *Calvin.* *Note.*

I opened my mouth and panted, for I loved thy precepts: or, *I opened my mouth and ſighed*: The word ſignifieth *Reſpiravi*, I ſent out and drew in my breath, as one that hath been in the purſuit of ſomewhat, which he deſireth moſt earneſtly: ſo he meaneth, that he laboured to keep Gods Law, even as a man that runneth to that wherein he greatly delighteth even runs himſelf out of Breath: and ſo ſhould our delight in the word carry us unto it, whereas contrariwiſe moſt men go not with ſo little haſt about any thing, as hereunto. Verſ. 131. *Note.*

I am ſmall and deſpiſed, yet I forget not thy precepts: He ſpeaketh thus of himſelf, becauſe he was under ſo great afflictions, whereby he was long kept poor, and in a deſpicable Eſtate, as we may ſee by the reproach laid by *Nabal* upon him, 1 *Sam.* 25. yet he ſtill had Gods precepts in his mind, and walked accordingly. A notable example, to the ſhame of them that will ſerve and praiſe God in their proſperity, and when they are increaſed; but let affliction, or want come, and then they have little heart to do it. Verſ. 141. *Note:*

Mine eyes prevent the night watches, that I might meditate in thy word: *Verſe* 147. and in this *Verſe*, he ſheweth what his continuall practiſe of piety was, not ſparing himſelf herefrom in the very night: for there he ſaith, I *cryed before the dawning of the day*, here, I *prevented the watches of the night*; if he ſlept, awaking again before midnight to meditate in the word. Some there are, ſaith *Calvin*, that have *Diſſerere*, for meditate; but in the night was no time to ſpeak or diſcourſe, in the hearing of others, touching the Law. Verſ. 148.

Seven times a day will I praiſe thee: That is, oftentimes, for ſo the word ſeven is uſed, *Levit.* 26. 18. *Prov.* 24. 16. 1 *Sam.* 2. 5. Verſ. 164.

Great peace ſhall they have that love thy Law, That is, Peace of conſcience to God ward, *Rom.* 5. 1. for otherwiſe *David* found not this ſo in his own experience, and Chriſt coming, came to ſend a Sword. Verſ. 165.

I have done thy Commandements: If it ſhall ſeem ſtrange that *David* ſhould thus juſtifie himſelf, when by the works of the Law no man living ſhall be juſtified, it is to be underſtood, as he explaines himſelf, *Verſe* 167. that he meant, that in his heart he kept them, as *Paul. Rom.* 7. 22. *In my mind I ſerve the Law of God.* Verſ. 166.

Verſ. 174. *I have longed for thy Salvation, and thy Law is my delight*: All men deſire ſalvation, but becauſe they ſeek it not the right way, they ſhall miſs of it in the end: wherefore the right way unto it, is here ſet down, *viz.* To delight in the Law of God, and not in any ſin; we are his workmanſhip created unto good works, which he hath prepared that we ſhould walke therein. Eph 2. 10.

PSAL. CXX.

A Song of Degrees.

HEre are fifteene Pſalmes together thus intituled, *Hebr.* שיר־המעלות a Song of *Aſcentions:* whereupon ſome conjecture, that there were fifteene ſtaires up to the Temple, upon each one of which, one of theſe Pſalms was ſung: Some upon the aſcent of the people from *Babylon*; and ſome, the voice being lifted up on high in ſinging of them, which ſeemeth the moſt probable, becauſe 2 *Chron.* 20. 19. the ſame word is uſed, where it is ſaid, that the Levites lifted up their voice on high in ſinging. *Ainſworth* ſaith, that theſe Pſalmes might be thus intituled for the high and eminent matters herein ſet forth, as 1 *Chron.* 17. 17. there is one called, *A man Hamangnalah*, a man of high degree, or eminency. *Ainſworth.*

For the Author of the Pſalm, *Calvin* is confident, that it was *David*, who thus prayed and complained before the Lord being indangered by *Saul*, and ſuffering much in his good time by evill tongues. *Ierom*, and *Auguſt.* take it to be meant of Chriſt, and of Hereticks, by whoſe tongues he ſuffered much; but they will not have the words of *Verſe* 4. *Even ſharp arrowes of the mighty, and coales of Juniper*, or as they render it, *Coales making deſolate*, underſtood as the threatning of Judgment, but an expreſſion of Efficacy of the word taught by the Apoſtles, peircing mens hearts, and like moſt hot fire, burning up corruption there, and making the Heart empty of evill, and rebellious thoughts, of which before it was full; even as a Land full of Inhabitants, they being deſtroyed, is made deſolate. And here *Ierom* illuſtrates it by the like, *Eſa.* 6. where one of the Seraphims, with a burning Coale touching the lips of the Prophet, ſaid, *This coal hath touched thy lips, thou art purged from thy ſinne.* *Calvin.* *Hieron.* *Auguſt.*

Then *Verſe* 5. where he cryeth out of his dwelling with *Meſheck*, and the tents of *Kedar*, he for *Meſheck*, hath, *The time of my Sojourning is prolonged*: Expounding it of the faithfull Soul held ſtill in this life, deſiring that this Tabernacle may be diſſolved, as 2 *Cor.* 5. 1. and *Kedar* ſignifying darkneſs, he underſtands as a further deſcription of them that ſojourn in this world; they are as it were in a land of darkneſs and miſery, amongſt thoſe that wander in darkneſs; yet as the light ſhineth in darkneſs, ſo they by a vertuous life.

And Verſe 6. *My ſoul hath long dwelt with them that hate peace, when I ſpeake, they are for war*: Unbeleivers, both of the Jews and Gentiles were averſe from peace with Beleivers,, inſomuch that when they went out preaching peace, as they were bidden, they raiſed perſecution againſt them. Thus by ſome all the Pſalme is applyed to Chriſt, and his Church; and ſome things do not diſagree, only thoſe words of that which ſhould be done to an evill tongue, being ſo plainly ſpoken by way of threatning, I cannot ſee how they can be expounded as ſpoken in way of favour: And therefore I rather take the whole pſalme, after the firſt, and ſecond verſes, to conſiſt of threatnings and complaints againſt Enemies of the truth, that harden themſelves in their ſins, to perſecute the faithfull; they ſhall one day be peirced with Gods judgments, as with ſharp arrows, of which alſo read *Pſalm.* 45. and ſuffer by moſt ardent burning: to ſhew which, *Dives* is propounded for

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an Example, *Luke* 16. ſee alſo *Pſal.* 140. 10. *Calvin, and Junius* underſtanding this Pſalme according to the Letter of *David*, thus ill handled by *Saul* and the incendiaries about him, will have *Verſe* 4. a diſcription of the evill tongue, ſpoken of *Verſe* 3. as if it were meant, that it is like ſharp arrows and hot burning coales, or coales of Juniper: But it is plainly an anſwer to the queſtion moved, *Verſe* 3, which otherwiſe goes unreſolved as hath been before expounded: and *Baſil* and *Ainſworth* agree hereunto. although *Ainſworth* ſaith alſo, that the hurt of an evill tongue is here ſet forth, as *Pſalm.* 64. 4. *Prov.* 25. 18. yet he expounds it of Judgments upon evill tongued men, noting *Pſal* 45. 6. *Deut.* 32. 23. *Ezek.* 5. 16. and coales of Juniper are ſpoken of as moſt durable, becauſe theſe coales are more ardent then thoſe that come of any other wood, and as ſome write, may be kept alive under aſhes a whole year together; ſo that the long continuance of the torments of the wicked is hereby ſet forth, as alſo *Eſa* 42. 11. *Jer.* 49. 2. of *Meſheck*, ſee *Gen.* 10 25 and of *Kedar*, *Gen.* 26. 13. *Pſal.* 83. 6. thoſe that came of *Meſheck* and *Iſhmaelites* are meant, and by them Iſraelites of like barbarous qualities: ſo 28. *Ezek.* 27. 21.

Caluin. Iunius.

Baſil. Ainſworth.

PSAL. CXXI.

IN this *Pſalme* is ſet forth the ſafe eſtate of the Faithfull; it being alſo for this life, unto *Pſalm.* 91.

For the firſt words, *I have lifted up mine eyes to the Hills*: I cannot but wonder at them that take it for a confeſſion of an erroneous expectation, or ſeeking for help to Idolls, whom men uſed to worſhip in high places or Hills, applying to this purpoſe, *Jer.* 3. 23. *In vain is ſalvation hoped for from the hills*, for the next words, *From whence cometh my help*, make it plain, that ſuch hills are not here meant, but hills where the Tabernacle ſtood, which was the habitation of the moſt high. So that in ſaying, I have lifted up mine eyes to the hils, is the ſame in effect, with *Pſal.* 123. 1. *I have lifted up mine eyes to thee that dwelleſt in the heavens*: and almoſt every one of theſe Pſalms of Degrees hath ſomething about looking up on high, or prayer, which is a lifting up of the heart, or going up to the houſe of God, or praiſing him the moſt high, or his Graces, according to the title coming from עלה to aſcend: And *Ainſworth* both expoundeth it of lifting up the eyes to mount *Zion*, and *Moria*, where the Sanctuary ſtood, and bringeth *Pſal.* 87, 1. *His foundations are in the holy mountaines*: which moſt aptly agreeth to this, and ſheweth the cauſe of lifting up the eyes to the hills, and juſtifieth this ſenſe: and the next words anſwering to theſe, *My help cometh from the Lord*, make it yet more plain, that by the Hills he meaneth him that dwelleth on high. *Jerom*, that abounds too much with Allegories, by Hills, underſtands the high things of the Law and Prophets; but without Ground, and to draw the Reader to unprofitable ſpeculations, from looking at that which is moſt profitable for our direction.

Verſ. 1.

Ainſworth.

Hieron.

He will not ſuffer thy foot to be moved, he that keepeth Iſrael *neither ſlumbreth nor ſleepeth*: Here the Prophet applyeth to every faithfull perſon, what he ſaid of himſelf, *Verſe* 1, 2: There is not one of them, but God keeps a continual watch and ward about him, ſo that his foot ſhall not ſlip, or ſtumble to make him fall to hurt him: but he ſhall be as one kept by a ſtrong Guard about him at all times; ſee the like *Pſ.* 91. 12: and this extends not only to the body, but to our Faith; he that is kept of God ſhall not be moved ſo, as to doubt through infidelity at any time, and to fall from his faith ſo, as to periſh for ever, although through the violence of temptation he may ſometimes be ſhaken with fear, yet he ſhall recover again, and ſtand againſt all temptations to the End.

Verſ: 3:

The Sun ſhall not ſmite thee by day, nor the Moon by night: Becauſe as

Verſ: 6:

as *Verſe* 5. *The Lord ſhall be thy ſhade:* ſo *Pſal.* 91. 1. But what is meant by Sun and Moon? *Hieron.* *Jerom* ſaith, that by the Sun in the day is meant proſperity, by the Moon in the night adverſity, from being corrupted by either of which the faithfull ſhall be kept. *Calvin.* *Calvin*, by two things, that commonly annoy men, parching heat in the Day, and pinching cold in the night, all things that annoy are underſtood. And this is moſt probable; the Faithfull who have God for their Keeper, ſhall not only be kept from falling, but from all other annoiances; or though they feel them as well as others, yet they ſhall not be hurt hereby. And ſometime an Experiment hath been in theſe particulars, as when the Children of *Iſrael* were in the Wilderneſs, the Lord took not away the pillar of a Cloud in the day, but hereby ſhadowed them, nor of fire in the night, but hereby kept them warm: and the like is promiſed to every congregation of the faithfull, *Eſa.* 4. 4. ſee *Gen.* 31. 40. what *Iaacob* ſaid of this to *Laban.* Exod. 13.

Verſ. 8. *The Lord ſhall preſerve thy going out, and thy coming in:* This is by *Ierom* applyed to our going out of this world, wherein the faithfull are ſo preſerved, that they come not into the place of torment, where *Dives* is: and then on the contrary ſide, thy coming in muſt be into his heavenly Kingdome, into which thou ſhalt happily enter, and ſo be bleſſed for evermore, as it is here added, *From this time forth and for ever.* *Hieoon.*

Others, in all things, that thou goeſt about, as *Deut.* 28. 6. 2 *Chron.* 1. 10. 2 *Sam.* 3. 25. *Act.* 1. 21. *& Ch.* 9. 28.

PSAL. CXXII.

THis Pſalme is in the title ſhewed to be *Davids*, conceived to be made, when God had ſhewed him the place where his houſe ſhould be built; and he had now pitcht a Tabernacle there, and brought the ark into it. For now the tribes came to *Ieruſalem* to worſhip at feſtival times, as they had formerly gone to *Shiloh.* It ſerves to expreſſe the affections of the Faithfull to Gods worship and ſervice, it is a joy unto them to ſee men come chearfully together to his houſe about it. Verſ: 1, 2: Verſ. 3.

V. 3. *It is a city builded, that is compact together.* having ſpoken of the houſe of God, which is one name wherby the Church is ſet forth, nowhe ſpeaks of a nother, *viz. Jeruſ.* where this houſe ſtood; & he praiſethit from the unity that is therein: unity in the Church being as great a *Decorum* unto it, as to a building to have the parts made conform to one another: but diviſions diſgrace & deform her, and therfore we ought to pray that ſects and errours being taken away, here may be all good agreement in all things; and if this cannot be, yet in fundamentals, which is the unity moſt commended, and ſuch an unity, as that particular Churches or perſons that herein diſagree, can by no means be juſtified to be members of the holy Catholike Church, at what unity ſoe-they be amongſt themſelves; as Papiſts, who bear themſelues to their unity, as an undoubted mark of the true Church: for their unity is no better then that of *Simeon* and *Levi*, of *Herod*, and *Pontius Pilate*, as long as it is in Superſtition, and Perſecution of them that oppoſe, and proteſt againſt ſuch Groſs Errours: neither doth it make againſt our Church, although diſtracted by divers opinions, to prove it no true Church, as long as we agree in all fundamentalls ſet forth in the Creed of the Apoſtles. However they are to be noted, that make theſe diviſions, and avoided, as having a black brand upon them; and therefore the ignorant people that are drawn after them are to be admonished hereof and reproved, as bearing a part in theſe infamous making and deforming diviſions.

Verſ. 4. *Thither the Tribes go up to the teſtimony of Iſrael:* That is, the Arke, which,

which is ſo called, *Exod.* 25. 21. and here the word עלה is uſed, from whence the Title of the Pſalme is derived.

There are ſet Thrones of Judgment: Not only the ſervice of God being at *Jeruſalem* made it famous, but alſo it was the Seat of *Davids* Kingdome, and famous for that, Generation after Generation, as God had promiſed him, till the Seed Chriſt coming, his Kingdome ſhould be made everlaſting; *Iſa.* 9. 6. Verſ. 5.

Jerome underſtands all of the new *Jeruſalem*, where God ſhall alwayes be praiſed, and his Tribes ſhall come up, and twelve Thrones are ſet for the twelve Apoſtles to ſit upon, judging the twelve Tribes of *Iſrael*; becauſe the Church upon Earth is never thus united, but alwayes ſomewhat blemiſhed by diviſions and errours therein; as it is ſaid, *There muſt be errours amongſt you, that the approved may be known:* But in the new *Jeruſalem* ſhall be no blemiſh by differences, the 144000. that follow Chriſt, ſinging altogether in a moſt ſweet harmony the ſame ſong, and the foure Beaſts, ſetting forth the foure parts of the World, from whence the Saints come, making all the ſame confeſſion, wherein myriads of Angels joyne alſo. *Hieron.* 1 Cor. 11. 19. Revel. 14. Revel. 4. 9, 10, 11.

Thus indeed it ſhall be moſt perfectly in the Church triumphant, but here this unity is begun amongſt thoſe of the true Church; and that it may be more and more, we are exhorted to pray, *Verſe* 6. *Pray for the peace of Jeruſalem:* And therefore to indeavour it, one by yeilding to another in humility, where ſtrength of reaſon is from the word, and not puffed up by pride, each one ſtriving to make good his own conceptions, in matters that be not of any great moment. Finally he concludeth his own reſolution, to ſeek this peace, in reſpect of his Brethren, amongſt whom unity is a moſt ſweet thing; as followeth, *Pſal.* 133. and therefore diſcord ſtinketh before God. 2 In reſpect of the Lords houſe, which of all other Buildings, ſhould be moſt uniform, and hereby glorious. Verſ. 6. *Note.* Verſ. 8, 9.

PSAL. CXXIII.

UNto thee lift I up mine eyes, (O thou that dwelleſt in the Heavens) *Jerome* here noteth, how he proceedeth by degrees, in theſe Songs of degrees; for *Pſalme* 120. he ſaith, *He cryed to the Lord*; Pſal. 121. *He lifted up his eyes to the Hills*, where Gods houſe was; *Pſal.* 122. he went up to his houſe; now he lifts his eyes up higher, even to the higheſt Heavens, where God dwelleth. For the compariſon uſed, *As the eyes of a Servant are towards the hand of his Maſter, and a Maid to her Miſtris*: He alſo ſaith, it is eaſie to give a reaſon why he ſhould ſay, *To the hand of his Maſter*, but why of *her Miſtris*, is not ſo eaſie; for although the Lord be our Maſter, yet how is he a Miſtris? *Sol.* as he is the power of God, and the wiſdome of God, in Latine, *Potentia & ſapientia Dei*, in Greek it is a Feminine likewiſe; and the Church is a Daughter, or a Maid; and therefore the Chriſtian Soule ought, as an hand-maid, to bow to the hand of her Miſtris wiſdome, as Chriſt is called. And what doth he lift up his eyes for, but for mercy; as it followeth, *Till he hath mercy upon us*. And herein the Prophet teacheth us in prayer to lift up our eyes, that thus we may ſhew our faith, whence we beleive our help ſhall come: And for this cauſe lifting up of hands is alſo commended, and the voice, in ſaying Amen. The Publican indeed durſt not lift up his eyes, as being aſhamed, becauſe he was then labouring to be juſtified from his ſinnes; but *David* being full of faith, and ſo juſtified, lifteth them up, as being by the grace received the more imboldned: one poſition of body then beſt becometh the penitentiary, another the juſtified, and one confirmed in Gods grace. Verſ. 1. *Hieron.* Verſ. 2. 1 Cor. 1. 24. Pſal. 134. Nehem. 8.

PSAL.

PSAL. CXXIV.

Verſ. 1. *IF the Lord had not been on our ſide.* Hebr. and Vulgar Latine, *In us*: Which is yet an higher degree then any hitherto; for it is more to have the Lord in us, then to lift up our eyes unto him; for now who can be againſt us to do us hurt? as *Rom.* 8. 31.

Verſ: 2. 3: *Baſil.* *When men roſe up againſt us, they had ſwallowed us up alive.* To what deliverance this is to be referred, is not agreed; ſome referring it to the deliverance from *Babylon*, ſome from *Antiochus Epiphanes*, and ſome not to any certain, but to deliverances at ſundry times, the enmity of men of all Nations about being herein looked at, as they were alwayes infeſt Enemies to the *Iewes*, eſpecially in *Davids* time, who made this Pſalme, the *Philiſtims*: For they often roſe up and invaded *Iſrael*, but he by the help of God alwayes overcame and routed them. It doth not ſo well agree to the deliverances before ſpoken of, becauſe they were long after, as to theſe in *Davids time:* and he ſpeaketh not herein as propheſying, but relating a thing done. And the word *ſwallowing up alive*, intimateth their power, and *Iſraells* weakneſſe, after their overthrow under *Saul*, & all his time after *Samuels* death; for he that ſwalloweth a thing, muſt be much greater; and needeth no weapon to do it withall. *Jerom* expounds it myſtically of our Soules, which men, the evill inſtruments of the Devill, by their ſeeking to draw us to ſin, are even ready to ſwallow up, were we not by Gods Grace and ſpirit preſerved: and this danger is eſpecially by hot perſecution, as the next words ſhew; *When their wrath waxed hot againſt us.*

Calvin.

Verſ: 4: *The waters had gone over our ſoule:* A Metaphor, whereby he further ſetteth forth the irreſiſtible power as of a floud of waters; and not only by force do the wicked ſeek to carry away the Faithfull, but by ſubtilty, as

Verſ. 7. followeth, *Our Soul is delivered as a Bird out of the Snare of the Fowler*: Not unlike unto that *Pſal.* 91. 3. where by this ſnare it is ſhewed, that the Devills ſubtill temptations are ſet forth.

PSAL. CXXV.

THis is another Pſalm of Degrees, wherein the Prophet yet aſcendeth higher, in ſpeaking of the Faithfull, *Pſal.* 124. he ſpeaketh of God in them; but here he ſetteth them forth as being in Gods compaſſing them about ſo, that no evill can come unto them.

Verſ. 1. Matth. 7 Firſt, He ſaith, *They that truſt in God, are like mount Zion, that ſhall never be moved*: So the Faithfull is built upon a rock, and ſtands unmoveable what weather ſoever comes.

Verſ. 2. Then he likens them them to *Jeruſalem*, about which the mountaines ſtand, making it inacceſſible by enemies.

Pſal. 2. 9. *Verſe* 3. *The rod of the wicked ſhall not alwayes be upon the back of the righteous, that the righteous ſtretch not out their hands to wickedneſſe*: By *Rod* here Expoſitors generally underſtand a Scepter, or Dominion, to which the faithfull are often times ſubject, and ſo do ſuffer greivouſly, as it is ſayd, *When the Righteous are exalted, there is joy, but when the wicked rule, ſorrow and heavyneſſe*: And to ſuch they are made ſubject for their ſins, notwithſtanding their ſafe being hitherto ſpoken of. But their comfort is, that God will put an end to theſe their ſufferings, and ſo keep them, that they ſhall not, being overcome by the Tedioufneſſe thereof, fall away from their godly care to ſerve the Lord; but by Experience finding, that to be thus afflicted was profitable for them, be the more confirmed herein.

Therefore when ſuch gracious promiſes of ſafety are made as before, they are to be underſtood of ſafety from being moved by Enemies prevailing to caſt

caſt away their faith and hope in God, and conſequently their care of Godlineſs.

For none either men or Devills ſhall ever thus prevail againſt the truly faithfull; but they ſhall ſtand firm as mount *Zion*; and if any being broken by afflictions are overcome, it is a ſigne that they were Hypocrites: For a true *Job*, being thus tempted to fall from his righteouſneſs, will ſay, *Shall we receive Good at the hands of God, and not Evill?* *Note.*

Such as turne aſide to their crooked wayes, the Lord ſhall lead them forth with the Workers of iniquity. Verſ. 5.

Here he concludeth on the contrary ſide againſt Hypocrites, that under a pretence of Godlineſs are licentious in their lives, being full of deceit and Guile; covertly ſeeking worldly profit and honour amongſt men. Such he threatneth, that God ſhall lead, awe, as the word ſignifieth, make them go with the Workers of iniquity, that is, Into Hell, as it is ſaid, *Goe yee curſed into Hell fire, &c.* They being all alive before God, both that profeſs the faith diſſemblingly, and that are notorious for their wicked lives. And indeed they are alſo workers of iniquity, what ſhew ſoever they make; and therefore it is juſt, that they ſhould go altogether to the ſame place of torment. Matth. 25. Matth. 7. 22.

To expreſſe which, the ſinging Pſalm hath it, *Such will the Lord ſcattter abroad, with Hypocrites thrown down to Hell.*

PSAL. CXXVI.

WHEN *the Lord turned the Captivity of* Zion, *we were as they that dream*, Vulg. *Quaſi conſolati fuimus*, but *Hebr.* it is, *Dreame*, as *Jerome* alſo acknowledgeth. This is alſo a *Song of Degrees*, or *Aſcenſions* the ſeventh, wherein it is yet aſcended higher, then in *Pſal.* 125. *viz.* to Heaven. Verſ. 1.

For what, ſaith *Auguſt.* is the turning again of our Captivity, but our being brought out of the Captivity of ſin to Heaven, our Countrey? For till this be done, we are held captives in a ſtrange country, for which we are often ſaid to be Pilgrims and ſtrangers, and to be lead captive by the Law of ſin. But Chriſt came and *Lead Captivity Captive*, when having ſuffered death for us, he aſcended up into Heaven. Man was at the firſt made righteous, and placed in Paradiſe; but by being through the ſubtilty of the Serpent drawn to ſin, he was taken captive and put out; but then is his Captivity turned, when turning to Chriſt, by Faith and Repentance, he beginneth to enter into Paradiſe again; by which name Chriſt ſetteth forth Heaven, ſaying to the theif upon the Croſſe, *This day ſhalt thou be With me in Paradiſe.* But a full Entrance to dwell there is not made, till death: we now by Faith ſit in heavenly places, and have our Converſation in Heaven, *Phil.* 3. 20. but then we take actuall poſſeſſion. *Auguſt.* Rom. 7. Epheſ. 4, 8. Col. 3.

We wereas they that dream this ſaith *Cal.* is ſpoken, to ſhew ſo high a degree of Joy as a man waking is uncapable of, & can ſee & feel it here only, as one dreaming, to whom, as to a man in an exſtaſy, are ſhewed things unſpeakable, & never ſeen with mortal eys; for who ever waking ſaw whilſt he was in the body the joyes of Heaven? yea it is ſaid, *Eye hath not ſeen, nor ear heard, &c.* but ſome in dreams have ſeen them, and therefore it is ſaid, *Were as they that dreame.* *Jerom* ſaith, that by the returning of the Jews from the Babylonian Captivity here ſpoken of, according to the Letter, deliverance from the captivity of ſin by Chriſt is ſet forth; as alſo *Ainſworth* noteth it is *Eſa.* 10. 21. 22. ſee the like. *Pſal.* 14. 7. 68. 19. *Deut.* 30. 3. *Calvin.* 2 Cor. 12. 1 Cor. 2. 9. *Hieron.*

Our mouth was filled with Laughter, and our Tongue with ſinging: When the mouth is full ſaith *Auguſtine*: the tongue is ſilent, how is it then here ſaid thus? and he anſwereth, A mouth and tongue are aſcribed unto the Verſ. 2. *Auguſt.*

Epheſ. 5. 19. Soule, and ſo the mouth being filled, the tongue ſingeth, as it is ſaid, *Be filled with the ſpirit, ſinging to your ſelves in Hymnes, &c. making Melody to the Lord in your hearts.*

Verſ. 3. *Then ſayd they amongſt the Heathen, the Lord hath done great things for them.* Which is ſpoken to the reproach of ſuch Jews, as were not affected with Gods mercies, when the very Heathen were.

Verſ. 4. *Turn our Captivity, as the Rivers in the South*: That is, turn thoſe that are not yet converted as the ſtate of them that are converted is ſet forth by this Phraſe, *Becauſe*, becauſe the South Country, according to the Scripture, was very dry, and when Grace cometh, Water aboundeth, as it were, in dry places, as *John. 6.* 38. To which Effect, the *Cald. Paraph.* ſpeaketh.

Verſ. 5. *They that ſow in tears ſhal reape in joy, he that goeth forth weeping, bearing precious ſeed*, &c. This is ſpoken, firſt with reference to the Jews, carryed into Captivity, which could not be without abundance of ſorrow; yet in regard of the promiſe made by *Ieremy*, of returning again, it was but as a going out to ſow, which though it were in ſorrow, yet as the Husbandman ſowing ſometimes in hard weather, reapeth a plentifull Crop, whereof he hath great joy, as *Eſa 9.* So he meaneth that they ſhould, when they reaped the fruit of *Ieremiah* his Propheſying, do it with exceeding great joy. For precions ſeed here ſpoken of, the word משך is uſed, which ſignifieth to draw out, as when a man makes a little ſeed, corne being very dear, to ſerve to ſow a great deal of Ground; ſo that to go according to the proper ſenſe of the word, it is, that guides his hand ſo in ſowing, that he goeth far in ſowing a little ſeed by drawing it out to the uttermoſt, as having but little. And thus it ſhall be with all the Faithfull, by patient ſuffering in this world; they ſow ſo, as that they ſhall reap with unſpeakeable joy in the world to come; for ſo quiet ſuffering of afflictions is compared, *Iam.* 3. 18. And this is here ſet forth by the Jews return at the end of ſeventy years from *Babylon*, ſignifying confuſion; becauſe that in ſeven dayes, or weekes conſiſting of ſeven, this world ſhall come to an end, and we ſhall come out of confuſion, to which we are now continually ſubject, and be put into moſt decent order for evermore.

PSAL. CXXVII.

THis is the eighth Pſalme of Degrees, compiled by *Solomon*, as the title ſheweth, although the Hebrews ſay, it was made for *Solomon* to conſider. But it is uſuall in ſaying *Pſalms* of *David*, to ſay לדויד as here it is, לשלמה the letter ל ſignifying as well Of, as To. And it is moſt probable, as *Ierom* ſaith, that he made it, when he went about that great work of building the Temple, acknowledging, that he ſhould attempt it in vain without God. And it extendeth to the building of any houſe, or houſes; by building the houſe and watching the City, all other works alſo, to which men put their hands, being meant: And not only materiall buildings, and watching of Cities or Townes by watchmen, that hold weapons in their hands; but becauſe the Temple figured out the Church of Chriſt, and this is alſo called a City ſet upon an Hill, it is ſpoken alſo of Spirituall builders and watchmen, as Paſtors be called, *1 Cor 9. Heb* 13. 17. They labour in vain, except the Lord work with them, as *1 Cor.* 3. it is ſaid, That *Paul and Apollo* are nothing.

Hieron.
Verſ. 1.

Verſ. 2. *It is vain for you to riſe up early, to ſit up late, to eate the bread of ſorrowes, for ſo he giveth his beloved ſleep*: This is ſpoken to worldlings, that are covetouſly carryed after the things of this life; they uſe all means to increaſe their Eſtate, riſing up early to work, and continuing long at it in the night, and uſing a moſt ſparing and courſe dyet, that they may purſe up the more,

more. For it is called the bread of ſorrowes, both becauſe it is gotten with hard and continuall Labour, as the covetous man is grieved, that he muſt ſpend any thing upon his Belly, and his Families, and that time muſt be ſpent this way to interrupt his work. *So he giveth his beloved reſt, or ſleep:* that is When the worldling is toyling thus, and diſtracted through anxious cares, the faithfull hath that quietly coming in, which is ſufficient for him, not breaking his ſleep therefore, Gods bleſſing giving him it: Or as the one toyleth and pincheth unreaſonbly, denying even ſleep to his weary Body, which is neceſsary for it, ſo the other hath the grace given him of god to take his neceſsary reſt, having yet no want of theſe worldly things, becauſe God ſupplyeth him by his bleſſing: to expreſs which *Calvin* thinks it may be read, he giveth his Beloved things *Per ſomnum*, whilſt he ſleepeth, which is not yet ſpoken by way of indulgence towards thoſe that live in idleneſs, and work little, but ſleep or go about idlely, or ſtand here and there, when they ſhould be at their work; but to taxe ſuch Worldlings as place all proſperity in their own induſtry, never looking up to God, or his Bleſſing, labouring unreaſonably, and unſeaſonably for the world, as if all increaſe lay herein; and to comfort the Godly Labourer, by ſhewing, that although he doth not as the other, but prayes, reads, & meditates more, taking pains ſeaſonably and moderately in reſpect of the time for his living here, yet he ſhal in thus doing have that given him by Gods bleſſing, which ſhal be ſufficient for him. For even the Author of this Pſalme in his Proverbs doth often reprove, and threaten the idle, and ſtir up to diligence in the works of our calling, ſo that upon this Ground no man may go from labouring in his Calling, in hope to have it given him, as the ſuperſtitious Fryers amongſt the Papiſts: neither may he, being poor, and having Wife and Children, ſpend a great part of his time in going to hear, although that be food which endureth to eternall life. For ſuch muſt work upon the ſix dayes, as is commanded, and work with their hands, that they may have to give to the neceſſities of others wife and Children, and according as Gods bleſſing is upon them, to the poor. *Verſe 3. Lo Children are an heritage from the Lord, and the fruit of the womb is his reward*: From building, watching the City, and labouring, he proceedeth to the getting of Children, wherein men may haply think, that they only are the agents; but contrariwiſe he ſheweth, that in this is Gods hand alſo; as he builds the houſe by men, ſo by men and women he giueth this bleſſing when he pleaſeth, and not according to the good pleaſure of his own will; from whence it is, that ſome as ſtrong and likely in Nature to be fruitfull, are barren: Therefore even herein alſo God is to be looked at by them that have Children, and to be praiſed: The poor, that hath no inheritance of houſe or land, comes thus to have an inheritance, & a reward or benefit from God. For which, that they may be the more ſtirred up to thankfullneſſe, be addeth, *As arrowes are in the hands of the mighty, ſo are Children of youth*, that is, good Children, and obedient to parents. For even *Ariſtotle* queſtioning, whether πολυπαιδία be a bleſſiug, unleſſe it be εὐγονία, anſwereth, that it is better to be without Children, then not to have Good Children; but when it is εὐγονία, *Bleſſed is the man that hath his quiver full of them.* The words are indeed, *Young Sonnes*, that is, being growen to the ſtrength of youth, becauſe they are by their Goodneſs and courage, as it were, a Guard unto him againſt Enemies that ſhall ſeek to preſſe in upon him at his door; as they did in *Sodom* upon *Lot*, for which it is added, *He ſhall not be aſhamed when he ſpeaketh with his enemy in the Gate.* And he brings in this of Children, becauſe poor men, that are full of Children, are ready to be full of Care, and think they had need toil Night and day to keep them: Againſt this it is oppoſed, *They are an heritage from the Lord*, &c. and God will doubtleſſe have a care of his own heritage, for which cauſe parents ſhould labour by prayer, and Education, to make their Children ſuch, and then not diſtract themſelves with caring to provide portions for them. Thus for them that

Calvin. Eph. 4. 28. Verſ. 3. Verſ. 4. *Calvin.* Verſ. 5. Verſ. 6. *Note.*

have Children: but they on the other ſide that have none, are naked as it were, and deſtitute of armes, and means to continue long; for they ſhall ſhortly dye, and then when as others live ſtill in their Children, their life and memory is quite gone. Againſt this the Lord tells us of a name better then that of Sons and Daughters, and of a name written in Heaven, and of a white ſtone with a new name written in it: And of children alſo in the ſpirit, according to which Saint *John* layth often, *My little Children*; and Saint *Paul*, *My little Children, of whom I travell again in birth, &c.* and again, *I have begotten you*. And who converteth others, hath Children thus, wherein far greater comfort lyeth; and to ſuch ſpirituall Children begotten by the Gospell, *Jerom* referreth all this, making Chriſt the Gate, or Doore, in which he ſhall not fear his Enemy.

Eſa. 56. 5.
Luk. 10. 20.
Revel. 2. 17.
Gal. 4. 19.
1 Cor. 4, 15.

PSAL. CXXVIII.

THis Pſalm *Baſ.* noteth, begins where the former ended, for there he is pronounced bleſſed, that is ful of children, *bleſſed is the man that hath his quiver ful of them*; Here, *Bleſſed is the man that feareth the Lord, and walketh in his ways &c. thy Wife ſhal be as fruitfull trees, thy children as olive branches round about thy table*: Leaſt any man ſhould think bleſſedneſſe to conſiſt meerly in having Children, the fruit of the womb, the fear of God, and walking in his wayes, are premiſed, as the foundation of all bleſſing, according to *Deut.* 28. And although ſuch as feared God, commonly were herein bleſſed, that they had numerous of-ſprings under the old teſtament, yet under the new it is not ſo; for now is the time, that ſome make themſelves Eunuchs, or chaſt for the Kingdome of Heaven, and many that are married go without Children, and yet have a better name in Gods houſe, then they that have Sonnes and Daughters, as was before ſaid out of *Eſa.* 56. 5. Now the Wife that is as the fruitfull vine, ſaith *Jerom*, as wiſdome ſo much by *Solomon* commended, is wiſdome; and the Children, good works coming from an heart that feareth God; for theſe are the fruits of which Chriſt ſaith, *Herein is my Father glorified, that yee bring forth much fruit*: and the Childrens Children, which he ſaith they ſhall ſee, are the rewards beſtowed upon them that do good, in heaven, according to that, *Give thy almes in ſecret, and thy Father that ſeeth in ſecret ſhall reward thee openly*. And thou ſhalt ſee *Peace upon Iſrael*, when, all Enemies being ſubdued, the Faithfull ſhall live in peace and reſt for ever.

Baſil.
Verſ. 1.
Verſ. 3.
Matth. 19, 12.
Hieron.
Ioh. 15.
Matth. 6.

Here nothing hath been omitted throughout the Pſalme, but only *Verſe* 2. *Thou ſhalt eat the fruit of thy labour*, or *the labour of thy hands*; for it is threatned as a curſe, *Strangers devour your land. Eſa.* 1. 7. and *thou ſhalt plant a vneyard, and others ſhall eat the fruit thereof*: But to eat of that for which a man laboureth, is a bleſſing, *Eccl.* 2. 24.

Dent. 28. 30.

PSAL. CXXIX.

THis Pſalme is not amiſſe placed after the former, wherein the bleſſedneſſe of them that feare God was ſet forth, and their bleſſing in this, that they ſhould eat the labour of their hands, and their Poſterity ſhould be increaſed, and they ſhould live long to ſee their Childrens Children. Now on the contrary ſide he ſheweth, that the evill attempts of wicked Enemies ſhall be fruſtrated, how often ſoever they fight againſt the Righteous.

Often have they afflicted me from my youth, now may Iſrael ſay, but they have not prevailed againſt me.

The

The Plower have plowed, &c. The Lord hath cut aſunder the cord of the wicked: And that their labours ſhall come to nothing, but be as the Graſſe upon the houſe-top, which groweth a little, and withereth again, no man having benefit thereby, and therefore no man bleſſing them; whereas they that feare God, are ſeen and acknowledged to be abundantly bleſſed by all men. For plowing long furrowes upon our backs, this is a metaphoricall ſpeech, wherein the faithfull are likened unto Ground, and the wicked fighting againſt and perſecuting them, to Plow-men, tearing them in all parts moſt cruelly: But as the Plow-man can plow no more, when his Harnis, whereby he draweth the Plow, is cut in ſunder; ſo the juſt God cuts their cords aſunder, breaks their power, ſo that they are not finally able to hurt the faithfull any more. Then he ſetteth forth the ſame again, by another ſimilitude of Graſſe upon the houſe-top, which groweth green indeed, and high; ſo they ſeem flouriſhing, and in their pride boaſt and brag of great matters, but they are ſoon brought down, and the Poſterity promiſed to themſelves, vaniſheth. Verſ. 3. Verſ. 4. *Calvin.*

PSAL. CXXX.

THis is the twelfth Pſalme of Degrees, rightly ſo called, becauſe that from the loweſt ebb of miſery, it is aſcended to the higheſt degree of felicity, even to the Lord; to whom he ſaith, that he cryed out of the deep. The Papiſts uſe this Pſalme only for the dead, thus ſacrilegiouſly taking the uſe of it away from the living; whereas it is a very treaſury of great comfort to all, that are preſſed under the burthen of their ſinnes. So *Calvin*, *From the deeps have I cryed unto thee*; being heavy laden, and preſſed with miſeries. *Baſil*, *Out of the depth of my heart*: Not from my tongue within my mouth only. *Auguſtine*, *Out of the depth of ſin, under which I lay moſt deep*: as appeareth, becauſe he addeth, *If thou Lord ſhouldſt mark iniquities, who ſhall ſtand?* And none of the ancient Fathers ever found any Purgatory here, or ground of praying for theis Soules there, till that blindneſſe and ignorance, raigning amongſt the Papiſts, found it out. Let us joyne *Calvin* and *Auguſtine* together, and *Baſil* alſo; and then we ſhall come to the true ſenſe. Out of not one depth, but depths of ſin, and ſorrowes coming for ſin, and out of the bottome of my heart I have cryed; that is, with all earneſtneſſe, for ſo our praying muſt be, that we may prevaile. Of afflictions called deeps, ſee *Pſa.* 69. 3. 15. and *Pſal.* 42. And ſin is a depth, becauſe men dig deep to hide it, and the ſinner lyeth under ſin, as under a burthen too heavy to be borne, and ſo low, that he is almoſt in the bottomleſſe, and therefore deepeſt pit of Hell; and deep ſighs and groanes are the interceſſions of the Spirit. Verſ. 1. *Calvin.* *Baſil.* *Auguſt.* Verſ. 3. Iam. 5. 16. Iſa. Pſal. 38. 4. Rom. 8. 26.

If thou ſhouldſt obſerve iniquities, who can ſtand? but there is forgiveneſſe with thee, that thou mayſt be feared. Having cryed to the Lord, *Verſe* 1, 2. now he acknowledgeth, that without forgiveneſſe of his ſinnes, neither he, nor any man can pray, with hope to be heard, which he, meaneth by ſtanding: as it is ſaid of the Publican, that he ſtood praying afar off. But herein lyeth the comfort of the penitent ſinner, that there is forgiveneſſe with God; and therefore with feare and reverence, he addreſſeth himſelfe unto him in prayer: which is meant by ſaying, *That thou mayſt be feared.* Of ſerving God with feare, ſee *Pſal.* 2. 7. And this muſt be the ground of our crying to God, being otherwiſe ready to flee from him in deſperation: and therefore the popiſh Doctrine of ſeeking deliverance from ſin, by ſatisfying by acts of penance, and meriting by good works, and that there is no certainty by faith, is a ground of deſpaire; and their teaching the perfection of ſome, a Doctrine of preſumption, and contradictory to this, *Who can ſtand?* and to all the Fathers that write hereupon. But that we may be able to lay this Verſ: 3, 4. *Note.*

this ground, and to pray in aſſurance, we muſt have a deep ſenſe of our ſinnes, affecting our hearts, not ſlightly, but deeply; as *Verſe* 1. but in reſpect of the guilt and the puniſhment, crying out, if we ſhould be ſtrictly dealt withall, who can ſtand, and not to be put to everlaſting confuſion? And becauſe moſt by far want this, they may pray as they do, but ſhall not be heard to be forgiven, and everlaſtingly ſaved.

Verſ. 5. *I waited for the Lord, I waited, in his word did I hope.* Here the Prophet applyeth to himſelfe the ground before generally laid, *viz.* That there is forgiveneſſe with the Lord; for by reaſon of this he waited, and that not a little while, but with perſeverance, certainly expecting to be heard: for which the word is doubled: & for this he depended only upon this word, as every one muſt do, that would be ſaved, although he ſeeth nothing before him, but cauſe of deſpaire. And he illuſtrates his expecting, *Verſe* 6. from a ſimilitude of watch-men, watching for the morning light, whereof they are moſt deſirous, as being weary, eſpecially in Winter, of the long dark and cold night: So the faithfull Soule, being weary of ſin and miſery, moſt earneſtly looks and cryes for the morning light of comfort, by being aſſured of pardon and deliverance.

Verſ. 6.

Verſ. 7. 8. *Let Iſrael hope in the Lord, for with him is mercy and plenteous redemption.* Here he applyeth the Doctrine before going, not only to himſelfe, but to all *Iſrael*; who, according to the ſignification of the word, would prevaile with God for pardon. And here the meanes of mercy are ſet forth; *viz.* Redemption, coming from God, when he ſent his only deerly beloved Son, to pay his life for his *Iſrael*; for we are not redeemed with corruptible things, but with the precious blood of Jeſus Chriſt. 1 *Pet.* 1. 18.

PSAL. CXXXI.

HAving bidden *Iſrael* hope in the Lord, *Pſal.* 130. 7. now in his own perſon he ſheweth, in what humility this muſt be done; *viz.* in ſuch humility as is in little Children, who are without all pride. And to this he that humbled himſelfe moſt low, to pay the price of our redemption, often exhorteth, averring, that who ſo doth not humble himſelfe as a little Childe, ſhall never enter into the Kingdome of Heaven. *Jerome* thinks this to be ſpoken in the perſon of Chriſt, giving us example, *O Lord my heart is not haughty*, &c. for indeed it was moſt humble; and he that ſet forth a little Child to be learned of, biddeth, *Learne of me that I am humble and lowly*: And therefore, in humility, was as a Childe new weaned, free yet from all pride. Then as an argument of humility it is ſaid, *I have not walked in great matters, and too marvellous for me.* Which being underſtood of the humane nature, agreeth very well to our Lord: for in ſpeaking of the day of Judgment, having ſhewed the ſignes thereof, he ſaith, *Of that day and houre knoweth no man, no nor the Angels of Heaven*; and *Marke* 13. 32. *Nor the Son, but the Father*; But in ſpeaking of his humility, by a ſimilitude of a weaned Childe, it is to be noted, that he ſaith, *If I have not quieted, and kept my Soule ſilent, as a weaned Childe with his Mother, as a weaned Childe within my Soule:* For ſo the words go Hebr. being a form of an Oath, and therefore in the Vulgar Latine thus ſupplyed, *Deus retribuet animæ meæ*: and the *Cald.* acknowledgeth the ſame; an Oath, ſaith he, is taken to make it the more credible; and when a man by Oath bindes himſelfe to any thing that is good, he will apply himſelfe unto it with the greater care. And the meaning is, as a Childe is quiet with his Mother, ſo am I with my Father, reſting in his good pleaſure, and through contentation in all my ſufferings, bearing a quiet minde ſtill within me, and not ſending out murmurings and complaints, after the manner of proud and impatient men. And this anſwers to that which was ſaid in the former Pſalme, about his waiting upon the

Phil. 2. 5. *Hieron.*

Verſ. 1.

Matth. 11. 28.

Verſ. 2.

Matth. 24. 36.

Verſ. 2.

the Lord. Laſtly as there, ſo here he ends, with applying the ſame to *Iſrael*; *Let Iſrael hope in the Lord, from this time forth for ever:* That is, in the like humble ſubmiſſion to his will, not prying into his ſecrets, but reſting in his will revealed in his word, without murmuring at any thing, and herein to be conſtant for ever, and not to deſpaire in any caſe. Verſ. 3.

PSAL. CXXXII.

THE thirteenth Song of Degrees was made, as *Junius* hath it, by *David*; when the Arke was removed from the houſe of *Obed-Edom*, to be placed in the Tabernacle ſet up for it; and this may well be gathered from the Contents of the Pſalme. *Calvin* thinketh, that it was made either by *David*, or *Solomon*, becauſe ſome paſſages here are in *Solomons* ſpeeches, at the dedication of the Temple, 2 *Chron.* 6. 16. 41, 42. But the firſt is moſt probable, becauſe he that made it, ſaith, *We found it*, that is, *the Arke, in the wood, Verſe* 6. which was *Kireath Jearim*, here called, *Sethe Jaar*, the feild of *Jaar*, or wood; whereas *Solomon* when he removed the Arke into the houſe, that he had built, found it in *Zion*, in the Tabernacle ſet up by *David* his Father. *Iunius.* 1 Chron. 15. *Calvin.*

Remember David, and all his afflictions, 2 *Chron.* 6. 42. for afflictions, it is *the mercies of David*, or his kindneſſes, or the care that he took about the Arke, that it might be worthily placed out of the great good affection which he bare to it. Verſ. 1.

How he ſware unto the Lord, &c. This may ſeem to be a ſtrange Vow, that *David* ſhould vow not to ſleep, or take any reſt, till he had found out a place and Habitation for God; becauſe it was a thing not in his power, but at the good pleaſure of God to be appointed, and when he would appoint it, he knew not. But forſomuch as he was a Prophet, and ſo by the inſtinct of the Spirit, might be moved to make this vow, knowing that God would appoint a place, as he had long before promiſed, and that the time was now come, he to ſhew his care & diligence, in this reſpect entred into this Vow, not doubting but that God would order the matter ſo, that he ſhould perform it. Or it may be conceived, that he made it when the Tabernacle was prepared, and he had once attempted to bring the Arke into it, but was diſcouraged by the death of *Uzzah*, whereupon it was left in the houſe of *Obed-Edom*; where whilſt it remained, he heard that God bleſſed him, and all that he had: therefore to binde himſelfe with all ſpeed to fetch it home to him, that he might be the more bleſſed, he made this Vow, and immediately went about it. The *Rabbins*, ſayth *Calvin*, faine, that this vow was made after the threſhing floore of *Araunah* ſhewed unto him in the time of the Peſtilence; but there is no reaſon to think ſo, for then the place was alteady found, although no houſe was yet built upon it: Therefore he thinketh rather, that *David* ſpake thus hyperbolically, or elſe, that his meaning was nothing elſe, but every time that he went to his reſt, and to his Bed, he would ſtudy about this, and ſeek to know it. But I reſt in the former, which is further confirmed by *Junius*, ſaying, that *David* could not be ſo unreaſonable, as to think to preſcribe unto God, and to binde him by his vow to a certain time; but he had doubtleſſe reſpect unto the Tabernacle, which he had made, and to the bringing of the Arke in thither; meaning, that he would not enter to dwell and lodge in the new houſe, which he had built him, till he had brought in the Ark; of which houſe of his, and the Tabernacle, ſpoken of together, ſee 1 *Chron.* 15: 1, 2. Ver: 2: Deut. 12. 5 2 Sam. 6. *Calvin.* *Junius.*

We heard of it in Ephrata, and found it in the feilds of the Wood. Of which laſt words, enough before: touching *Ephrata*, hereby *Ephraim* is meant, as *Judg.* 12. 5. an *Ephraimite* is called an *Ephratite*; for in the Tribe of *Ephraim* was *Shiloh*, where the Ark continued many yeares, 1 *Sam.* 4. 11. Verſ. 6.

Of

Of *Shiloh* being in *Ephraim*, ſee *Judg.* 18. 31. and 21. 19. 1 *Sam.* 1. 3. but from thence it was carryed againſt the *Philiſtims*, and being brought back again, it was kept in the feilds of *Jaar*, otherwiſe called *Chireath Iearim*, twenty years: 1 *Sam.* 7. 2. and that which is there called *Kireath Jearim*, 2 *Sam.* 6. is called *Baale of Judah*. This work of putting the Ark into its place, being done, *Verſe* 7. he exhorteth to adoration here, and then as *Moſes*, *Numb.* 10. 35. uſed to ſay when the Ark removed; he addeth, *Ariſe O Lord, thou and the Arke of thy ſtrength*, &c. Of which ſee the ſenſe there.

Verſ. 7.
Verſ. 8.

Verſ. 9. *Let thy Prieſts be cloathed with righteouſneſſe.* Here he falleth to prayer for ſuch graces and bleſſings, upon Prieſts and People, as whereof they might all have joy. After which his promiſe made, 2 *Sam.* 7. is commemorated; of which ſee there: and again 2 *Chron.* 6. God being firſt prayed, for his *Servant Davids ſake, not to put away the face of his Annointed*, *Verſe* 10. all which words, *Verſe* 10, 11, 12. make it probable to have been *Solomons*, when he brought the Ark into the Temple that he had built.

Verſ. 9.

Verſ. 11, 12.

Verſ. 13. For *Verſe* 13. ſee the like, *Pſal.* 78. 68. Here the delight which the Lord taketh in *Zion*, above all places, is ſhewed, which figureth out the Church; therefore this is ſpoken, for the comfort of all the faithfull whereſoever.

Verſ. 13.

Verſ. 15. And likewiſe that which followeth, *Verſe* 15. 16. *I will abundantly bleſſe her proviſion, and her poor with bread.*

Verſ. 15.

Verſ. 17. *There will I make the Horne of David, mine annointed to bud.* That is, I will magnify his power, meaning Chriſt, figured out in *David*, whoſe power increaſed, as his Goſpell was more and more propagated. And his Enemies, who remained obſtinate in oppoſing him, were cloathed with confuſion; which was moſt remarkably performed, in the deſtruction of *Jeruſalem*, when the *Jewes* were ſo vilifyed and debaſed: but his Crown flouriſhed, when even the *Romans*, who deſtroyed them, turned Chriſtians in the time of *Conſtantine the great*.

Verſ. 17.

Verſ. 18.

PSAL. CXXXIII.

IN this Pſalme Love and Unity is commended to all Chriſtians, by two ſimilitudes; one taken from the ſweet ointment, wherewith *Aaron* the high Prieſt was annointed to his Office: Of which ſee, *Exod* 30. 23. *Levit.* 8. 12. and of his Garments, *Exod* 28. when this was done, there was a moſt ſweet ſmell in the Noſtrils of all that were neer about him: So when Brethren in Chriſt live together in unity. *Jerom* applyeth it to the love and unity amongſt Friers, that have left the World, and ſo they only can live in unity and love; others, although they come to one place together, yet departing thence, their wayes are divers, and none loves another, but for worldly profit; which indeed cannot be denyed, and is to the ſhame of Chriſtians. Neither let him think, that his love is any whit acceptable to God, that loveth no otherwiſe but thus; true love, that ſmelleth ſweet before God, is to love another meerly for the love of God, who hath commanded it; if he be poor, to feed him, if out of the way, to ſeek to turn him, if ſhining by grace ſingularly, to loue him for this, and to do him good. What ground *Jerom* hath to apply this to Chriſt, as he doth; ſaying, his Head ſetteth forth his Divinity, his Beard his Humanity, the skirts of his Garments, the virtue even in them, to heale ſuch as touched them, as the woman with the bloody Iſſue found it by experience, I cannot ſee. *Aaron* indeed figured out Chriſt, in the Oyle powred upon his head, and his glorious Garments; for ſo he was annointed with the oyle of gladneſſe; and his Garments were glorious, and are ſaid all to *ſmell of Myrrhe, Aloes, and Caſſia*, But here neither he nor his Garments are ſpoken of, as figuring out theſe things, but his ſweet ointment upon

Hieron.

Note.

Pſal. 45.

Matth. 17.

upon him and his garments, figuring out the ſweetneſs of unity and love. And hitherto of the 1 ſimilitude; the 2 is from the dew of *Hermon*: *As the dew of Hermon*, which *deſcended upon the Mountains of Zion*. Here ſomething is to be ſupplyed, to make the ſenſe perfect; for *Hermon* and *Zion* were far aſunder, ſo that the rain which fel upon *Hermon*, could not deſcend upon theſe mountains; the one being beyond *Jordan*, *Pſal.* 29. 6. being alſo called *Sirion*, the other on the other ſide; and therefore it is well ſupplyed, *And as the dew which deſcendeth upon the Mountain of Zion*, to make either of them fruitfull; whereby is intimated, that amongſt ſuch as are without love, there is barrenneſſe, which is the effect of Gods curſe, as where there is love and unity, his bleſſing; as here followeth, *For there the Lord commanded the bleſſing, and life for evermore*: In which words is ſhewed, that where unity and love is, Gods bleſſing is to make ſuch a Nation to proſper, and to grow rich and mighty, and afterwards to bring to everlaſting life. And therefore we in this Nation, who are ſo divided, cannot be bleſſed, that we may haſten to unity again under one head, without which it can never be, and which is yet more dangerous, we can never attain everlaſting life. God make us wiſe to conſider this, who cannot otherwiſe be truly godly, and ſo have the promiſes made good unto us, both of this life and of that which is to come; ſith that of godlineſſe, there being three parts, Faith, Hope, and Love, the chiefeſt of theſe is love.

Verſ. 3.

Pſal. 42. 6.

Note.

1 Cor. 13.

PSAL. CXXXIV.

THis is the laſt Pſalme of Degrees, touching which *Jerom* ſaith well, that having before aſcended by many degrees, as hath partly been touched already, in the 131, 132. and 133. three neceſſary graces are commended unto us. Firſt, Humility, *Pſal.* 131. Secondly, Piety, *Pſal.* 132. Thirdly, Love, *Pſal.* 133. which if we be indued withall, then we may bleſſe the Lord, and ſhall be bleſſed of him, as in this Pſalme: For to that which was before ſaid, the firſt word, *Behold*, hath reference: *Behold, bleſſe yee the Lord his Servants*: Not Servants of ſin, but the Lords Servants, which ſtand continually before him: Let not this your frequent being in his preſence, breed in you a contempt; as the ſaying is, too much familiarity breedeth contempt, but bleſſe him alwayes, acknowledge and with reverence praiſe his excellency. *Which ſtand*; that is, in the truth, not being turned after errour; for God accepteth not of the praiſes, either of the wicked, or of Hereticks: And it is ſaid, *Yee that ſtand in the houſe of the Lord*; to intimate, that many ſtand not here, but abroad and in the feilds; and they are ſuch as do but go and come, being as much or more away, then they are here; unlike *Hannah*, who ſerved God with faſting and prayer day and night, and departed not from the Temple. And it is further ſaid, *That ſtand by night*: Whereby not only praying, but watching thereunto is denoted; as is required, *Eph.* 6. 18. *Matth.* 24. although *Jerom* by night, will have the time of this life underſtood, for the darkneſſe of miſery, to which we are ſubject here; yet the Servants of God ceaſe not to praiſe God in the midſt of their afflictions.

Hieron.

Verſ. 1.

Nimia familiaritas parit contemptum.

Luk. 2.

Hieron.

Lift up your hands in the Sanctuary. Hebrew, *Lift up yon hands Sanctuary.* They that are before ſaid to ſtand in the houſe of God, are now Synechdochically called the Sanctuary, the continent being put for the content. Others, I confeſſe, generally ſupply the word in, or towards, but the ſenſe is good thus, without any ſupplement. And they are bidden to lift up their hands, to ſhew the lifting up of their hearts; as *Pſal.* 25. 1. which maketh againſt them, that being amongſt ſuch as bleſſe God, yet bring not their hearts to it, no nor the outward man, their hands not being ſo much as lifted up, nor their voice to ſay Amen, nor their eyes, but ſhut with drowſi-

Ver. 2.

neſſe, or wandring after any other occurrences although moſt vain. *Jerom* wil have lifting up the hands, to do in way of charity meant, but this is forced here.

Verſ. 3. *The Lord bleſſe thee out of Zion.* For bleſſing God, every one of his Servants ſhall be bleſſed by him out of *Zion*; that is, from the piety there exercited, all bleſſings flowing as from a Fountain, that can never be drawn dry. And that we may not doubt of it, it is added, *Which made Heaven and Earth*: That is, who hath all power to do as he promiſed, and is not like Idols, which can do nothing, good or evill.

PSAL. CXXXV.

AS he ended with bleſſing God, *Pſalme* 134 ſo in this Pſalme he goeth on more largly; beginning with *Halalujah*, as in divers other Pſalmes before: So that this is nothing elſe, but a further exhortation to the ſame, that they were before exhorted to; the cauſes of bleſſing God being declared unto, *Verſe* 15. then the vanity of Idols, *Verſe* 15, 16, 17, 18 is ſet forth. Laſtly, *Iſrael*, *Aaron*, *Levi*, by name are exhorted to this duty, with all that feare God, to the end of the Pſalme. In the firſt all

Verſ. 14. things are plain to *Verſe* 14. *The Lord will judge his people, and repent him concerning his Servants.* Which is taken from *Deut.* 32. 36. where the meaning may be ſeen, *Verſe* 16, 17. *&c.* are the ſame with *Pſal.* 115. 4,

Verſ. 20. 5. *&c.* Laſtly, the houſe of *Aaron* and *Levi*, are exhorted in particular to bleſſe God, becauſe to them this Office in publick was committed in the

Note names of all the other Tribes, yet all ſuch as feared God, are called upon alſo to do the ſame; it being hereby intimated, that this duty muſt not ſo be left to Gods Miniſters, but if thou haſt the feare of God in thee, thou muſt likewiſe acknowledge it to be thy duty to do the ſame, as well as they. *Verſe*

Verſ. 21. 21. he concludeth, *Bleſſed be the Lord out of Zion, that dwelleth at Ieruſalem. Pſal.* 134. was concluded, *The Lord bleſſe thee out of Zion*, Here bleſſed be the Lord out of *Zion*; he that bleſſeth, is to have bleſſings and praiſes ſounded forth unto him, out of his Church; that is, every Congregation of the faithfull. And if yee would know where this Lord is, he reſolveth it by ſaying, *That dwelleth at Ieruſalem*; according to other places, where it is ſaid, *This is my Habitation, here will I dwell*, ſhewing my care continually over my Church, as my houſhold. *Halalujah*, this is as well ſet to at the end, as prefixed in beginning, being to the ſame effect with Amen; ſo *Ainſworth*.

PSAL. CXXXVI.

THere is little difference betwixt this Pſalme and the former, only here the motive, whereby we ſhould be moved to praiſe God, *For his mercy indureth for ever*, is repeated in every verſe. *Ierom* will have *God of Gods, and Lord of Lords*, *Verſe* 2, 3. to ſet forth God the Father and the Son; who becauſe they are not more, but one God only, it is added, *Verſe* 4. *To him who alone doth great wonders. Verſe* 23. *Who remembred us in our low eſtate.* Here as if he could never praiſe God enough, for the deliverance of his people out of *Ægypt*, he recounts the ſame mercy again, by the name of remembring them in their low Eſtate; that is, moſt grievous bondage and oppreſſions, to bring them out from them.

Hieron.
Verſ. 2, 3

Verſ. 25. *That giveth food to all fleſh.* That is, not only his people, but all other men, and not only men, but Beaſts and Cattell, as was ſhewed before, *Pſal.* 104. which is added, that his faithfull people might not doubt, being provided for in reſpect of food neceſſary for them. The like argument is uſed by Chriſt, *Matth.* 6. 26. *Behold the Fowles of the Aire, &c.*

PSAL.

PSAL. CXXXVII

THis Pſalme was made by ſome godly man, in the time of the *Babylonian* Captivity, which was long, even ſeventy yeares, and therefore they had need of ſomething to ſtir them up, not to fall from their religion, being overcome by the tediouſneſſe of their exile, or being allured by the pleaſantneſſe and fruitfulneſſe of that Country. The Vulgar Latine prefixeth for the Title, *A Pſalme of David:* when as indeed it hath none; and as *Calvin* noteth, there is no probability that it is *Davids* who lived ſo long before; but rather ſome other holy man, living then in *Babylon*, and ſpeaking both in his own and the *Iewes* living there; becauſe when *David* ſpeaketh in a propheticall way, he ſpeaketh not thus, but in another manner. Whereby one may perceive it to be propheticall, whoſoever made this, doth firſt in it ſet forth their ſorrow and miſery in thoſe dayes, *Verſe* 1, 2, 3, 4. And here becauſe it is ſaid, *We hanged up our Harps, &c.* *Calvin.* *Baſil* moveth a queſtion, *Baſil.* how it came to paſſe, that being carryed away by their Enemies in hoſtile manner, they could be permitted to carry their muſicall Inſtruments with them, or had any mind in that time of mourning ſo to do? and anſwereth, that it was by a divine diſpenſation, the *Babylonians* in permitting them, reſpecting nothing, but to make themſelves merry, to make them play hereupon, even then, when they had more cauſe to weep; as the *Philiſtims* brought forth *Samſon* their Captive ſometime to play before them. For the River by which they ſat, it is to be underſtood, that the great River *Euphrates* ran through *Babylon*, and of this it is meant, and of the Willowes growing here, as they commonly do about Rivers, upon which they hanged up their Harps, reſerving them to ſome more joyfull time, when returning to *Ieruſalem* again, they might uſe them in praiſing God, as they had formerly done; and to keep up the memory of that pious cuſtome, God in his providence would not have them to be there without them, nor to paſſe all their time without any ſolace hereby, when they were in private amongſt themſelves, though before their Enemies to make themſelves a laughing ſtock, they refuſed to do it, as followeth, *Verſe* 3, 4. Verſ. 2. Secondly their ſingular affection to *Ieruſalem*, the holy City and place of Gods Habitation. *Verſe* 5, 6. Verſ. 5, 6. *Yet if I forget the O Ieruſalem, let my right hand forget her cunning.* Here are direfull imprecations, wherewith he curſeth himſelfe, that made this Pſalme, to move others to the like affections, if he took joy in any thing, till that the people being reſtored, fell to the building of *Ieruſalem* again. Verſ. 7, 8, 9. Laſtly, here is a Prayer againſt *Edom* and *Babylon:* and if it be demanded, why *Edom* is ſo much inveighed againſt, we may gather from many places, that although *Eſau*, of whom they came, were *Iſraels* Brother, yet they were moſt infeſt Enemies to *Iſrael*, and when the *Babylonians* came againſt the *Iewes*, they ſtirred them up all that they could againſt them, without any favour to exerciſe all cruelty, as *Obadiah.* 1. 8. 9. *&c.* *Ezek.* 25. 12. *Ier.* 49. 7. *Lam.* 4. 12. wherefore juſtly is God prayed to take revenge upon them, as well as upon *Babylon*, and accordingly it was both threatned by *Iſaiah*, and other Prophets; and hiſtory ſheweth that it came to paſſe.

PSAL. CXXXVIII.

A *Pſalme of David*, wherein he praiſeth God for ſaving him according to his word given him, propheſieth that all Kings ſhall do the like. Verſ. 4. And from hence he draweth matter of praiſe, in that though the Lord be moſt high, yet he reſpecteth the lowly; and any of his, being in miſery, he will not ſuffer to lye ſo alwayes, but deliver them; and having begun this good Verſ. 6.

work, he will undoubtedly perfect it.

Verſ. 7. 8.

Verſ. 1. *Calvin.* *I will ſing unto thee before the Gods*: vulg. *Before the Angells*: and *Calvin* acknowledgeth, that the Angells moſt probably are meant, who are intimated to be in the Congregation of Gods people, 1 *Cor.* 11. ſo that in ſaying before them, he meaneth publickly: yet he ſaith, it may not unaptly be applyed to Kings and Judges, who are the principall in Congregations; but becauſe in every congregation the Angells are preſent, but Kings rarely, the firſt is to be preferred: unleſſe we ſhall ſay, that Kings heard the word of God, touching his Son Chriſt, by his Pſalmes coming unto them; unto which we may the rather agree, becauſe *Verſe* 4. it is ſayd, All the Kings of the Earth ſhall heare thy words.

Verſ. 2. *Thou haſt magnified above all thy name thy word:* Vulg. Lat. *Thou haſt magnified above all things thy holy name*: Calvin, *Thou haſt magnified above all things thy Name by thy word*: And he alleadgeth another reading of ſome: *Thou haſt magnified above all things thy Name and thy Word*: Which he rejecteth as frigid, and yet concludeth, that the meaning is, thou haſt magnified thy name above all things, by making good thy word, thy Promiſe, becauſe that hereby God hah more Honour then by any thing elſe. *Ainſworth* following the firſt reading, giveth this for the ſenſe; above all the names whereby thou art known, thou haſt magnified thy word of Promiſe, touching Chriſt. *Junius*, *Thou magnifieſt with all thy name thy word*: But *Hebr.* it is, עַל above: and whereas *Calvin* hath it, *In thy word*, *In*, is underſtood. Any other reading the Hebrew may well be brought unto, but I preferre the firſt: and *Ainſworth* thereupon, becauſe the words כל־שמך are joyned together, and therefore the firſt word כל is not to be taken from שם as ſignifying all things, but as conjoined to be rendred, *All thy name*: as is before done.

Ainſworth.

Junius.

Verſ. 4. *Calvin.* *All the Kings of the Earth ſhall praiſe thee O Lord, when they hear the words of thy mouth*: This is by *Calvin* underſtood of the Kings then living, to whoſe eares the fame of Gods promiſe and performance to *David* coming, they could not but confeſſe him to be his praiſe to be moſt mighty and juſt. But becauſe the words of God to *David* extended to Chriſt, it is rather to be held, that the meaning is, that the time ſhall come, when even Kings all over the world ſhall hear and beleive the word of God, and *ſhall ſing in the wayes of the Lord, for great is the Glory of the Lord.* Thus alſo *Auguſt.* who compareth the Earth unto *Gedeons* floore, and the Jews to his fleece; the dew fell firſt upon the fleece, and all the floore was dry; ſo the knowledge of God, and the dew of Heavenly Doctrine was a long time amongſt the Jewes only, the Nations of the earth being all dry, and without this Heavenly dew of divine Doctrine; but at length, the floor was wet, and the fleece was dry; The Jews, to whom the Oracles had been committed, were left without the comfort of them, and they were publiſhed in all kingdomes of the Earth: Then all Kings of the Earth heard the words of the Lord, and ſung as other ordinary Chriſtians, *In the wayes of the Lord*, thatis, Righteouſneſs and and Truth, of which they now have comfortable Experience, *Great is the Glory of the Lord*, not their own Glory; they falling down now in all humility to praiſe God, for which it is added *Verſe* 5. *Although the Lord be high, yet he reſpecteth the lowly. Jerom*, by Kings here, underſtandeth ſuch, as get the dominion over ſin, not Kings properly ſo called; for *Nero* did not ſing thus, nor *Iulian*, *&c.* I confeſs, that ſuch are indeed ſayd to be Kings, *He hath made us Kings and Preiſts to our God*; But there is no cauſe of turning that which is here ſaid to all the Saints: For although many Kings have been, and are moſt wicked, yet it is truly ſaid, *All the Kings of the Earth*, &c. Firſt for their outward profeſſion, to which they ſhould in time be brought. Secondly, becauſe in all parts of the Earth ſome Kings have been Godly, although generally hardned at the firſt by infidelity, and of all theſe Kings this is ſpoken, not of all without exception. So *Eſa* 49. 23. *Kings ſhall be thy*

Verſ. 5. *Auguſt.*

Verſ. 6. *Hieron.*

Rev. 1. 6.

Nurſing

Nurſing Fathers, and Queens thy nurſing Mothers.

Although I walk in the midſt of trouble, thou wilt revive me: Here *David* in his example commendeth to all the humble certain confidence, even when they are moſt oppreſſed with miſery, and ſee no way to be brought out; for now eſpecially is the time that God chooſeth to work for his greater Glory in delivering his, as *Daniell* out of the Lions Den, the three Children out of the fiery furnace, and *Jonah* out of the Whales belly. Verſ: 7.

The Lord will perfect that which concerneth me: Hebr. *The Lord will retribute upon me, or towards me:* But it is commonly expounded, will bring to perfection the good work of Deliverance, which he hath begun towards me, as the next words ſhew, that it muſt be expounded, *Thy mercy endures for ever, forſake not the works of thine own hands:* Give it not over til thou haſt perfected it. Thus alſo *Calvin*, who renders it, *Retribue*, expounds it. Verſ. 8. *Calvin.*

PSAL. CXXXIX.

To him that Excelleth, a Pſalme of David.

OF this Title ſee often before. *Thou haſt proved me O Lord, and known me*: What ſaith *Baſil* here, doth not God know, without trying and ſearching? And anſwers, yes, but it is thus ſpoken, to ſhew, that he knoweth moſt exactly, nothing that is in man lying hid from him, although kept in greateſt ſecreſy; even as a dark room by men ſearched with lights in every corner, nothing can lye hid in it, but it is found out: to expreſſe which further, the Lord ſaith, *Zeph.* 1. 12. *I will ſearch Jeruſalem with lights*; for all things are naked & manifeſt to God, with whom we have to do, therefore it is thus ſpoken only for further expreſſion. Verſ. 1. *Baſil.* Heb. 4. 13.

Now *David* beginneth, and proceedeth far in this Pſalme in ſhewing Gods exact knowledge of all things, in him, and in every man, becauſe he was about to appeale to God, touching the high eſteem that he had all his thoughts and wayes in, and the hatred that was in him of all the wicked enemies of God, of which ſee, *Verſe* 17. 18. and *Verſe* 21. that it was thus with him in ſincerity.

Thou knoweſt my ſitting down, and my upriſing, and my thoughts afar off: *Auguſt.* applyeth this to Chriſt, as if it were meant of his death and reſurrection; and to the Faithfull, as ſpoken of his lying down oppreſſed by ſin, & humbling himſelf therefore, and riſing up again with Comfort for the Forgiveneſſe thereof. But I paſſe this over, as more witty then ſolid, becauſe all things in this Pſalme agree well to *David*, but ſome of them not to Chriſt, becauſe there was no ſin in him, for which he ſhould have any thoughts of hiding ought that was in him from God; but *David* did ſomething ſometime in ſecret, which he ſought by all means to hide. In ſaying therefore, *Thou knoweſt my ſitting and riſing*, he meaneth, that the Lord knew, what he did when he was at home and abroad, and what Cogitations were in his mind being by himſelf and in his bed. For the word rendred *Thoughts*, it ſignifieth companions, or friends; and therefore is by *Ainſworth* rendred, *My familiar thoughts*: however it is to be conceived, that the Hebrewes do thus call thoughts, becauſe they are commonly with us, and delighted in, as familiar freinds. Now he ſaith, God knoweth them, as well as we our ſelves, that we may take heed how we diſſemble with him; and *he knoweth them afar off*, that we may not think, that the great diſtance between Heaven, the ſeat of Gods Majeſty, and Earth where we are, can hinder him from ſeeing into, and knowing our very hearts. Verſ. 2. *Auguſt.* *Ainſworth.* *Note:*

Thou haſt beſet me behinde and before, and layd thy hand upon me: Hebr. *Thou haſt ſtreightned me*, Like one kept in a place alwayes in view, that he cannot Verſ. 5.

cannot goe backward nor forward, and ſo be out of ſight, and this is done by Gods hand or power who thus holdeth every man.

Verſ. 6. *Such knowledge is too wonderfull for me, I cannot attain unto it:* That is, If I ſhould inquire how this can be, that God ſhould exactly know mine, and the Deeds, Words, and Thoughts of every man, becauſe neither I nor any other Man can doe the like, touching any one Man, I ſhould in vaine make ſuch an inquiry; and ſo ſhall any one, that would meaſure Gods knowledge by his own Module, when as indeed it it is tranſcendent, and above all humane capacity, how he ſhould know theſe things. Wherefore we muſt by faith beleeve it, and reverently admire his knowledge therefore as infinite, and by us incomprehenſible, and ſo live, and think, ſpeak, and do, as they that cannot whitherſoever they go, be out of Gods ſight at any time, who is a moſt ſevere Judge againſt all ſin.

Note.

Verſ. 7, 8. *Verſe* 7, 8. *&c.* are nothing elſe but a collection, or inference made upon the premiſes, *Verſ.* 5. for if I be held ſo ſtreightly, that I can neither move backward nor forward, I ſhall think in vain of fleeing away to hide me. And whereas ſpeaking of Heaven and Hell, and the Seas, he ſaith, *Thou art there*, nothing elſe is meant hereby, but thou art every where to ſee me; ſo that a man going any whether by changing his place is ſtill confined to Godward, being as it were kept alwayes in one ſtreight place open to his view. Of the wings of the morning he ſpeaks figuratively, alluding to the morning ſtar, which is now on the one ſide of the Sea, and in a ſhort time on the other, as if it had wings wherewith to fly with greateſt ſwiftneſs to and fro.

Verſ. 13. *Thou haſt poſſeſſed my reines, thou haſt covered me in my Mothers womb:* To make that which was ſaid before more credible, *David* here bringeth an argument from Gods making of him, and therefore ſeeing, and knowing, and holding him in his hand, when he was in his Mothers womb, and therefore how ſhould he be hid from him now living, and going up and down in the world, there being no place wherein a man can be in greater ſecrecy then there.

Verſ. 14. *I am fearfully and wonderfully made, and that my Soul knoweth right well:* Man for the wonderfullneſſe of his frame is called by the Philoſopher μικρὸς κόσμος, a littie world; but this is ſpoken, not only in reſpect of the Body, but alſo of the underſtanding beyond all other terreſtriall creatures in him; having a head to conceive and invent, and a tongue to ſpeak and argue, and hands to act beyond them all. But if the frame of man be ſo miraculous, how ſaith he thathe knoweth it very well? He meaneth not ſaith *Calvin*, that he had the exact knowledge, how God proceeded in making man ſo many wayes ſo admirable, as Philoſophers take upon them to know the cauſes of all things; but only knew, he was thus made by God, not to paſſe over ſuch wonderfull works of his without admiring and praiſing of his power and wiſdome ſhewed herein.

Calvin

Verſ. 15. *My ſubſtance was not hid from thee, when I was made in ſecret, and curiouſly wrought in the lower parts of the Earth.*

Verſ. 16. *My ſubſtance being yet imperfect, in thy booke were all my members written:* Here he amplifieth this argument begun, *Verſe.* 13. that God knoweth and ſeeth every man in every place. For he ſaw my matter, of which, being at the firſt a kind of confuſed Chaos, I was formed ſo excellent in all my parts and lineaments, even when I was but an Embrio, and ſtill in a ſecret place, my Mothers womb: and theſe words, *In the lower parts of the Earth*, are added, in oppoſition to Heaven above, the vaſt diſtance not hindering God from ſeeing me even then and there. For his members writing in a booke, this is ſpoken, not that God hath a Booke in which to write, but to ſhew what a care he had, that in framing him, there might be no limb or part deficient, or amiſſe formed, their number and form being as exactly ſet down in Gods providence before, as if they had been written and deſcribed in a booke.

How

How precious are thy thoughts to me O Lord, how great is the ſumme of them? Now he ſheweth how greatly his heart was taken up with a moſt high eſtimation, and unſpeakable love towards God, in the conſideration of theſe things and innumerable more; to which his wiſdome and Providence dayly extendeth: The *Vulg.* For *Thoughts*, hath *Freinds*, *How honored of me are thy friends O God, their Principalities are very much comforted*; Hebr. the word רעיך ſignifieth *Freinds*, as was ſaid before, and the word יקרו rendred *Precious*, ſignifieth either *precious* or *honored*, & ראשי rendred *Summ*, *Heads*; & עצמו rendred *Great*, *Strong or mighty*, ſo that if we render it *verbatim*, as the words are moſt commonly taken, it goeth thus, *how honored of me are thy freinds how mighty are their heads?* And to this agreeth the *Cald. Par. How honorable are they that love thee O God? how are their Princes fortified?* And this is followed generally by the Ancients, and for it makes that which followeth, *Ver* 19, 20, 21, 22. *Slay the Wicked, they ſpeake againſt me wickedly, thine enemies take thy name in vain. Doe not I hate them O Lord that hate thee?* For having finiſhed his diſcourſe touching Gods works towards him, and made profeſſion of his faith, that he beleeved that God knew his very heart, now out of the truth of his heart, he cometh to make profeſſion of his entire love towards all that were like minded, calling them the freinds of God, as on the contrary ſide, he profeſſeth to hate the Wicked and Hypocrites, who were contrary minded, taking haply Gods name into their mouthes, and pretending piety towards him; but this being nothing elſe in them but a taking of his name in vain, if any ſhal rather prefer the former reading, he may follow that which his own judgment leadeth him to; but then ther wil not be ſo good acoherence betwixt theſe words and thoſe following, *V* 19, 20. *&c.* But if we follow the next, we ſhall both keep cloſer to the *Heb.* words, & the coherence wil be better. If it be ſaid, but the words of v1. 8. *If I count them, they are more in number then the Sands*, ſhew plainly, that by heads before ſpoken of Sums, or numbers of thoughts are meant in the former words; I anſwer, theſe words will as well agree, if we take it of ſuch as love God, and turne to him as freinds, for theſe are ſet forth, *Pſal.* 110. 3. to be as many, as the dew covering the Earth, and in *Judea* alone. When the Goſpell was firſt preached, it is ſaid, there were many *Myriads* that beleived, and of all Nations innumerable that were ſealed; and it is ſaid to *Abraham*, *Gen.* 13. 16. that his ſeed ſhould be as the duſt, for the hatred wherewith he ſaith, that he hateth Gods Enemies, he meaneth, that his love to God and his freinds was ſo great that he conſorted not with any other, but was vexed and greived, as *Lot*, at the unclean converſation of the *Sodomites*, not faining an hatred againſt them, but loving them indeed, but perfectly and really hating them for this their Wickedneſs. But this is to be made a rule in caſe of incorrigibility, otherwiſe whilſt there is hope, that is to be followed, 2 *Theſ.* 3. 15. *Yet reject him not as an enemy, but admoniſh him as a Brother.* For the clauſe of *V* 18. *When I awake I am ſtill with thee*: The meaning is, whilſt I live here I am in thy preſence, ſo when as I ſhal ſleep by the ſleep of death, and wake again at the reſurrection, I ſhall be for ever in thy preſence, ſee the like *Pſal.* 15. 17. ſo alſo the *Cald. Paraph.* As he began, *Thou haſt proved and known me*: *Verſe* 1, ſo he concludeth, appealing to God again, *Search me, and prove me*, &c. as who ſhould ſay, in what I have ſpoken, I paſſe not for mans teſtimony whether it be true or no; but upon thee do I put my ſelfe, O Lord, for tryall, who I know, wilt herein give teſtimony on my ſide, and I pray thee ſtil to lead me on in this way, and of all virtue to the end, and finally bring me to everlaſting life.

Verſ. 17.

Cald. paraph.

Verſ. 19, 20. 21, 22.

Act. 21. Revel. 7.

Verſ. 21.

2 Pet. 2. 8.

PSAL.

PSAL. CXL.

THis Pſalme having the ſame title with the former, is a prayer againſt *Davids* malicious enemies, who raild upon him, and laid wait to inſnare him, and fought againſt him, but that God covered his head, *Verſe* 7. and finally he promiſeth himſelf an hearing, ending in this confidence with praiſe *V.* 12. 13.

Calvin. It is in argument much like to *Pſalme* 120. ſome ſaith *Calvin*, think it to have beene made againſt *Doeg*, but this is rightly rejected by him, becauſe *Saul*, and others his Sycophants, wrought continually againſt him, both by deeds and words, ſo that moſt probably he complaineth of them all. and prayeth againſt them: Moreover, there is a Pſalme before againſt *Doeg*, *Viz. Pſalme* 52.

Verſ. 3. *They have ſharpned their tongues like a Serpent*: ſo ſpoken, becauſe the tongue of a Serpent is ſharp and peircing, and the *Poiſon of aſpes*, is further ſpoken of, to ſhew, that there was as much danger in their venemous ſpeeches, as in moſt deadly poiſon.

Verſ. 7. *Thou haſt covered my head in the day of battell*, Hebr. *Of armour*, For *David* had never indeed any battell with *Saul*, but declined it; but *Saul* often armed againſt him; but then Gods providence covered him as a ſheild: but the head is only ſpoken of, to ſet forth his whole Body, becauſe that is cheifly aimed at by the enemy, as wherein the life principally lyeth.

Verſ. 9. *Of this word, rendred* Gall, *ſee* Pſalme 69. Verſe 22. *For the head of thoſe that compaſſe me about, let the miſcheife of their own lips cover them*: Hebr. *the head or gall of my beſeigers, and labour, or trouble of their lips let cover them*, God, he ſaith, had covered his *head in the day of battell*: Now contrariwiſe he ſheweth, what ſhould cover the head of his enemies, *viz.* it ſhould come to them, as with their lips they had maliciouſly ſpoken againſt him: for it may be thus rendred: *the head of my beſeiger, let the trouble of his lips cover it*: for curſing, let him be covered with Curſing, as with a cloake.

Verſ. 10. *Let coales of fire fall upon them, he ſhall caſt them into deepe places; they ſhall not riſe*: Or let coales fall upon them, *he ſhall caſt them into the fire*: for either reading is good: It is alluded to the burning of *Sodom*, and ſeemeth to have reference to the ſending of the wicked into hell fire at the day of Judgment, ſee *Rom.* 12. 20.

Let not an evill ſpeaker be eſtabliſht: Hebr. *A man of tongue*: For in a multitude of words ther ecannot want ſin; therefore it is given in charge, *Be ſwift to heare, ſlow to ſpeake*. Of keeping the tongue, ſee *Pſalme* 39. 1.

PSAL. CXLI.

THis Pſalme is altogether Prayer, Firſt for acceptation, that his praying might be as incenſe; of which *Exod.* 30. and the lifting up of his hands, by which words he ſetteth forth Prayer again by the geſture uſed herein, as the evening ſacrifice of which *Exod.* 29. 39. but the word is מנחה *Meate offering*; which conſiſted of fine flowre and oile, together with which a lamb was offered, but one part is put for all. But forſomuch as there was a morning ſacrifice as well as evening, why doth he not make his compariſon as well from that? *Ainſworth*, he putteth incenſe for the whole in the morning, and *Minchah* for the whole in the evening, not that one only was offered at one time and onother at the other, for all were offered at both; but

but the Sacrifice of the evening was the more notable in reſpect of the great Feaſt of the Paſſe-over, beginning in the evening, which is called a Sacrifice alſo, and had its Meat-offering annexed to it, and when this Feaſt was firſt kept, the Children of *Iſrael* had a great deliverance the ſame night, and therefore it is aptly prayed, thus to imply a deliverance from his enemies to follow upon this his praying. Of lifting up of hands put for prayer, ſee *Exod.* 17. · Numb. 6. 28 16. 17, 18.

2. He prayeth to be kept from evill words; *Set a watch before the doore of my mouth*; a Metaphoricall ſpeech, implying, that to the end we may be kept from ſinning with our mouthes, God muſt keep them, ſo prone is every one to offend this way; therefore *David* having vowed againſt ſinning thus, *Pſal.* 39. now being conſcious to his owne weakneſſe, commendeth the care of this to God; how prone every one is to ſinne with his tongue, ſee *Jam.* 3. Verſ. 3.

3. He prayeth to be kept from evil deeds; *Incline not mine heart to any evill thing, to practice wicked workes with the workers of iniquity, let me not eate of their dainties.* And here to prevent evill deeds, he firſt prayeth againſt evil thoughts, from whence they come, *Matth.* 15. 19. But what is eating of their dainties? *Calvin* anſwereth well, their delights, for it is very delightfull to the wicked to doe evill, and by the pleaſure that is herein, as by dainties, men are moved to eate even to their hurt; ſo by theſe pleaſures, they are faſcinated to ſinne to the deſtruction of the ſoule. The *Chald.* underſtands it of their Songs at their ryotous feaſts; Or by their dainties underſtand Idolatrous ſacrifices. Verſ. 4. *Calvin.* *Cald. Paraph.*

4 He prayeth, in caſe that he offends by word or deed, that the righteous may ſmite him, *Let him reprove me, it ſhal be an excellent oyl, it ſhal not break my head*, Heb. *Let the righteous ſmite me in clemency, or mildly, let precious or head-oyle reprove me, it ſhal not oppreſſe, or do violence to my head.* According to which it is ſaid, *Gal.* 6. 1. *If any be ſalne by infirmity, ye that are ſpirituall reſtore him in the ſpirit of meekneſſe.* But here may ſeem to be a contradiction, in that he prayeth that ſuch may ſmite him, by a word implying ſmiting, as with an hammer, *Pſal.* 47. 6. *Judg.* 5. 26. *ſharp rebuke*, Prov. 23. 35. 9. 8. 35. 12, 28. 23. *Zech.* 13. 6, and yet in mildneſſe. This is well anſwered by *Calvin*, it is the mildneſſe of the heart, and the tender love and care that this Smiter hath, though ſharp in words, of the good of the party reproved by him; *Head-oyle* is put for principall, and moſt precious Oyle, and the reproofes of ſuch are likened to the beſt Oyle, in oppoſition to the flatteries of the wicked, theſe healing, they skinning over, as it were, and making the ſoare of ſinne more dangerous; ſo that although violence may ſeeme to be done to thee, by the ſharp reproofes, and caſtigations of the righteous, as he hath power to proceed by the one, or the other, or by both, yet indeed it is no oppreſſion, or violence, to hurt thy head, that is, thee, in thy ſoule, which is thy principall part; but to heale thee, as by a precious Ballum applyed to a dangerous wound, for ſuch is ſinne to the ſoule, and if by the reproofe of the righteous thou beeſt not amended, it will be thy death, and that everlaſtingly. *For yet my prayer ſhall be in their miſeries*; that is, although the righteous ſeeme to deale harſhly with me for my ſinnes, either by ſharp reproofe, or otherwiſe chaſtening me, yet I will not, as one exaſperated hereby, curſe, or raile upon them, and, if they fall into miſery, inſult over them, as juſtly thus met withall; but as for ſuch as I dearly love, I will pray for them, that they may be comforted in miſery, and delivered. Verſ. 5. *Calvin.* *Note.*

Some take it either thus, or as meant of the wicked before ſpoken, rendring the former words, *Let not the oyle of the head oppreſſe my head*; That is, the flatteries of the chiefe of them be a meanes to make me ſinne, which way if they ſeeke to move me, or howſoever, I will pray againſt their wicked practiſes, that they may not prevaile, or have any force to taint me with ſinne; But I reſt in the former, yet not excluding this for the next words. *Ainſw.*

When their Judges ſhall be over-throwne in ſtony places, they ſhall heare my words, for they are ſweet, Hebr. *their Judges are falne head-long in the hands of a rocke, they ſhall heare my words, &c.* which ſeeme to have reference to the laſt words of verſe 5. *I will pray in their evils*, as the word ſignifieth; or againſt Verſ. 6.

them, that they may be turned here-from; and the time ſhall come, when their Rulers that lead them thus headlong on againſt me, meant by Judges, ſhall cruelly periſh, as men caſt head-long downe from a rocke, and then the common people ſhall entertaine a better opinion of me, and heare my words, to acknowledge me innocent, although thus hotly perſecuted for a time, and a true Prophet and Servant of God, to follow my inſtructions, as ſweet and excellent, although now contemned. For the common people being without judgement, are carried in multitudes againſt any man, although ſet up of God, and choſen of him, as their Princes, and ſuch as have power lead them; in doing which, although they are not excuſed a *toto*, yet they are a *tanto*; and ſo there is hope, if theſe their Leaders be over-throwne, that they will come to a better minde, and ſubmit to him, whom God hath choſen. Let not therefore *judicium populi*, which is nothing, be our rule to walke by, but fore-ſeeing the over-throw that is coming upon their Leaders, which cannot but be with the ruine of them alſo; let us pray againſt ſuch evill practiſes, and decline them, and heare the words as ſweet, which tend to dehort us here-from, before that to our greater ſmart we ſhall be made ſo to doe, whither we will or no.

Note.

Verſ. 7. Verſ. 8. *As one that cutteth and cleaveth, our bones are ſcattered at the Graves month, &c. Feare not my ſoule, deſtitute.* Here is the fifth thing that *David* prayeth for, promiſing a Declaration of his, and his mens moſt dangerous caſe, they being as wood cut in peeces in their bones, and lying thus all mangled at the Graves mouth; whereby he intimateth not at once ſuffering of death, but being cut peece by peece, and ſo brought unto it, after the manner of ſome Martyrs, who have had their bones broken, and then have been killed; yet he truſted in God, and prayeth, *Leave not my ſoule naked*, as the word ſignifieth, that is, without the cover of thy protection, whereby I may be preſerved and comforted. And in ſpeaking ſo of his dangers, he looketh not at what was done already, but what was every day ready to come upon him and his.

PSAL. CXLII.

THis Pſalme, as the title ſheweth, was made by *David*, when he was hid in a Cave, into which *Saul* entred unwillingly to doe his eaſement, 1 *Sam.* 24. inſtead of taking this advantage to kill him, he now falleth to prayer, and was heard accordingly, as the Hiſtory ſheweth.

Verſ. 3 *When my ſpirit was over-whelmed within me, thou kneweſt my path*; That is, when I in ſo apparent danger ſtood aſtoniſhed, not knowing which way to take to eſcape *Sauls* hands, thou kneweſt by what way or meanes I ſhould come out againe; and this was by holding *Sauls* eyes, that he might not ſee him or his men, being *foure hundred in the way wherein I walked, they privily laid a ſnare for me*; ſo that if I had had none other way of eſcaping but my owne, of keeping aloofe in the Wilderneſſe, I ſhould certainly have come into *Sauls* hands, who had his Spyes, like ſnares ſet in every place to diſcover him, that he might be taken.

Bring me out of priſon, &c. This he ſpake of the Cave, which he counted as a Priſon, becauſe there was no way to get out, but at the entrance, where *Saul* & his men were, although *Calvin* thinketh this too reſtrained, holding that by priſon he meant all his ſtreights in generall; but ſince he had no cauſe to except againſt it, conſidering that the Cave is expreſly named in the title, ſhewing whereupon it was, that he ſpake thus of *David*, when *Abſalom* perſecuted him.

PSAL

PSAL. CXLIII.

THis Pſalme of *David* moſt aptly anſwereth to the former, for there he ſheweth, that he prayed, repeating it twice verſe 1. here he twice ſaith, *Heare my prayer, give eare to my ſupplication*; There verſe 3. *When my ſpirit was over-whelmed within me*; Here verſe 4. *My ſpirit is over-whelmed within me*, only he is in this more full, but all things are eaſie to be underſtood, and need no expoſition; And for the title, prefixed by vulgar Latine, and being ſo like the former, it is rather held that it was made upon the ſame occaſion.

PSAL. CXLIV.

THis Pſalme of *David* beginneth like Pſalme 18. but whereas there he deſcribeth Gods wonderfull coming to ſave him, and his people, from verſe 8. to verſe 18. here he prayeth in ſome of the ſame Phraſes, that he would come ſo to ſave him from his enemies, verſe 5, 6, 7. calling them the *Sonnes of ſtrangers*, as *Pſal.* 18. 44. where ſee the meaning. But before he cometh to this, verſe 2, 3. he borroweth ſomewhat out of *Pſalme* 8. but after praying againſt his enemies, verſe 7. he deſcribeth them further, verſe 8. ſaying, *Whoſe mouth ſpeaketh vanity, and their right hand is a right hand of iniqnity*, or *of falſhood*; whereby he meaneth, that as they were ready to promiſe any thing, although they meant not in their hearts to doe ſo, and what they ſpake thus falſly with their mouthes, they did not ſtick to give their right hands to performe it, but in both they were falſe and fraudulent alike.

Verſ. 1, 2,
Verſ. 5, 6, 7.
Verſe 2.
Verſ. 3.
Verſ. 8.

Some bring other expoſitions, but becauſe it is common with men, that they may be the better truſted, to reach out, and give their right hand for more aſſurance, this of *Calvin* ſeemeth beſt to me, and fully to ſet forth the ſence. For the Pſaltery, and inſtrument of ten ſtrings, ſee *Pſal.* 33. 2.

Calvin.

That our ſons may be plants, grown up in their youth, &c. Calv. *Becauſe our ſonnes are as plants*; As if it were meant, that they were now ſo, and it were here deſired that they may ſtill ſo continue; but moſt generally it is underſtood as a bleſſing to come, which the Prophet promiſed himſelfe and the people ſhould be, when the things before ſpoken of were done, and this is moſt conſonant to the argument of the Pſalme, intimating ſome troubles then in the Land, to hinder the happineſſe here ſpoken of; and the word כִּי may be rendred either, *becauſe*, or *that*. Theſe here ſpoken of are worldly bleſſings, and great bleſſings, but the greateſt of all is the laſt mentioned, *to have the Lord for our God.*

Verſ. 9.
Verſ. 12.

PSAL. CXLV.

THis is intituled a *Pſalme of Praiſe*, and like unto it are all the reſt to the end of the Pſalmes. Here *David* beginneth with generall praiſes, wherewith both he and all men praiſed God, to verſe 8. where he brings an argument of praiſe from *Exod.* 34. 6. *The Lord is gracious, full of compaſſion, &c.* as Pſalm 103. 8. and in magnifying his mercy further he ſaith, *His tender mercies are above all his workes*; and, *the Lord is good to all*, hereby meaning, that Gods mercy extendeth to every thing that he hath made, to feed and preſerve it, and not, as it is commonly taken, that which he doth in mercy excelleth all other things that he doth. although this be true alſo, for there is no worke comparable to that ſhewed in Jeſus Chriſt. But to ſhew, that here mercy is meant towards all, verſe 10. he ſaith, *All thy workes praiſe thee*; and verſe 14, 15, 16. the two things which have before been ſpoken of, preſerving and feeding are ſpecified, as

Verſe 8.
Verſ. 9.
Verſ. 10.

the matter of their praiſe, of the latter of which ſee before, *Pſal.* 104. 17

Verſ. 17. 2 He praiſeth him for his righteouſneſſe, and holineſſe, in all his wayes and workes. 3 For his hearing thoſe that pray unto him, whereby wee ſhould be ſtirred up ſo to doe, and to praiſe him, but they muſt be ſuch as

Verſ. 20. feare him. 4 For his ſpeciall providence over his friends and Lovers to preſerve them; the vulgar alſo to this Pſalme prefixeth *David* againſt *Goliab.*

PSAL. CXLVI.

HEre is an Exhortation to himſelfe to praiſe God, as *Pſal.* 103 and to us all, not to truſt in man, but in Almighty God, who is commended to us, 1 From his workes of Creation, *verſ.* 6. 2 The truth of

Verſ. 1, 2, 3, 4. his promiſes; 3 His juſtice towards the oppreſſed. 4 His feeding the hungry. 5 His looſing the Priſoners. 6 His giving ſight to the blinde.

Verſe 6. 7 His lifting up of thoſe be bowed downe. 8 His love to the righteous,

Verſ. 7. who doe bleſſe and praiſe him. 9 His charity to ſtrangers, fatherleſſe, and

Verſ. 8. widowes. 10 His over-turning the wayes of the wicked. And leſt it

Verſ. 9. ſhould be thought God indeed hath done this, but will he doe ſo ever,

Verſ. 10. verſe 10. he concludeth, *The Lord ſhall reigne for ever, even thy God (O Zion) to all Generations.* So that whoſoever to the worlds end putteth his truſt in him, as his caſe ſhall require, ſhall finde him ready in any miſery to helpe him. In vulgar Latine before this, and *Pſal.* 147. and 148. is prefixed for title *Halalujah*, of *Haggai* and *Zechariah*, but Hebr. there is no title prefixed, but the firſt word of every of them is *Halalujah*, and the like of *Pſalm* 149. 150. It is conceived by *Jerom* to have been made after the peoples returne from *Babylon*, the laſt words, verſe 10. being by him underſtood, as a joyfull acclamation made thereupon, it being gathered, that the God of *Zion*, who had done ſo great things for her, ſhall alwayes continue, as a moſt mighty King, protecting her; that is, his Church for ever; and therefore he doth not only proſecute the literall ſence, which ſpeaketh what he hath done for the oppreſſed *Jewes*, making good his promiſes, looſing them, and lifting them up that were ſo low, giving their eyes light of comfort for the darkneſſe of ſorrow, and ſhewing them mercy in a ſtrange Land, many of them being fatherleſſe and widowes, and theſe he ſetteth forth by the name of the righteous, becauſe peculiarly choſen, and ſanctified. to be his owne people, but the wicked *Babylonians* he over-turned; for having ſpoken to this effect of corporeall bleſſings, he ſaith further, that Chriſt was the truth here ſpoken of, and deliverance from oppreſſion is from ſinne and Satan, *looſing Priſoners*, the captives of ſinne, feeding the hungry with the ſpirituall food of his Word, opening the blindes eyes, who were blinde in their underſtanding, kindneſſe-ſhewing to ſtrangers, by bringing ſtrangers to the Common-wealth of *Iſrael* into the Covenant of Grace; and to fatherleſſe and widowes, thoſe that were without God to their Father, and Husband; and therefore he noteth, that Hebrew, it is not giving light to the blinde, but *giving wiſdome to them*, ſo he; but פקח is opening the eyes of the blinde, indeed there is no word ſignifying eyes, but *opening the blinde*, which is the ſame in effect, but may as well be referred to the underſtanding, as to the eyes, and that of *Jerom* will be made good.

Hieron.

Moreover he noteth, that touching the widow and fatherleſſe it is not ſaid, *Cuſtodiet*, *he will keep*, but *ſuſcipiet*, he *will undertake*, or *receive* them returning. Hebr. it is יעודד, he will eſtabliſh, for ſuch as he receiveth are eſtabliſhed; as on the contrary ſide, the wicked over-thrown, of which alſo it is, *Pſal.* 147.

PSAL.

PSAL. CXLVII.

THis Pſalme is in vulgar Latine divided into two, viz. 146. and 147. beginning at verſe twelve, and ſo that tranſlation cometh in fine to the ſame number of Pſalmes with ours, *Pſal.* 146. being there, *Pſal.* 145. but take we it as it is Hebr. for one Pſalme conſiſting of twenty verſes. He proceedeth herein as he did, *Pſal.* 146, viz. after exhortation to praiſe God, in the title he bringeth arguments, or layeth downe grounds of praiſe;

1 *It is good, it is comely*; 2. *The Lord buildeth Jeruſalem, and gathereth together the out-caſts of Iſrael*; which, if the Pſalme were made by *Haggai*, and *Zechary*, as was ſaid before upon *Pſal.* 146. may well be expounded of the building of Jeruſalem after their returne out of captivity, when the Jewes were called, *the out-caſts of Iſrael* were come againe to Jeruſalem, in *Nehemiah* his time, who built walls about the City, being much oppoſed, but yet by Gods help in a ſhort time perfecting that worke. *Jerom* underſtands it of the Church under the Goſpel, and likewiſe the next words: Verſ. 1. Verſ. 2. *Hierom.*

He healeth the broken in heart, and bindeth up their wounds; of the broken-hearted for ſinne, and the wounded hereby, for of our being wounded thus, the Parable of him that travelled from Jeruſalem to Jericho, who fell amongſt theeves and was wounded, ſpeaketh, and the next words: Verſ. 3.

He telleth the number of the ſtarres, &c. Of the meek ſpoken of, verſe 6. *He lifteth up the meek, but caſteth the wicked downe to the ground*: for theſe, ſaith he, be the ſtarres here ſpoken of, witneſſe *Daniel*, who ſaith, *The righteous ſhall ſhine as the firmament, and they that turne others to righteouſneſſe as the ſtarres.* And this is to be noted as moſt wonderfull, the Angels ſinning meant here, by *the wicked* are made to come from Heaven downe to the ground, but the men broken-hearted for ſinne are lifted up to Heaven, and placed there as bright ſhining ſtarres; and I ſee nothing againſt it, but that firſt underſtanding this according to the letter, it may well be drawne up to ſuch a Spirituall ſence. But we are not to exclude, from this ſpoken of the Stars, the proper meaning, that God knoweth them all, although innumerable, which is another ground of praiſing him, as being in his *underſtanding infinite*, and ſo hitherto are three grounds of praiſe: 1. For his building Jeruſalem, &c. 2 For healing the broken-hearted with long continuing miſeries. 3 For his unparalleld underſtanding about the ſtarres. Now followeth the fourth: Verſ. 4. Verſ. 5. Dan. 12.

He covereth the heaven with clouds, &c. much like to *Pſal.* 104. 13, 14. only here the *young Ravens that cry to him* are particularly mentioned, becauſe, as *Calvin* ſaith, they are of the baſeſt and moſt contemptible ſort of Fowles, wch none eſteem of, but for their hurtfulneſſe deſtroy, and therefore in ſpeaking of Gods hearing them when they cry to him, he moſt highly extolleth his providence, as being over not only the better ſort of Creatures, but even the baſeſt of all; whereas the Rabbins in expounding this ſay, that for nine dayes the Raven forſakes her young, being newly hatcht, as not acknowledging them, becauſe, being without feathers, they are ſo unlike unto her, in which time they having nothing to ſuſtaine them, Wormes breed of the putrifaction of the meat, brought thither formerly by their Damme, and thereupon they live, he rejects it, as a putid invention; yet the Philoſopher ſaith, that for ſome time, having no other food, they live upon the dew of Heaven, and to this the Pſalmiſt might have reſpect, when he ſaith thus, it being ſo extraordinary an act of providence thus to keep life in them: For their crying to God, *Calvin* alſo thinkes, that this is ſpoken of more then of other Fowles, becauſe they make more noyſe then others in their crying. Hitherto according to the letter. Verſ. 8. Verſ. 9. *Calvin.*

But *Jerom* maketh alſo a Spirituall expoſition hereupon, and upon the *Hierom.*

gathering of the Clouds, *verſe* 8. and making graſſe through the raine to grow upon the mountaines; for, ſaith he, if it were only literally meant, it would have been ſaid, *in the vallies*, for there the graſſe groweth in greateſt abundance, and in ſpeaking of this other particular, he would have ſaid, the Ravens, that cry to him, as well as *the young of Ravens* בני ערב and indeed underſtands it literally, and it muſt follow, ſaith he, that the young of Ravens ſhall be ſaved, becauſe *who ſo calleth upon the name of the Lord ſhall be ſaved.* Therefore by the Clouds and Raine here ſpoken of, he underſtandeth heavenly Doctrine to drop downe, which he gathereth, and ſendeth out Preachers. For thus *Eſa*, 5. the Lord threatens his
Deut. 33. Vine-yard, that the Clouds ſhall not raine upon it, and let *my doctrine*, ſaith Moſes, *diſtill as the raine*; and where this raine falleth, the mountaines bring forth Graſſe; that is, the moſt eminent men for holineſſe bring forth, upon the receiving of this Doctrine, fruites of good Workes, where-with men and women, that are poore, be fed, who are ſet forth under the name of Beaſts, as man generally is, becauſe he dyeth, as doth the beaſt, *Pſal.* 49.

Laſtly, the ſons of the Raven, for ſo the word ſignifieth, cry to him, and are fed, not the Raven it ſelfe, that is, the Devil, whoſe children the wicked are, till they be converted, and then, which they ſhew that they are by calling upon God, they cry to him, and are fed with the bread that came downe from Heaven, Chriſt Jeſus, to eternall life; to this effect almoſt *Jerom*, I having made but little alteration in citing him. Hitherto the fourth ground of praiſe, now followeth the fifth.

Verſ. 13. *He hath ſtrengthened the barres of thy gates, &c.* ſpeaking to Jeruſalem,
Verſ. 14. Anſwer me (O Jew) ſaith *Jerom*, how was this fulfilled touching your Jeruſalem, which the *Romanes* deſtroyed, wherein thy Children periſhed by famine, and for peace had the ſword raging amongſt them, were her Children bleſſed in her, had ſhee peace, was ſhee fed with the fat of Wheat? And if thou canſt not acknowledge that another Jeruſalem muſt needs be here meant, viz. the Chriſtian Church, the barres of the Gates whereof are the Prophets, and Apoſtles, barring out all ſuch as obey not their teaching. But the barres of the Gates of the Church, are rather thoſe
Matth. 16. barres which Chriſt put hereunto, when he ſaid, *The gates of hell ſhall not prevaile againſt it*; That is, the Divine power founding it ſo ſtrongly upon a Rock, that no adverſe power ſtirred up by Hell can over-throw it; the Children here are bleſſed, and multiplied, and here is peace with God, and feeding with the Floure, which is the fat, or the beſt part of the Wheat, that is, the Word and Sacrament, and this is further confirmed:

Verſ. 15. *He ſendeth out his Commandement upon earth, his word runneth very ſwiftly*; whereby he ſheweth what he meant by the fat of Wheat, viz. the Goſpel, which went all over the world, and that in a ſhort time after the coming downe of the Holy Ghoſt, as the Sun coming forth, and inlightening all parts of the world, as *Pſal.* 19. being for the ſwiftneſſe of going ſet forth by Heathen Poets, as drawne in a Chariot by flying Horſes.

Verſ. 16. *He giveth Snow like Wooll, and ſcattereth his hoare-froſt like aſhes; he caſteth*
Verſ. 17. *out his Ice like morſels, who can ſtand before his cold? he ſends out his Word and*
Verſ. 18. *melteth them, he cauſeth his wind to blow, and the waters flow.* Here is a ſixth ground of praiſing God for the mighty workes of his Providence, as in covering the Heavens with Clouds, and ſending raine before ſpoken of; ſo now in the Snow, Froſts cauſing Ice, and an hoarineſſe like aſhes upon the face of the earth, which are diſſolved againe at his word, or will. And of this *Jerom* alſo giveth this Spirituall ſence, Chriſt is *the Lambe of*
Hieron. *God, as a ſheep before the ſhearer*; from him then cometh wooll for a garment to cover us, that beleeve, & then we are white as the ſnow, *Eſa.* 1. 18. *Pſa.* 51. *Waſh me, and I ſhall be whiter then ſnow*; and by ſinne, being cold as the dead, and

and frozen into hardneſſe of heart, his Word cometh, and then all this hardneſſe is diſſolved, the heart melteth before it, as the hoare Froſt before the heat of the Sunne, and the Ice, being otherwiſe in danger of extremity of heat in Hell fire; and the wind, that is, the Spirit blowing, as *Joh.* 3. the waters flow, that is, teares of repentance come pouring out, of which we may make uſe, as an excellent Allegory, or Similitude, but not paſſing over the literall ſence, as he doth in all theſe things, which is moſt properly the meaning of Raine, and Snow, and hoare-Froſts, and Ice: the Philoſophers diſcourſe much, and ſhew Naturall cauſes thereof, but here we are taught, that God and his mighty power is to be looked at in all theſe things, and he to be praiſed therefore.

He hath ſhewed his Law to Jacob, and his judgements to Iſrael; Here is the ſeventh ground of praiſe in this Pſalme, becauſe he had ſpoken, *verſe* 18. of his Word, and Commandement, now he ſaith, that this is ſhewed to *Jacob*, calling it, Law, and Judgements, hereby meaning, that every one who prevaileth with God to be bleſſed, for ſo *Jacob* had his name turned to *Iſrael*, hath his Law of Faith and Juſtification by Grace ſhewed him, and then ſuffers by his Judgements, of which it is ſaid, that they muſt *begin at Gods houſe*. But what is it that followeth? *He hath not dealt ſo with the Heathen, &c. Sol.* He doth not hereby meane, that any Nation is excluded from this, but being converted, all the Heathen alſo are one Iſrael, becauſe in Chriſt all are one; but before their converſion they have no knowledge of theſe things, the Law of Faith is fooliſhneſſe to them, and the judgements upon Beleevers are taken by them for ſignes of Gods wrath, utterly diſliking their wayes, ſo *Auguſt.* Verſ. 19. 1 Pet. 4. *Auguſt.* Gal. 3. 28.

PSAL. CXLVIII.

AFter all the grounds of praiſe laid, *Pſal.* 146. and 147. now the Pſalmiſt worketh hereupon to ſtirre up all things to praiſe God, both in Heaven and Earth, and in the Aire, and Waters, and men of all eſtates and degrees; and in the ſame argument the next two *Pſalmes* goe on alſo to the end, all beginning with Halalujah.

Sunne, and Moone, and Starres of light, vulgar, *Starres and light*, whereupon *Jerom* queſtions what light this may be, which cometh not either from Sunne, Moone, or Starres, and anſwereth the Light; that is, when none of them appeare; but becauſe the Sunne being downe, or hid in a Cloud, ſtill giveth ſome light, and alſo the Moone, neither is there any other light in heaven. It is therefore to be noted, that Hebr. the words goe thus, *Sunne, Moone, and Starres light*, that is, being a ſhining light. But in ſpeaking upon this, that the Lights are bidden to praiſe God, he ſaith, that their cauſe given to them, for being delivered from a neceſſity of ſeeing ſo great abominations in the world, as were daily committed in the time of Heatheniſh Idolatry, from which by the going out of the word before ſpoken of, the Nations are now freed; and the Heavens, and heavenly bodies, and other Creatures are called upon to praiſe God, as intimating hereby, that men alone are not ſufficient to praiſe him as he is worthy, but there had need be a concurrence of Angels, &c. to make a perfect harmony to his glory. If it ſhall ſeeme ſtrange, that a man who cometh ſo farre ſhort of Angels in zeale for Gods glory, ſhould ſtirre them up to the praiſing of God, when as without any ſtirring up they doe it continually, *Eſa.* 6. 6. Verſ. 3.

Calvin anſwers well, that he doth only by thus ſaying, ſhew his deſire to conſort with them in praiſing God, which will be fuller, if we take in that ſaid before by *Jerom*, that he calleth upon them to doe, as thinking all *Calvin.*

all men inſufficient to praiſe him as he is worthy, unleſſe Angels come in and doe it alſo. Becauſe the Sunne, Moone, and Starres are alſo called upon, we muſt not thinke that they have underſtanding, as *Plato* aſcribes to them, but hereby is ſhewed, that in giving light and influence, for which they were created, they conſtantly, ever ſince they were made, give praiſe to God, and in keeping their courſe without intermiſſion, to the reproofe of man, who is inordinate in the courſe of his life; yea, not only the Sunne, Moone, and Starres, but all other Creatures here enumerated doe, as is appointed them to the praiſe of God, only man for whom they were all made, diſhonoureth him, by going from that order which God had preſcribed unto him, which ſhould make us, much aſhamed, to repent.

Verſ. 4. *Praiſe him yee Heavens of heavens, yee waters above the heavens*; This is ſpoken becauſe there are more heavens, every wandring ſtarre having his orbe, or heaven, as the fixed ſtarres have their heaven much higher, above all which, is the empyrean Heaven, the Throne, and Seat of God, called 2 *Cor.* 12. 12. the *third Heaven*; the waters above the heavens are the waters ſpoken of, *Gen.* 1. *Then he ſeparated the waters above the firmament from the waters beneath*; of which ſee upon that place. Now they praiſe God, becauſe to keep there, as he decreed above the Aire, called alſo heaven, in an hollow vaſt place, nothing ſupporting them, tends greatly to the praiſe of his Almighty power.

Verſ. 7, 8. Here he proceedeth to inferiour things, beginning with the loweſt in the waters beneath, as the Dragons, or great Whales, and then coming to raine and ſnow, &c. which are higher, made out of the waters above; Hee addeth, *doing his will*, to ſhew, that Clouds cover not the heavens, neither doth it raine, nor the wind blow, but according to the will and appointment of God, that if we have raine according to our deſire, to doe us good; or contrariwiſe, for harme to the fruites of the earth, being hereby corrupted, we may praiſe God, as the Author for the one, and turne from our ſins, fearing before him for the other.

Note.

Verſ. 11. *Kings and all people, Princes and Judges*; Having ſtirred up the Creatures, or ſpeaking by way of exhortation ſhewed, how they in their kinde praiſe God; now he cometh to men, beginning with the higheſt, Kings and Princes, whom he calleth upon three times, to intimate how hardly they are brought to it in their places to glorifie God, being rather by their high dignity puffed up, and having their eyes dazeled by beholding their owne worldly glory. Then young men in the flower of their age are exhorted to the ſame, and great need, becauſe they are moſt prone to follow their owne Luſts; the word בחורי ſignifieth *choyce young men*, and *Virgins*, both Sexes being bound alike. Laſtly, old men and children, touching whom it is ſaid, *Out of the mouth of Babes thou haſt perfected praiſe*, and old men muſt continue to the end in this duty.

Verſ. 12.

Pſal. 8.

Verſ. 14. *He ſhall exalt the horne of his people, the praiſe of all his Saints, the children of Iſrael, a people neare unto him.* Having ſhewed what great cauſe there is to praiſe God, *verſ.* 13. now he pitcheth in ſpeciall upon that, for which his Iſrael had greateſt cauſe of all other peoples to praiſe him; for he exalts their Horne, that is, graceth them ſingularly, making them for his ſpeciall favours moſt famous, above even the Saints taken out of other Nations, ſome here, and ſome there; for God alwayes had his Church in all Countries, but ſpecially under the New Teſtament; but to none hath he ſhewed ſo much favour in outward reſpects, as to *Iſraels* line, ſo that they that will ſpeake of Gods moſt famous gifts, muſt above all ſpeake of thoſe done towards them, who are ſaid to be neare unto him, becauſe they were ſo deare above others, and from greateſt obſcurity raiſed to greateſt dignity.

PSAL.

PSAL. CXLIX.

SIng *unto the Lord a new Song*, the ſame beginning with *Pſal.* 95. and it is Prophetical, ſhewing what ſhould be done under the New Teſtament, by a new people, verſe 2. *Let Iſrael rejoyce in him that made him, let the children of Zion be joyfull in their King*: ſo Pſal. 100. *He hath made us, and not we our ſelves*, viz. his Iſrael by regeneration, and who is our King but Chriſt, in whom when we beleeve, and ſo attaine the pardon of our ſins, we have joy unſpeakable. Verſe 1. Verſe 2. Pſal. 45.

Let them praiſe him with Timbrel and Harp; This is ſpoken according to that which was uſed then to be done, and after the Church came to a flouriſhing eſtate, in *Conſtantines* time, was uſed amongſt Chriſtians, who alſo praiſed God upon Inſtruments of Muſick, of the lawfulneſſe of which under the Goſpel it hath been before diſputed. Verſ. 3.

He will beautifie, or glorifie the meek, or poore, with ſalvation, for ſuch were Chriſtians a long time, being by perſecutors impoveriſhed and afflicted, but they deſpiſed the ſhame, and look't at his glory ſet before them, and for this praiſed God. Verſ. 4. Heb. 12. 2.

Let them be joyfull in glory, and ſing upon their beds; for the Saints are truly glorious even in their poverty through Chriſt, who hath united them to himſelfe, and dyed for them, to ſanctifie them, and make them a glorious Church; as for ſinging upon their beds, beds are places of reſt, and therefore it is meant in this ſafe eſtate, wherein they may well reſt, as *David* ſaid before, *Pſal.* 4. *I will lye downe and take my reſt*; not ſtrictly meaning upon his bed, but that in his minde he would reſt as quietly by the faith, which he had in God alwayes, as if he were in bed, taking his bodily reſt. Verſ. 5. Epheſ 5. 30.

The high praiſe of God ſhall be in their mouthes, and a two-edged ſword in their hands. It is ſaid, *high praiſe*, becauſe ſet forth with loud ſinging, and muſick in their Congregations, as was ſaid before, out of the abundance of joy for the faith of Chriſt, taught and imbraced amongſt them; of the two-edged ſword, ſee *Heb.* 4. 12. *The word of God is quick in operation, and ſharper then any two-edged ſword*, and *Revel.* 19. 15. *Out of his mouth goeth a ſharp ſword.* Theſe are the arms where-with Chriſts Souldiers, his Miniſters, fight, not materiall ſwords; and therefore at their firſt ſending out, the Lord forbad them to take ſo much as ſtaves in their hands, and when *Peter* ſmote with the ſword he was rebuked, it being ſaid unto him, *He that ſmiteth with the ſword, ſhall periſh with the ſword*; otherwiſe, as *Jerom* hath it, here would be no agreement with that which was ſaid before, *his Saints*, or *his mercifull ones*, as the word ſignifieth, and the afflicted or poore, ſeeing men ſmite not with the materiall ſword in mercy; neither doe the poore or weake this, but the mighty, and in wrath; and that which followeth, *To execute vengeance upon the Heathen*, is to be underſtood likewiſe, and the next words, *To binde their Kings with chaines, and their nobles with fetters of iron.* For, as *Jerom* well noteth, he ſaith not, to ſlay, but to binde them, as enemies being ſubdued are taken, and bound with chaines; as the wicked King *Manaſſeh*, being thus bound was carried into *Babylon*; ſo the Spiritually bound are brought captive to the poſſeſſion of the Church to their Salvation, for ſo Chriſt is ſaid, to *lead captivity captive*, Epheſ. 4. 8. and his Preachers by the weapons of their warfare, to *bring into captivity*, 2 Cor. 10. 5. *to the obedience of Chriſt.* And when this is done, vengeance is taken upon them, that is, upon their vile luſts, that held them captive before, they being mortified, and the Devils power, who held them, being broken. For Luſts be, as it were members, and the filthy fleſh, upon which vengeance is now taken, as a body of Death, but now offered up in ſacrifice, it being killed, that the Spirit may live; whereas it is added, *ver.* 8. *As it is written*, this doubtleſſe hath reference to that, *Eſa.* 45. 14. where binding with chaines is alſo ſpoken of in the ſame ſence, and Verſ. 6. Matth. 10. 10. Matth. 26. 52. *Hieron.* Verſ. 4, 5. Verſ. 7. 2 Tim. 2. 26 Col. 3. 5. Heb. 2. 15. Rom. 7. Rom. 12. 1. 1 Cor. 5. 5

and not to *Deut.* 7. 2. as many thinke, for their subduing, and killing with the Sword is properly spoken of, here binding, as the Saints and Servants of Christ bind, according to that power given them in Preaching, *Matth.* 16. to 10. and Heathens without, and by censure towards even the greatest Christians within the pale of the Church. And if the time of writing this Psalme shall seeme not to agree, the Psalmes being written before *Esay*, it is easily answered, *Davids* indeed were, but many of them were written by other holy men long after, as hath been before shewed.

Matth. 18.

Calvin. *Calvin* expounding this (*written*) of the *Jewes*, because in their vengeance taken upon the *Canaanites*, they did nothing of their own heads out of cruelty, but all as God directed them, and wrote it downe by *Moses*, yet acknowledgeth the Spirituall Sword to be here meant, and spirituall binding to Salvation, not to destruction; the power of which the Ministers of Christ have committed unto them, unlesse any be obstinate in their sinnes when they are thus bound, for then it is to their certaine destruction. But the Corporeall sword have neither they, nor any other Christians, but only the Magistrates, to cut off evil-doers, and to raise Armies against forreigne enemies, that seek the over-throw of them, and of their Religion. And whereas poore Christians may seeme to be exposed to treading upon by every one, if their Captaines use none other armes, but these of the Spirit, he prevents this objection, by saying, *such honour have all his Saints*; by meeknesse, and patience in suffering, only armed spiritually to make such great conquests.

Rom. 13. Revel. 19.

PSAL. CL.

Vers. 1. THis is the last Halalujah, directed most probably to the Angels and Saints in Heaven, for it is said, *Praise him in his Sanctuary, praise him in the firmament of his power*; *In expanso potentiæ ejus*, the second word serving to explaine the first; the Sanctuary here spoken of being shewed to be Heaven, so called, because it over-spreadeth all, and *of his power*, because the Divine Power working such wonders here, as the bringing of Kings and Nobles under, before spoken of, by such weake meanes as the two-edged sword of the Word, cutting downe sinne in them, or cutting them off from the heavenly inheritance, and all plea against being condemned, because I say, this power comes from heaven. And this exhortation is in the nature of a Prophesie, fore-shewing that in the end it shall be so, and that God shall have glory from all for ever and ever.

Calvin.

Vers. 2. *Praise him for his mighty acts*, The mighty acts before mentioned, *Psal.* 149. tending to the Salvation of so many Soules. So *Jerom*, Because he hath so mightily turned death into life, and brought his Saints to heavenly Mansions, which he went before to prepare. As for the Musicall Instruments, where-with ver. 3. 4. they are thus

Hieron.

Calvin.

spoken

thus ſpoken of, in alluding to the manner of old under the Law, whilſt the Sanctuary ſtood.

Let every thing that hath breath praiſe the Lord; That is, not only the Saints of the *Jewes*, but of all other Nations, not uſed to ſuch Muſicall expreſſions, but only to ſinging. The Hebr. hath כל נשמה every Spirit, and ſo the vulgar Latine renders it, and *Aben Ezra* ſaith, that it is properly put for the ſpirit or breath of a man, into whom it is ſaid, *God breathed into him, the breath of life*; but נפש ſignifying a ſoule, is put as well for the ſoule of any other living creature, as of Man, See *Gen.*7.22. *Eccleſ.*3.21. for the uſe of *Neſhema*, *Jerome* following the tranſlation that hath it *ſpirit*, ſaith, that bodies cannot worthily praiſe God, and therefore all men are exhorted to doe it with their *ſpirits*, and all ſpirits ſeparated from the body, and now in heaven. And in ſpeaking upon the number of the *Pſalmes*, hee ſaith, they three fifties, myſtically ſheweth three Eſtates. 1 Of Regeneration, by Baptiſme and Repentance. 2 Of Fructification, by good Workes; after this: 3 Of Glorification, when wee ſhall bee wholly intent to praiſe God *for ever, being joyned to the Quire of Angels.*

Verſe 6.

Aben Ezra.

The End of the Expoſition of the Book of
PSALMES.

The Preface to the Proverbs.

THis Booke is called, Hebr. משלי by Sept. tranſlat. Παροιμίαι by Cald. Nithloi, by Aquila, whom the vulgar Latine followeth, Parabolæ, yet the title of the Book in vulgar Latine is Proverbs, the word משלי, it commeth of משל dominari, to rule; and the wiſe ſayings here delivered are ſo called, becauſe they came from a great Ruler, K. Salomon, and have the dominion and pre-eminence, for the wiſdome lying herein, above all other writings of the wiſeſt men, for which they are with all diligence to be attended to by all men that deſire to be wiſe. Of theſe Myſteries or principall ſayings there be divers ſorts; 1. Compariſons made betweene two, the one being the more illuſtrated by the other, of which ſort are the Parables of our Lord taken from divers things. 2. Riddles or darke ſayings, one thing being ſpoken, of which at the firſt there ſeemeth to be no ſence, but being opened, notably ſetteth forth the matter intended, as that Riddle of Sampſon; Out of the eater came meate, and out of the ſtronge ſweetneſſe. Judg. 3. Figures, as it is ſaid in Sept. tranſl. touching Iſaac that ſhould have been offered, but was ſpared, and a Ram offered in his ſtead; Abraham, ſaith Theophilact, received him in a Parable, that is, in his being ſpared, and the Ram ſacrificed, there being a figure of that, which ſhould afterwards be done touching Chriſt, his Divinity not ſuffering, but his Humane Nature. Theophylact. 4. It is put, ſaith Chryſoſt. for a reproach, as Pſal. 44. 13. Thou haſt made us משל a reproach, or by word, yea a Parable; and the like doth David ſay of himſelfe, I am made to them a Parable, they ſpake againſt me. Chryſoſt. 5. It is put for a Proverb, a ſaying commonly uſed, as Ezek. 18. What meane ye by this Proverb, The fathers have eaten ſoure grapes, and the childrens teeth are ſet on edge. Where againe the ſame word is againe uſed in Hebrew. The Latine word Proverb is by one derived from Procul a verbo, farre from a word, either becauſe it is certaine, and grounded upon long experience, as words commonly ſpoken are not; or is farre from the words of one particular man or other, becauſe ſo ſaid commonly by all men. Toſtatus. But from Chryſoſt. who calleth Proverbs, Cana verba, hoarie-headed words, as being moſt ancient, we may better make this derivation, from Verba a procul, words fetcht from a farre off, becauſe they have been uſed time out of minde. Chryſoſt. 6. For Apophthegms or acute ſayings, for the exerciſe of the wit, as Numb. 21. 27. Therefore they ſay in Proverbs, Hebr. Moſhlin, come into Heſhbon, and let the City of Sihon be built; for the underſtanding whereof, it is required. And hitherto of the title, now for the kinde of writing. Herein are ſet forth many excellent ſayings fit for the exerciſe of mens wits at feaſts, for Ch. 9. Wiſdom is ſaid to have killed her fat beaſts, and to have mingled her wine, and furniſhed her table; and what are her dainties with which it is furniſhed, but many excellent ſayings, which went before, and followed after.

And from Salomon *it may be conceived, that* Plutarch *writ his* Synposia, *or* Coloquies *at feastings, and* Plato *and* Xenophon *likewise.*

The Proverbs, *or wise sayings of this Book, are either Ethicall, Oeconomicall, or Politicall; Ethicall, concerning good manners, Oeconomicall, concerning Family matters, Politicall, concerning the Commonwealth. For the Authour of this Book, it is doubted by some, whether it were* Salomon *onely, or both he, and* Agur, *and* Lemuel, *of the two last Chapters; but as* Plato *hath divers speakers in his foresaid book,* Socrates, Aristedemus, Phædrus, &c. *So* Salomon *in his Book brings in* Agur *as one of the speakers, and* Lemuel *as another; but all was compiled by him alone, out of that excellent wisdome wherewith God had indued him, and these are but names, the one setting forth* gathering, *and the other* God with him, *as being invented to set forth the Dialogue. And some there are, who thinke that those two Chapters were not placed last as now they be, but after the* 24. *at the first, because* chap.25. 1. *it is said,* These also were the Proverbs of Salomon, which the men of Hezekiah copied out. *But no such thing can be proved thence, and therefore let us hold the order here used. For any coherence of these Proverbs there is none, except sometime of three or foure together, and therefore to seek to make them cohere together, is but lost labour: for the word Parable in Greek, it signifieth a casting about,*

Donatus. A Parable.

and is, as Donatus *defineth it, a Proverb accommodated to things and times; as some others, a word or speech conducible to the reason of life, containing much profit in it, in a moderate kinde of obscurity, or a speech rendring a thing manifest with obscurity. Some, saith* Arboreus, *think, that*

Arboreus.

Salomon *wrote not this Book of* Proverbs, *but dictated them onely at sundry times, and that they were written by others, and by some wise man gathered together into one, as they had been taken by divers; and they bring a reason of this conjecture from* chap.25.1. *where the men of* Hezekiah *are said to have written those from thence to the end of the Book. But it may rather be conceived, that they onely copied them out, being written before by the Authour.* Jerome *in his Preface to the* Proverbs *saith, That*

Hieron.

Augustſ. *de civit. l.*17.c.20.

Salomon *wrote three Books,* Proverbs, Eccleſiastes, *and the* Song of Songs. *And it is noted by some, that he had three names,* Salomon *King of* Israel, *as here,* Eccleſiastes, *or the* Preacher, *and* Jedidiah, *according to which he writeth in each of them. In this, are all manner of wise sayings, and common proverbs for the instruction of all his subjects both learned and unlearned: In* Eccles. *select sayings to raise up mens mindes from worldly things, as most vaine and transitory; and in his Song of love, matters betwixt Christ and his Church, according to the signification of his*

1 King.4.

name Jedidiah, the beloved *of the Lord. It is said that he spake three thousand Proverbs, but these are all that were written, and received for Canonicall Scripture, the rest perished.* Salomon *both in his name from Peace and Parables, was a notable type of Christ the true* Salomon, *or pacifick Prince, and one that taught all things by Parables or Similitudes:*

PROVERBS.

PROVERBS.

CHAP. I.

THe *Proverbs of* Solomon *the ſonne of* David, *King of Iſrael*; *To know wiſdome, and inſtruction, &c.* Of the name of *Solomon* enough hath been ſpoken in the Preface, for the knowing of more touching him; ſee his Hiſtory, 1 *King.* 1, &c. *Lavater* thinketh, that theſe Proverbs were not written, but only dictated by him, and by others written and gathered together into one, becauſe it is probable, if he had written them, that he would have done it in order. But to me this ſeemeth rather a reaſon, that he wrot them, ſome at one time, and ſome at another, as he was by the Spirit of God inſpired and moved to doe, and ſo left them to all poſterities, without digeſting them into a method, that they might be taken the rather for pure Spirituall, and Dictates of Gods Spirit through him; yea, it is expreſly ſaid, Chap. 22. 20. Have not I written to thee excellent things, in counſel and knowledge? For the diviſion of this Book he alſo makes three parts; 1. Of larger Diſcourſes, and exhortations, one having ſome dependance upon another, to Ch. 12. The ſecond of ſhort Sentences, from thence, to Chap. 24. The third of other new Sentences, gathered by the men of *Hezekiah*, from thence to Chap. 30. where the ſayings of *Agur* and *Lemuel* are added. And although there be no Coherence betwixt the Sentences, yet by reducing them to certaine Heads, he hath made them ſo to cohere, that by the helpe hereof a man may readily finde all things ſpoken touching one matter under one Head, and touching another under another: So that I thinke it may be very uſefull before I goe any further to inſert it here, with ſome little neceſſary alteration, having regard to the Alphabet.

Verſ. 1. Verſ. 2.

Lavater.

The whole Booke of the *Proverbs*, and *Eccleſiaſtes*, conſiſt altogether of Commonplaces, Miſcellany, Morall, Oeconomicall, Politicall, Theologicall.

Miſcellany common places are of divers things, which cannot come under one Head.

1. *Of the affection of feare.*

PRov. 3. 24. *When thou lyeſt down thou ſhalt not be afraid*, verſ. 25. Be not afraid of ſudden feare. ch. 29. 25. Feare is a ſnare.

2. *Conjunction with good men or evill.*

Prov. 1. 14. Walke not in the way with them, ch. 29. 27. An unjuſt man is an abomination to the juſt, and the upright in the way an abomination to the wicked. 28. 19. He that followeth the idle ſhall want. 14. 7. Goe from the fooliſh man 4. 14. Goe not in the way of the wicked, 24. 1, 2. With evill men deſire not to be. v. 19, 20. c. 3. 31. 12, 11. 22. 24 13. 20.

3. *Things diſagreeing.*

Prov. 25. 20. He that ſings a ſong to the afflicted, is like him that puts off a garment in a cold day, and as vinegar, &c. ch. 26. 9. As a thorne in the hand of a drunkard, ſo is a Parable in the mouth of a foole. 19. 10. It becommeth not a ſervant to rule over a Prince. 26. 1. c. 7. 8. As ſnow in ſummer, and raine in harveſt, ſo doth not glory agree to a foole. 17. 7. An excellent tongue not comely to a foole, much leſſe a lying tongue to a Prince. Ch. 18. 14. 15. 13. 17. 21.

4. *Of a good Conſcience.*

Prov. 15. 15. A continuall feaſt.

5. *Of fame and favour.*

Prov. 22. 1. Good fame more precious then gold. ch. 10. 7. The name of the wicked ſhall rot, *Eccleſ.* 7. 2. A good name as a precious oyntment. c. 15. 30. *Prov.* 31. 30. Favour deceitfull. 11. 22. A faire woman wanting diſcretion, like a gold ring in a ſwines ſnout.

6. *Of the living and dead.*

Eccleſ. 9. 4. A living Dogge better then a dead Lion. Alſo v. 5, 6.

7. *Of a Meſſenger bringing good newes.*

Prov. 25. 25. As cold water to a thirſty ſoule.

Of mourning, Eccleſ. 7. 3. 5.

8. *Of Orphans and Widdowes.*

Prov. 23. 10, 11. Into the field of Orphans enter not. ch. 15. 25. God hath ſet the bound of the Widdow.

9. *Of old age and youth.*

Prov. 16. 31. A crowne of glory, a gray head in the way of righteouſneſſe. ch. 20. 29. The glory of young men their fortitude, *Eccleſ.* 12. 1. Remember thy Creator in thy youth.

10. *Of Riches and Poverty.*

Prov. 10. 22. The bleſſing of God makes rich. ch. 24. 14. Riches the crowne of wiſe men. 21. 5. The thoughts of the ſolicitous tend to abundance, but he haſteneth to poverty. 13. 22. Riches of ſinners reſerved for the juſt. 22. 7. The rich rule over the poore, and the borrower is a ſervant to the lender. 19. 4. Riches joyne many friends, but poverty ſeparateth friends. 13. 8. The redemption of a mans life are his riches. 18. 11. The riches of a rich man are his ſtrong City. 24. 4. By knowledge a houſe is filled with goods. 11. 16. The valiant get riches. 27. 24. Riches endure not for ever. 23. 4. Labour not to be rich, v. 5. For riches have wings, and fly away as an Eagle. 28. 20. He that haſtens to be rich, not innocent. 22. A man of an evill eye haſteneth to be rich. 20, 21. An inheritance haſtily gotten not bleſſed in the end. 21. 6. Treaſures gathered by lying, vanity. 10. 1. 11. 4. Treaſures gathered by iniquity profit not. 22. 16. He that takes from the poore to encreaſe his owne, or that giveth to the rich, ſhall be poore. 21. 7. The rapine of the wicked ſhall deſtroy them. 11. 4. Riches will not profit in the day of wrath. 13. 11. Riches comming of vanity ſhall be diminiſhed. 12. 27. The deceitfull roſteth not his Veniſon. 10. 4. A deceitfull hand makes poore, the diligent rich. 12. 24. The hand of the ſolicitous ſhall rule. 28. 3. The poor robbing the poor, a raging floud. v. 19. He that followeth the idle ſhall be poore. 24. 30. c. 30. 7. Give me neither riches nor poverty, 23. 21. A drunkard and glutton ſhall be poore. 21. 17. He that loveth wine and oyle not rich. 22. 2. The rich and the poore meet together. 14. 20. The poore odious to his friends, many honour the rich. 15. 16. A little better with the feare of God, then great riches with contention. 17. 1. A dry morſell with peace, is better then a houſe full. 16. 8. A little better with righteouſneſſe then riches. *Eccleſ.* 4. 6. Better is one handfull with quiet. *Prov.* 19. 22. A poore man is better then a Lyar. 28. 6. A poore man walking in his perfection. 19. 1. is better then the rich perverſe in his wayes. v. 7. All the Brethren of the poore hate him. 18. 23. The poore ſpeake by intreaty, the rich harſhly. 17. 5. He that mocks at the poore reproaches his maker. 11. 18. He that truſteth to his riches ſhall fall. 14. 31. He that hath mercy on the poore honours God. *Eccleſ.* 5. 12. There

is

is an evill under the ſun, riches kept to the hurt of their owners. ch.2.24. There is no good of a mans labour, 5.17.18. but that he eat and drinke, chap 3.12. 13. 22.

11. *Of Praiſe to be placed before riches and poverty.*

Prov. 27.14. He that praiſeth his friend with open mouth. ch.28 4. The wicked praiſe the wicked. 27.2. Let another praiſe thee, and not thy own lips. 21.8. A man is praiſed according to his wit. 27.21. As the furnace to gold, ſo the mouth of him that praiſeth another.

Morall Common-places.

1. *Of Adultery.*

PRov.2.16. From the ſtrange woman, wiſdome will deliver thee, *v.* 17.18.19. ch.5.3. The lips of a ſtrange woman drop honey. v.19. c.7.22. Keep from the ſtrange woman. 7.7.10. I ſaw amongſt the ſimple ones, and a woman met him. v.11.12.&c.

2. *Of Chaſtiſement.*

Prov.12.1. He that loveth chaſtiſement, loveth knowledge. ch.15.32. The eare that heareth reproof, is wiſe. 10. Correction troubleſome to him that goeth out of the path, he that hates it ſhall dye. 29.15. Correction and the rod give wiſdome .v. 19. A ſervant will not be corrected with words. 26.3. As the whip for an horſe, ſo a rod for a fool. 22.15. Folly driven out by the rod. 19.25. Smite a ſcorner, and the ſimple underſtands. 15.33. He that neglecteth diſcipline hates his ſoule. 13.18. Poverty and reproach to correction-haters. 28.23. He that reproveth a man, findes more favour at laſt, then he that flattereth. 29.1. A man reproved that hardens his neck. 9. 7, 8, 9. He that reproveth the wicked is ſpotted. 4. 13. Keep nurture, for it is thy life. 20.30. Wounds a medicine to an evill man. *Eccleſ.* 7.6. It is better to hear the reproof of the wiſe, then the ſong of a fool. *Prov.* 17.10. Correction entreth into one that underſtands, more then a hundred ſtripes into a fool. 3.11, 12. The chaſtening of the Lord refuſe not. 19.20. Hear counſell, and receive correction. 25.12. As a golden ear-ring is correction to the wiſe that heareth it. 27.5,6. Plain reproof, and open, better then ſecret love. 10.17. To hold correction the path to life. 4.13.

3. *Of Contempt of the word.*

Prov. 13.13. It is perdition.

4. *Of Covetouſneſſe.*

*Prov.*27.20. Hell and grave not ſatisfied. ch.1.19. Covetouſneſſe takes the ſoule of its Maſter. 15.27. He troubleth his own houſe that's covetous. 28.16. He that hates covetouſneſſe prolongs his dayes. 21.26. One coveteth all the day, but the righteous giveth and ſpareth not. 30.15. The horſe-leech hath two daughters that cry, give, give, yea foure not ſatisfied. 23.6. Eat not the morſels of the covetous.

5. *Of Contentions.*

Prov. 3.30. Contend not without cauſe. ch.20.3. To ceaſe from ſtrife a glory. 25.8. Fall not to ſtrife haſtily.

6. *Of Concord.*

Prov. 16.7. When a mans wayes pleaſe the Lord, even his enemies are made his friends. ch.30.27. The locuſts have no Captaine, yet they go out in troops.

7. *Of Credulity.*

Prov. 14.15. The ſimple beleeves every thing.

8. *Of drunkenneſſe and temperance.*

*Prov.*23.29. To whom is woe and wounds without cauſe. ch.21.17. He that loveth wine ſhall not be rich. 23.20. Sit not with drinkers of wine. 20.1. Wine makes one a mocker, and to tumultuate. 31.4. It is not for Kings to drinke wine.

9. *Of Detraction.*

Prov. 10.18. He that brings forth detraction, a fool. ch.11.13.20.19. He that reveals

reveals a ſecret, walks deceitfully. 16.28. A whiſperer ſeparateth Princes. 6.19. That makes quarrels amongſt brothers, hated of God.

10. *Of Friendſhip.*

Prov. 11.12. He that is without an heart deſpiſeth his friend, but the underſtanding man is ſilent. ch.17.17. A friend loveth at all times, but a brother is for the day of adverſity. 19.6. Every one a friend to a man of gifts. 3.29. Againſt thy friend thinke not evill. 18.14. A friend nearer then a brother. 23.1. The friendſhip of the mighty dangerous. 27.10. Thy friend, and fathers friend leave not. 21.10. The friend of the wicked not accepted. 19.4. Many friends added by riches. 17.9. He that hides a mans ſin, ſeeks his friendſhip. 25.17. Hold thy foot from thy neighbours houſe, leſt being ſatiated he hate thee.

11. *Of Flattery.*

Prov. 26.25. When he ſpeaks flatteringly to thee beleeve him not, he hath ſeven abominations in his heart. ch.27.6. The kiſſes of him that hateth are hard. 29.5. He that flatters with his friend, ſpreads a net before his feet. 26.28.

12. *Of Folly.*

Prov. 19.3. Folly perverts a mans wayes. ch.23.9. In the ears of a fool ſpeak not, for he will contemne. 14.9. Fools ſpeak ſin, amongſt upright there is good will. 24.7. Wiſdome is high to a fool, he opens not his mouth. 18.2. A fool is not pleaſed in his underſtanding till that he hath opened his heart. 27.22. Bray a fool in a morter, and his folly will not depart from him. 17.12. One had better meet a Bear robbed of her whelps. 15.21. Folly is a joy to him that wants a heart. 26.4. Anſwer not a fool according to his folly.

13. *Of Hatred, Envy, and Love.*

Prov. 25.21. If thy hater be hungry feed him. ch.26.26. Hatred hideth it ſelfe by deceit. v.24. He that hateth, prefers another with his lips, but in his inward parts is deceit. 27.4. Cruelty is in wrath, but who can ſtand before envy. 23.6. Eat not the bread of the envious. 14.30. Envy is rotteneſſe to the bones.

14. *Of Humility and Pride.*

Prov. 25.6. Magnifie not thy ſelfe before the King, and ſtand not in the place of great ones: It is better it be ſaid to thee, Come up, &c. ch.30.13. There is a generation of haughty eyes. 29.23. Pride humbleth a man, but humility glorifieth. 11.2. When pride commeth, reproach commeth, 6.17. Haughty eyes one of ſix which God hateth. 16.18. 18.12. The heart is lifted up before attrition. 13.10. The proud maketh ſtrife. 15.25. The Lord pulls down the houſe of the proud. 16.5. The ſtout in heart an abomination to the Lord. 22.4. For humility, riches, glory, and life. 15.34. Humility goes before glory. 16.19. Better to be humble, then to divide the ſpoyls with the proud. 24. To the humble he giveth grace.

15. *Of Idleneſſe, and Labour.*

Prov. 6.6. Go to the Piſmire. ch.19.15. Sluggiſhneſſe cauſeth ſleep, and the idle perſon ſhall ſuffer hunger. 16.26. He that laboureth, laboureth for himſelfe, his mouth bends it ſelf to it. 8.9. He that is idle in his work, is brother to a waſter. 24.30. I went by the field of the ſlothfull &c. 20.13. Love not ſleep, leſt thou be poor. 15.19. The way of the ſlothfull is like a thorny hedge. 22.13. The ſlothfull ſaith, a Lion is abroad. 26.13, 14. &c. 19.24. The ſlothfull puts his hand in his boſome. 20.4. He will not plow in winter, therefore he begs. 21.24. The deſire of the ſlothfull killeth him. 10.5. He that gathereth in Summer is wiſe. 12.11. He that tilleth his ground ſhall be ſatisfied. 14.23. In all labour there is abundance, 28.19. 22.29. A man diligent in work ſtands before Princes. *Eccleſ.* 9.10. Do what thou findeſt with all thy might. c.4.5. The fool folds his hands, and eats his owne fleſh. 5.11. The ſleep of the labourer is ſweet. 10.18. Through ſlothfulneſſe an houſe is ruined.

16. *Of joy for other mens harms.*

Prov. 24.17. When thy enemy falleth rejoyce not. ch.17.5. He that joyeth at anothers danger, not unpuniſhed.

17. *Of*

17. *Of Knowledge, and Wiſdome, Counſell, and Prudence.*

*Prov.*7.24. Wiſdome appeareth in the ſight of the knowing. c.14.33. Wiſdome reſteth in the heart of knowers. 2.6. The Lord giveth wiſdome. 22.12 13.20. He that goeth with the wiſe, ſhall be wiſe. 17.16. A price in the hand of a fool to buy wiſdome. 23.23. Buy the truth and wiſdome, ſell it not. 18.15. The knowing heart attaineth ſcience. 14.6 The ſcorner ſeeks wiſdome, and findes it not. 20.5. Counſell in a mans heart as deep waters. 18.4. As an overflowing ſpring wiſdome. 28.5. He that ſeeks God, knows all things. 14.8 The wiſdome of the wiſe is to know his own way. 13 16. The wiſe doe all things with knowledge. 22.3. 27.12. The wiſe ſeeth the plague, and hideth himſelfe, but the fool goeth on. 12.16. He that covereth ignominy done to him, is wiſe. *v.* 23. 10 14. He hideth knowledge. 24 3. An houſe is built by wiſdome, and eſtabliſhed. 14.16. The wiſe feareth, and goeth from evill. 15.14. The heart of the wiſe ſeeks knowledge. 16.16. To get wiſdome more then to get ſilver. 13.15. Good knowledge giveth grace to a man. 19.8. He that loves his ſoule keepeth knowledge. 16 22 Knowledge is a veine of life. 14.18. The juſt ſhall be crowned with knowledge. 16.20. He that hath knowledge findes good. 28.26 He that walks wiſely eſcapes dangers. *Eccleſ.* 2.13. Wiſdome better then folly, as light then darkneſſe. c.1.18. In much wiſdome there is much wrath 8.1. Wiſdome makes the face to ſhine. 7.20. Wiſdome ſtrengthneth the wiſe more then ten Princes. 9.15. A poore wiſe man in a City ſaved it. 2.16. Wiſdome is better then fortitude, *v.*17.18. 10.1. As dead flyes make pretious oyntment to ſtinke, ſo a little folly the wiſe. v.2 The heart of the wiſe is at his right hand. 7.12 Wiſdome is good with an inheritance. v.13. In the ſhadow of wiſdome a man reſteth. *Prov* 8.14. With me is counſell, ſaith Wiſdome. 11.14.24 6.20.18. In many counſellours is ſafety. 13.10. With the adviſed is wiſdome. 20 5. Counſell is as deep waters, the wiſe draw it out. 12.5. The counſels of the wicked, deceit. v.15. 13.20. In the heart of them that counſell, peace, joy. 19 20. Hear counſell that thou mayeſt be wiſe. 27.9. The counſell of a friend like pretious oyntment. 11.14. Where there is no counſell, the people periſh.

18. *Of lying, and truth ſpeaking.*

*Prov.*12.19. The lip that ſpeaks truth is eſtabliſhed for ever, but the lying tongue is but for a moment. ch.26.28. A lying tongue hateth the afflicted by it. 12.21. Lying lips are an abomination to the Lord. 6.17. A lying tongue, one of the ſix which God hateth. 13.5. The juſt hates a lying word. 30.8. Lying and vanity keep from me. 3.3. Let not truth forſake thee. 23.6. True ſpeakers rare. 16.6. By truth iniquity is purged.

19. *Of Liberality and Mercy.*

*Prov.*3.3. Let not mercy and truth forſake thee ch.11.17. The merciſull man recompenceth his owne ſoul. 21.13 He that ſtops his ears at the cry of the poor, not heard. 11.24. There is that ſcattereth, and yet aboundeth, but he that ſpares more then needs, comes to poverty. *v.* 25. He that ſatisfyeth, ſhall be ſatisfied. 16.6 By mercy and truth iniquity is purged. 14.21. He that hath mercy on the poor is bleſſed. 28.27. He that gives to the poore ſhall have no want. 19.17. He that gives to the poor lends to the Lord. 5.15.21.21. To mercy and juſtice, life and glory. 22.9. That gives of his bread to the hungry, bleſſed. 20.28. Mercy preſerveth Kingdomes. 31.20. The vertuous woman good to the poore. *Eccleſ.* 11.1, 2, &c. Caſt thy bread upon the waters, give a portion to ſixe, and to ſeven.

20. *Of Moderation.*

*Prov.*25.16. If thou findeſt honey, eat ſo much as ſufficeth, leſt thou be glutted. ch.4.27. Turn not to the right hand, or to the left. 25.27. To eat much honey is not good. 27.7. The full ſtomach deſpiſeth the honey-comb. *Eccleſ.* 7.17. Be not juſt overmuch, nor over wicked. *Prov.*4.1. Above all keepings, keep thy heart. *v.*25. Let thy eye-lids direct thee right.

21. *Of Malediction or curſing.*

Prov. 26.2. The curſe cauſeleſſe ſhall not come.

22. *Of*

22. Of righteouſneſſe. 14. 34. It exalts a Nation. 10. 2. 12. 4. Righteouſneſſe delivers from death.

23. *Of unjuſt Slaughters.*

Prov. 29. 10. Bloud-thirſty men hate the upright. ch. 12. 6. The words of the wicked are a laying waite for bloud-ſhed. 1. 11. Come, let us lay waite for bloud; conſent not with them. v. 16. They make haſte to ſhed bloud. 6. 15. The hands ſhedding bloud hated of God.

24. *Of ſecurity.*

Prov. 27. 1. Boaſt not of to morrow, thou knoweſt not what a day may bring forth.

25. *Of ſpeaking much.*

Prov. 10. 19. Many words not without ſin. ch. 17. 27. He that is wiſe refraines from much talking, v. 28. Even a fool ſeems wiſe when he is ſilent. *Eccl.* 6. 11. Many words multiply vanity. *Prov.* 25. 9. Secrets not to be revealed. ch. 13. 20. 15.

26. *Of the tongue good or evil.*

Prov. 13: 4. Soundneſſe in the tongue a tree of life, ch. 15. 7. The lips of the wiſe ſpread knowledge. 10. 21. The lips of the juſt feed many. 27. 9. As a ſweet perfume, the ſweetneſſe of a friend. 10. 20. The tongue of the juſt, as choyſe ſilver. 20. 15. As gold, and a precious ſtone, the lip of the wiſe. 25. 11. As apples of gold, &c. a word ſpoken in ſeaſon. 15. 23. There is joy to a man in the anſwer of his mouth. 4. 24. Put from thee an evil tongue. 12. 18. There are words like the piercing of ſwords. 30. 14. Whoſe teeth are like ſwords and knives. 29. 11. A foole uttereth his whole ſpirit. 14. 3. The rod of pride in the mouth of a foole, 25. 18. An evil tongue like an hammer. 13. 2. Of the fruit of his lips one ſhall eate good. 12. 14. 18. 20. Of the fruit of the mouth, the belly ſatisfied. 18. 21. Life and death in the hand of the tongue. 21. 23. 13. 3. He that keeps his mouth keeps his ſoule. 18. 7. The mouth of the wicked, deſtruction to him. 10. 34. The mouth of the juſt brings forth wiſdome. 17. 20. The perverſe tongue ſhall fall into evil. 10. 14. The mouth of a foole deſtruction of old. 12. 23. In the tongues prevarication is a ſnare. *Eccleſ.* 10. 11. As a Serpent being charmed but biteth, ſo an unruly tongue, *verſ.* 12, 13, 14. *Prov.* 16. 23. The heart of a wiſe man makes his words ſo. 24. Sweet ſpeeches as an Hony-combe. 22. 11. For the grace of thy lips the King thy friend. 15. 2. The tongue of the wiſe decores his knowledge. 16. 21. The ſweetneſſe of the lips gives doctrine.

27. *Of wrath and patience.*

Prov. 15. 18. The wrathfull man maketh ſtrife, but the ſlow to anger allayes it. ch. 14. 17. He that is ſoone angry committeth folly. 21. 24. He that in his wrath doth his proud workes, is proud, haughty, and ſcornful. 14. 29. 19. 11. A mans wiſdome makes him ſlow to wrath. 12. 16. Fooles are knowne in the day of wrath. 22. 24. Make no friendſhip with the wrathful. 16. 32. The ſlow to anger better then a valiant man, and he that refrains his ſpirit, then a conqueror. 15. 1. Harſh words kindle ſtrife, but a ſoft anſwer putteth away wrath. 27. 3. A fools wrath heavier then ſtone, or ſand. *Eccleſ.* 7. 3. Wrath is better then laughter, v. 8. The ſlow to wrath better then the proud. v. 9. Anger reſts in the boſome of fooles.

28. *Of revenge in wrath.*

Prov. 17. 13. Evil ſhall not goe from his houſe, that renders evil for evil. ch. 20. 22. Say not, I wil render evil, expect God. 24. 29. Say not, I wil doe, as he hath done to me.

Oeconomicall common places.

1. *Of Cattel-getting, and other neceſſaries.*

Prov. 27. 23. Conſider diligently the ſtate of thy Cattel. ch. 12. 10. The righteous man mercifull to his beaſt. 15. 6. In the houſe of the juſt a great treaſure. 21. 20. Things deſirable in the juſt mans houſe. 29. 3. The ſonne that feeds Whoores deſtroyes his ſubſtance.

2. *Of*

2. *Of Children good or bad.*

Prov. 15. 20. 10. 1. A wiſe ſon makes his father glad, but the fooliſh, &c. ch. 23. 15. My ſonne, if thy heart be wiſe I ſhall be glad. 25. 14. He that begets a wiſe ſonne exults in him. 17. 6. Childrens children the crowne of old men. 19. 13. A fooliſh ſonne contrition to his father. *v.* 26. He that putteth his Parents to ſhame deſtroyes them. 20. 20. The light of him that curſeth father, or mother, ſhal be put out. *v.* 30. 11. 17. 28. 24 He robs father or mother, and ſaith &c. 9. 3. He that loves wiſdome rejoyceth his father. 22. 6. Inſtruct a childe in his way, and he wil not, &c. 19. 18. Chaſtiſe thy ſon whilſt there is hope. 29. 15. The rod and reproof give wiſdome, but a childe left to himſelf ſhames his mother, *v.* 17. 22. 15. Iniquity in the heart of a childe, the rod of correction drives it away. 23. 13. With-draw not correction from a childe. 15. 5. A foole deſpiſeth his fathers correction. 13. 23. He that with-drawes his rod, hates his childe. 6. 18. My ſonne, receive the inſtruction of thy father. 1. 8. My ſonne, heare the inſtruction of thy father and mother. 4. 1. Children, heare the diſcipline of fathers. 23. 22. Obey thy father that begat thee, &c. 13. 1. A wiſe ſonne heares his fathers inſtruction.

3. *Of Husbands and Wives.*

Prov. 18. 22. He that findes a woman, findes a good thing. ch. 14. 1. A wiſe woman buildeth her houſe. 11. 16. A gracious woman ſhal attaine glory. 19. 14. A wiſe woman preferred before Land. 12. 4. A wiſe woman is the crowne of her Husband. 31. 10. Her price is above the pearles, *v.* 11, &c. 21. 9. 25. 14. Better to be in the corner of an houſe, then in a wide houſe with a contentious woman. 21. 19. Better to dwell in a Wilderneſſe, then with her. 19. 13. 27. 15. A contentious woman a continuall dropping. 30. 23. The hated married, intollerable. *Eccleſ.* 7. 29. One man juſt I have found, but not a woman. *Prov.* 5. 15. Drinke water out of thy owne ciſterne. See alſo ver, 16, 17, 18. 19.

4. *Of Servants.*

Eccleſ. 7. 22. Leaſt thou heare thy ſervant curſing, *Prov.* 17. 2. A wiſe ſervant ſhall rule over a ſonne foole. 14. 35. A King hath pleaſure in a wiſe ſervant. 29. 19. A ſervant not inſtructed by words. 29. 21. He that delicately uſeth his ſervant ſhal have, &c. 30. 23. The earth is moved at a maid ſervant, an heire. 19. 10. It becomes not a ſervant, to rule over free. 11. 29. The foole a ſervant to the wiſe in heart. 27. 18. He that waits on his Maſter ſhal be honoured.

5. *Of the preſervation or overthrow of houſes.*

Prov. 12. 12. The houſe of the wicked ſhall be overthrowne. ch. 22. 33. A curſe in the houſe of the wicked. 2. 7. The houſe of the righteous ſhal ſtand. 24. 3. An houſe is eſtabliſhed by wiſdome. 15. 27. A covetous man troubles his owne houſe. 11. 29. He that troubles his houſe inherits the wind.

Politicall common places.

1. *Of counſell and warre.*

Prov. 24. 5. A wiſe man is ſtrong. ch. 24. 6. By counſel make war. 21. 31. A horſe prepared for battel, but ſafety, &c. 28. 10. Cogitations confirmed by counſell. 21, 22. The wiſe goeth into the City of the ſtrong. 15. 22. Cogitations diſperſed, when no counſell. 21. 14. Where no counſel, the people fall.

2 *Of the preſervation of Kingdomes.*

Prov. 14. 34. Righteouſnes exalts a Nation. ch. 28. 2. For the ſins of a Land many rulers. 29. 4. The King by juſtice eſtabliſheth the land. 16. 12. Abomination for Kings to doe iniquity. 20. 28. Mercy and truth keepe the King. 28. 16. A Prince without underſtanding multiplies rapine. 29. 18. Where union is not, the people periſh. 29. 5. Remove the wicked from the King, &c. 11. 11. For the bleſſing of the upright a City is exalted, but by the wicked overthrowne. 28. 28. When the wicked are exalted men hide themſelves. 29. 2. When the righteous rule, the people rejoyce.

3. *Of Kings and Princes.*

Prov. 30. 22. Against Subjects domineering over Kings, c. 19. 10. 31. 4. It is not for Kings to drinke wine. 29. 7. The juſt knoweth the cauſe of the poore. 16. 10. 13. A divination in the lips of the King. 17. 7. A lying tongue miſ-becommeth a King. 25. 2. The glory of a King is to ſearch out a ſecret. *v.* 31. A Kings heart not to be found out. 8. 15. By me Kings reigne. 24. 11. Deliver thoſe that are taken away to dye. 22. 22. Doe not teare the needy in the gate. 17. 15. To juſtifie the wicked, and condemne the righteous. 16. 13. Kings love them that ſpeake right. *Eccl,* 10. 16. Woe to thee (O Land) when thy King is a Childe, and eates in the morning. ch. 4. 13. Better is a poor Childe that is wiſe, then a King old and fooliſh. 3. 16. I ſaw iniquity in the place of juſtice. *Prov.* 28. 15. As a roaring Lion, and hungry Beare, is a wicked Prince. 19. 12. The wrath of a King, as the roaring of a Lion. 16. 14. The wrath of a King a meſſenger of death, *v.* 26. 20. 8. A King ſitting in judgement diſperſeth evil. 14. 28. The honour of a King is the multitude of his ſubjects. 29. 12. All the ſervants of a Prince that hearken to lyes are wicked. 17. 8. A bribe in the eyes of a Ruler as a precious ſtone. *v.* 23. The wicked take bribes out of the boſome. 15. 27. He that hates bribes ſhal live, 18. 16. Roome is made for him that brings gifts. 29. 4. A King by judgement eſtabliſheth the earth, but he that takes gifts deſtroyeth it. *Eccleſ.* 7. 8. A bribe weakens the heart.

4. *Of Lawes.*

Prov. 22. 28. Remove not the bounds. 23. 10. 13. 14. The law of the wiſe a veine of life.

5. *Of meſſengers.*

Prov. 25. 13. A faithful meſſenger is as ſnow-water in ſummer. ch. 13. 17. A wicked meſſenger ſhall fall into evil. 26. 6. As he that cuts off the feet, ſo a fooliſh meſſenger. 10. 26. As vinegar to the teeth, and ſmoke to the eyes, ſo is a ſlow meſſenger.

6. *Of meaſures and weights.*

Prov. 11. 1. Falſe weights are an abomination to the Lord. ch. 16. 11. Scales and weights are the Lords worke, *v.* 23. 20. 10. A double meaſure and weight abominable to God.

7. *Of reſpect of perſons.*

Prov. 24. 2. To have reſpect of perſons in judgement not good. See alſo, 28. 21. 18. 5.

8. *Of Surety-ſhip.*

Prov. 6. 1, 2. If thou beeſt ſurety for thy friend thou art inſnared. ch. 20. 16 27. 13. Take his garment that is ſurety for a ſtranger. 17. 18. A man without an heart is ſurety. 22. 26. 11. 15. He ſhall be torne ſurely that's ſurety for a ſtranger.

9. *Of Sedition.*

Prov. 24. 21. Feare God, and the King, and meddle not with changers. ch. 17. 26. To ſmite Princes for right, not good. 30. 3. Give not thy ſelfe to deſtroy Kings. *Eccleſ.* 8. 2, 3. Obſerve the Kings word, and oath of the Lord, he wil doe what he willeth, 10. 20. Curſe not the King in thy ſecret chamber.

10. *Of Witneſſes true and falſe.*

Prov. 24. 28, 29. Be not a falſe witneſſe againſt a neighbour. ch. 12. 17. A lying witneſſe is a deceiver. 6. 17. God hateth a falſe witneſſe. 19. 28. A wicked witneſſe derideth judgement. 21. 28. A falſe witneſſe ſhall periſh. 25. 18. A falſe witneſſe, as a hammer, a ſword, and arrow. 19. 5. A lying witneſſe ſhall be puniſhed. 14. 5. A true witneſſe lyeth not, *ver.* 25.

Theologicall Common places.

1. *Of the Creation.*

Prov. 8. 27. I was with God when he made the Heavens, and the Fountains. 20. 12. The Eye to ſee, and the Eare God made. 3. 19. God in wiſdome made heaven and earth. 26. 10. The great God made all. 30. 4. Who gathereth the wind in his fiſt, and ſtabliſheth the bounds of the earth. *Eccleſ.* 3. 11. He hath made all things excellent, and placed the world in the midſt. 7. 20. God made man righteous.

2. *Of*

2. *Of the Church.*

*Prov.*9. 1. Wiſdome hath built her houſe. Verſ.3.4. She hath ſent out her Maidens, that is the Doctors of the Church. c.11.30. He that teacheth ſouls is wiſe.

3. *Of the confeſsion of ſin.*

Prov. 28.13. He that confeſſeth and forſaketh his ſins, ſhall have &c.

4. *Of Hypocrites.*

*Prov.*30.12. Pure in his own eyes, unclean. ch.11.9. The hypocrite corrupts his friend with his tongue. 29.28. The mouth of the hypocrite covers iniquity.

5. *Of Hell.*

Prov. 25.11. Hell and deſtruction before the Lord. ch.11.31. The juſt ſhall be recompenced, much more the wicked.

6. *Of God and his Son.*

*Prov.*30.4. What his name, and his Sons? Wiſdome. ch. 1. 20. Wiſdome cryeth abroad. 8.1. Wiſdome uttereth her voice. v.12. I dwell with knowledge. v.22. The Lord poſſeſſed me in the beginning of his wayes. 15.3. God is in every place with his eyes beholding the good and bad. 20. 27. 17. 3. 5. 22. The wayes of a man, in the ſight of the Lord. 16. 2: That ponders the ſpirits is the Lord. 16.1. Of man are the preparations of the heart, but the anſwer of the tongue from God. 22.12. The eyes of God keep knowledge. 20.24. The goings of a man directed by God. 16.7. He whoſe wayes pleaſe God, his enemies ſhall be his friends. 21. 1. The heart of a King is in Gods hands as the rivers of water. 16,33. The lot diſpoſed by the Lord. 29.26. Every ones judgement is from the Lord. 19.21. The counſell of the Lord ſtandeth. 21.30. No wiſdome or knowledge againſt God. v.31. The horſe prepared to battell, the victory of God. 18.10. As a ſtrong tower the name of the Lord. v.16.3. Roul thy works upon God, and ſtabliſht ſhalt thou be. 3,6. In all thy wayes acknowledge God. *Eccl.*5.7. If thou ſeeſt the oppreſſion of the poor, or ſubreption of judgement, it is from Gods will, the high that is above the high, obſerves it. *Pr.*16.4. God made all things for himſelf, and the wicked &c.

7. *Of Hope.*

Prov. 10.28. The expectation of the juſt is joy, but the hope of the wicked periſheth. 16.20. Happy is he that truſts in God. 13.12. Hope deferred is a fainting to the bones. 14. 32. The juſt hopeth in his death. 25. 19. The hope of a ſinner is as a broken tooth, or a ſliding foot. 11. 7. When the wicked dyeth, his hope periſheth.

8. *Of Mans ignorance.*

*Prov.*30.2. The underſtanding of a man is not in me, I am more fooliſh &c. *Eccleſ.*3.21. He knows not whether his ſpirit ſhall aſcend upward, and the ſpirit of a beaſt down. 8.17. Man cannot finde the worke done here.

9. *Of Piety and fear of God.*

*Prov.*1.7. The fear of God the beginning of wiſdome, 9,10.15.24. 3.5. Truſt in God, and lean not to thy own underſtanding. v.7. Be not wiſe in thine own eyes, truſt in God. 24.21. My ſon fear God. 30. 26. Our truſt to be put in God, as Conies in &c.16. 6. In the fear of God is departing from evill. 14.26. In the fear of God is ſure confidence. 22. 4. For humility, and the feare of God, riches, and glory. v.19. Keep the word, and God ſhall be thy truſt 10. 27. The fear of God lengthneth dayes. 14.27. The feare of God a veine of life. 28.25. That truſts in God ſhall be fat. 28. 14. He is bleſſed that feareth alwayes, 16.20. *Eccleſ.*7.19. That feareth God comes out of hurt.

10. *Of Prayer and Sacrifice.*

Prov. 21.27. 15. 8. The ſacrifice of the wicked an abomination to God. 21. 13. That ſtops his ears at the cry of the poor, he ſhall cry, and not be heard. *v.*29. He is far from wicked, but hears the prayers of right. 28. 9. He that hears not the law, his prayer an abomination. 27. 3. To doe juſtice better then ſacrifice. *Eccleſ.*4.17. Be readier to hear then to ſacrifice, as fools.

11. *Of Scorners.*

*Prov.*15.12. A ſcorner loves not a reprover. 14.6. A ſcorner ſeeks wiſdome

and findes it not. 13.1. A ſcorner loves not reproof. 9.12. If thou be a ſcorner, thou alone ſhalt ſuffer. 29. 8. Scorners inſnare a City. 19.29. Judgements are prepared for ſcorners.

12. *Of Thoughts.*

Prov. 12. 5. The thoughts of the juſt are judgement. ch. 12. 2. A man of evill thoughts God will condemne. 24. 8. He ſhall be called a man of evill thoughts. v. 9. The evill thought of a fool is ſin. 14. 22. Doe not they erre that thinke evill? 5.2. Attend to wiſdome, and keep thy thoughts. 15. 26. The thoughts of the wicked are an abomination. 6.18. God hateh the heart that thinketh evill.

13. *Of truſting in God.*

See before under Piety.

14. *Of Vows.*

Prov. 20,25. It is deſtruction after vows to enquire. *Eccleſ.* 5.3. To performe thy vows to God, delay not.

15. *Of the wicked and godly.*

Prov. 14.2. He that walks uprightly, feareth God. c. 11.23. The deſire of the juſt is onely good, but of the &c. 16.17. The way of the juſt is to decline from evill. 21.15. It is a joy to the juſt to do juſtice, but &c. 4.16. The path of the righteous as the light, but &c. 20.16. The work of the righteous is to life, but &c. 28.18. He that walks uprightly ſhall be ſafe. 10.7. The memory of the juſt bleſſed, but the name of the wicked rots. 11.8. The juſt is delivered out of ſtreights, and the wicked &c. 13. 25. The juſt eats to fatneſſe. 10.30. The juſt ſhall not be moved for ever. *v.* 6. 19.28. Bleſſings upon the head of the juſt. 20.7. The children of the juſt walker ſhall be bleſſed. 21.18. The wicked given for the redemption of the juſt. 11.6. The juſtice of the juſt ſhall deliver them. 12. 28. In the path of juſtice is life. 11.5. The righteouſneſſe of the perfect directs his way. 12.13. The juſt ſhall come out of ſtreights. 12.21. v. 12. 13.6. Juſtice keeps the perfect in the way. v. 13. 14. c. 14.19. The wicked bow before the good. 2.21. The righteous ſhall inhabit the earth. 16.30. He that ſhuts his eyes to thinke evill, moves his lips. 21.10. The ſoule of the wicked deſireth evill. 4.14. The wicked ſleep not till they have done evill. 16.27. The wicked diggeth evill, and is as burning fire. 8.5. Evill men underſtand not judgement. 21.29. The wicked hardens his face. 10.23. It is a ſport to fools to do abominably, 25 c. 24.2. The lips of the evill ſpeak wickedly. 28 4. They that forſake the law praiſe the wicked. 17 4. The evill give eare to an evill tongue. 26.11. As a dog to his vomit, ſo a fool to his folly. 13.19. It is an abomination to fools to depart from evill. 11.18. The wicked doth a lying work, v. 19. 21 13.21. Affliction followeth ſinners, but good to the juſt. 1.27. The deſtruction of the wicked comes as a whirlwind. 2.22. They ſhall be rooted out of the earth. 18.3. When the wicked comes, contempt comes. 29.6. There is a ſnare in ſinning, but the juſt ſings. 11.21. Though hand joyne in hand the wicked ſhall not proſper. 12.12. God ſubverts the wicked for their evill. 5.22. The wicked taken with ſin as with ropes. 12.3. The wicked not ſtable, but the juſt takes root. 22.5. Thornes and ſnares in the way of the wicked. 14.32. The wicked ſhall be expelled for his ſin. 2.7. God overturns the houſe of the wicked. 22.1. He that ſoweth iniquity ſhall reap it. 13.9. The light of the juſt, and of the wicked. 23. 20. 31.9. The way of the wicked abomination to God. *Eccle.* 8. 12,13. Although a ſinner ſin a hundred times, and God prolong his dayes, it ſhall not go well v. 14. There is a vanity, that it happens to the juſt, as to the wicked, and to the wicked &c. 9.1. A man knows not the things that are before him, love or hatred, v. 2. 3. 7.15. There is a juſt man that periſheth in his juſtice, and a wicked prolonging his life by his wickedneſſe.

And hitherto of the partition of theſe Books into heads or ſeverall common-places: Now to proceed in the Expoſition according to the order wherein they are found placed.

Verſ. 2. Ariſt. Eth. l. 6. 3 *Sapientia eſt rerum magnarum & ad mirabilium ſcientia.*

To know wiſdome and inſtruction. Here Wiſdome, according to ſome, is meant Contemplative of high and profound matters, by Inſtruction Practicall: But becauſe the Wiſdome taught in this Book, is joyned with Practice, or elſe it is no true wiſdome, ſith that only is wiſdome whereby our manners are formed aright, and it is

founded

founded in the feare of God, as is ſhewed, *verſ.* 7. I rather aſſent unto them, that by Wiſdome underſtand that, whereby Theorical, and Practicall are both joyned together, and by Inſtruction that, which is attained by caſtigation, or correction the perſon corrected learning hereby the reformation of his life, patience and obedience; for the word rendred inſtruction is מוסר by the vulgar rendred Diſcipline, and it ſignifyeth caſtigation, or correction. So that it is meant, by theſe Proverbs, a man may learne the moſt excellent knowledge. which is not only when he doth underſtand the will of God in every thing, and frames his life and doings accordingly, and both in being corrected how to carry himſelfe worthily, and in giving correction to youth, to whom more properly Diſcipline belongeth; for this wiſdome *Plato* calleth a Philoſopher, *Virum probum, an honeſt man*, ſaying, That he excelleth other men as a King the common ſort, in that he ruleth over his luſts, and evil affections, whereas the fooliſh are ſubject to them. Thus *Chryſoſtome* defineth Wiſdom, it is the knowledge of Divine and Human things, whereby he worketh theſe, and abſtaines from them. And *Baſil* upon theſe words; *To give wiſdome*, to wit, *that worthy, precious, and true, which ſtands in good manners to perceive the words of underſtanding*, vulg. *of Prudence*, Hebr. it is בינה underſtanding, betwixt which and Prudence ſome diſtinguiſh thus; Underſtanding is the wiſe perceiving of things, which are hard to be underſtood; Prudence the applying of them being underſtood according to right counſel; as *Joſeph* ſhewed himſelfe moſt prudent, when he not only interpreted *Pharaohs* Dreame, but alſo adviſed him wiſely what was beſt to be done. Others expound Underſtanding of the knowledge of witty, and acute ſayings, attained to by wit and ſtudy, ſo that a man is able to ſpeake hereof; but Prudence of that, whereby a man ſpeaketh out of experience, as *Tully* diſtinguiſheth between *Juris peritia*, and *Juris prudentia*, the one being skil to ſpeake, attained to by Art, and Learning, the other not only by Art, but by going through many buſineſſes. *Baſil* ſaith, Prudence is knowledge to diſcerne betwixt the good and the bad, as the Gold-ſmith diſcerneth between good and bad money, to refuſe the one, and to take the other. I hold with *Lavater*, that in the word בינה both the knowledge of darke ſayings, and the ſhewing how to make uſe hereof is implyed, and doing accordingly.

Lavater.

Plato in Protag.

Chryſ. Hom. 9 in Col.

Baſil.

Lavater.

Tul. *l.* 4. *De fin. boni & mali,*

Baſil.

To receive inſtruction of wiſdome, juſtice, judgement, and equity; Lavater, *Diſcipline of wiſdome, doctrine, induſtry, and juſtice*, Hebr. the word מוסר is uſed againe, ſignifying correction or diſcipline, and for the reſt of the words N. *Tr.* is beſt, only for equity, *Hebr.* משרים *righteouſneſſe*. And theſe three, ſaith one, are the parts of the wiſdome here ſpoken of, *Juſtice* being that whereby every one hath his due given him; *Judgement*, that whereby all our actions, both Eccleſiaſticall and Civil, are regulated by the Word of God, and nothing is done but what hath a ground therein; *Righteouſneſſe*, the minding and following after all things that be good and commendable, all which may be learned by this Booke. *Lavater* by Juſtice underſtands either faith which juſtifieth, or diſtributive juſtice, as was before ſaid, by Judgement that faculty which is neceſſary in a Judge to diſcerne the truth, in Cauſes that come before him, to judge accordingly, by *Righteouſneſſe*, walking in the way of Gods Commandements right on, without declining to the right hand or the left, and in going according to mens Lawes, not to be rigorous, for extreme right, as the ſaying is, is extreme wrong. *Beda*, by Juſtice a right action, by Judgement, the diſcerning between good and evil, by Equity the rectitude of the minde is underſtood, or Juſtice is to worke wel according to the rule of verity, Judgement to diſcerne and doe rightly in things that pertaine to our neighbours; Equity to ſeeke with a ſincere intention in theſe things that we doe, to pleaſe God only. Of Juſtice and Judgement ſee more, *Pſal.* 106. *Eſa.* 56.

Verſ. 3.

Muffet.

Lavater.

Summum jus ſumma injuria. Beda.

To give ſubtlety to the ſimple, to the young man knowledge and diſcretion, ver. 5. *The wiſe will heare, and increaſe learning*. Here it is ſhewed for whom theſe Proverbs were written, viz. both for young and old, wiſe and ſimple; to breed knowledge in the one, and to encreaſe it in the other; for ſimple *Hebr.* is פתאים eaſily to be perſwaded, as the young are that yet be not tainted with evil.

Verſ. 4.

Baſil. evil. *Baſil* hereupon ſaith, there are two ſorts of ſimple ones; 1. Of thoſe that by reaſon of their young and tender age, and good education withall, are yet unexperienced in evil wayes, but are not ſufficiently inſtructed to beware of the fallacies of ſinne to take heed of it. 2. Of thoſe that through a conſtant reſolution againſt evil, have gotten the root thereof extirpated out of their minds, by going long on in this purpoſe, and being hereby confirmed in a good way. Now of the firſt ſort it is here ſpoken, and not of the other, who are only ſimple concerning

Rom. 16.19. evil, as the Apoſtle exhorteth all of us to be; likewiſe of the ſubtile, there are two ſorts; 1. Of thoſe that having wit and underſtanding to decline evil and doe good, wiſely apply themſelves to the good in all things, taking heed of evil doing, and of the ſnares that are cunningly laid for them to draw them to evil, or to bring evil upon them. 2. Of thoſe that uſe their wit and Art to damnifie and hurt others, as the Serpent for this is ſaid to be more ſubtile then any beaſt, and we are

Gen. 1. Mat. 10.16. by our Lord bidden to be wiſe as Serpents; where ſee in what particulars the Serpents wiſdome conſiſteth. *Muffet* compareth this place with *Pſal.* 19. *Giveth wiſdome to the ſimple*, as all one therewith; and by ſimple he underſtandeth not only the young and unexperienced, but alſo the childiſh in underſtanding, that be of meaneſt capacity, but by this Booke all may come to learne ſubtilty; that is, not only to know good and evil, but alſo to foreſee and perceive evil comming, to avoyd it. *To the young man knowledge and diſcretion*, Hebr. *to the childe*,

Pſal. 119. 99. that is, the childe in underſtanding, both knowledge of Gods wil in great meaſure, as *David* ſaith, that he underſtood more then his Teachers, or then the ancient, ſuch as in regard of whom he was but a childe: By diſcretion, ripeneſſe of wit, and ſoundneſſe of judgement is underſtood; but for the attaining of this, a

Pſal. 119. 97. man muſt doe by theſe Proverbs, as *David* by the Word, make them our meditation all the day.

Verſ. 5. Having ſhewed the benefit of theſe Proverbs in reſpect of the ſimple, now he ſheweth the benefit in reſpect of the wiſe, *They will heare and increaſe learning*; whereby is intimated, that no man is ſo old and wiſe, but that he may ſtill learne more; wiſe *Solon* ſaid, γηράσκω ἀεὶ πολλὰ διδασκόμενος, *I wax old, alwayes learning more*; *Marcus Antoninus* the Emperour being old, went after to the Schoole of *Sextus* the Philoſopher, ſaying, It is a goodly thing for an old man to be ſtill learning; and *Salvius Julianus*, a moſt famous Civil Lawyer ſaid, If I

Hieron. *a Pol.* in *Ruff.* had one foot in the Grave, I would ſtill be learning. They that refuſe to learne, to what age or wiſdome ſoever they have attained, remaine as *Jerome* ſaith, unlearned; they wil not heare that of *Horace*, *Why, had I being corruptly prudent, rather be ignorant then learne?* or, why had I being prudent, rather frowardly be ignorant then learne? There are two things which may make the wiſeſt

Cur neſcire prudens prave quam diſcere malo. ſtill willing to heare to encreaſe his learning; 1. Becauſe, although he, whom he heareth, be nothing ſo learned, yet he may have attained ſomething which he hath not attained to; 2. Becauſe, ſuch humility to abaſe himſelfe to heare others, even leſſe learned, makes all mens learning common to him, and ſo he increaſeth

Hugo Victor. l. 3. Didaſc. Auguſt. Epiſt. ad Hieron. his own, as *Hugo Victorin.* ſpeaketh; *Humility makes that common to thee which is proper to every one, thou ſhalt be wiſer then all men, if thou wilt learne of all men, as they that receive of all, are richer then all. Auguſtine* ſaith, *To heare and learne, no Age ought to ſeeme to be old*; becauſe that although it becometh the old men rather to teach then learne, yet it becomes them better to learne then to be ignorant; *And a man of underſtanding ſhall attaine to wiſe counſell*, vulg. *The intelligent ſhall poſſeſſe Governments*; the reaſon of this difference is

תחב לוה from the words here uſed, which commeth from חכל ſignifying government of a Ship, and alſo a Rope, or Maſt, ſuch as belong to ſhips; it is alſo ſometime put for counſels, or cogitations, becauſe for government there is need of counſel; if the vulgar be followed, there wil be given in ſence thus; He ſhall be well able to governe himſelfe that hath gotten learning from hence, who is, as every man in this world, as a Ship upon the Sea, toſſed with contrary winds, and endangered; but being governed by a skilful Pilot it is ſafe, for he knoweth how ſometimes by leting the ropes looſe to dilate his ſayles for the beſt, ſometime by ſtreightning them

to

to contract the ſaile, and ſometime by ſetting them accordingly, to ſaile by a ſide, or contrary wind; ſo he that increaſeth learning, attaineth skill to governe his owne ſhip, that is himſelfe, and ſo to keep it ſafe, which is otherwiſe in continuall danger. *Lyra, Hugo,* and *Dionyſ:* expound it of being preferred and ſet over others to governe them, as is a governour of the Commonwealth, which is alſo by *Philo* and others, compared to a ſhip. *Lyra. Hugo Card. Dionyſ*

To underſtand a Proverb, and the interpretation, the words of the wiſe, and darke ſayings. The word rendred *Interpretation* is מליצה by *Muffet* rendred *an eloquent ſpeech*, as the word alſo ſignifieth, it commeth of ליץ to *deride* or *mocke*, and therefore it is by *Lavater* underſtood of the ſpeeches of wicked men, who have attained the art of ſpeaking eloquently, and abuſe it to deceive the ſimple. But by this Book well ſtudied, a man ſhall be able to diſcerne their fallacies, and not be taken thereby. The uſe or benefit then which will redound to the wiſe by this, is here ſet forth to be double. 1. To underſtand a Proverb, of which enough hath been ſaid, that is, to know true and pithy ſentences, that be commonly uſefull amongſt men, and tend to their information of ſuch things, as being taken heed unto may much benefit them in the whole courſe of their lives, both in reſpect of ſoule and body. 2. To underſtand other ſayings, which, without the helpe of this learning, are not ſo well underſtood, and that both of deceivers, who by their eloquent and flouriſhing ſpeeches may deceive them, and alſo of the truly wiſe and ſharp witted, whoſe ſayings being not underſtood, are but as dark riddles, of which they know not what to make, but being underſtood, very delightfull, and illuminative. And it is not onely meant, that a man ſhall underſtand the ſayings of this Book, but be the better prepared hereby to underſtand the dark and myſticall paſſages of other parts of the word, of which the Prophets are full, and not onely to underſtand dark and wiſe ſayings, but to frame more, for further information to others. For Riddles, *Arboreus* brings for example that of *Sampſon*, and one of *Ezekiel*, and ſaith, that he muſt have faith in Chriſt, and be one of his Diſciples, that would underſtand theſe things, and the like, becauſe to them onely, he expounded all things apart. Verſ. 6. *Muffet.* *Lavater.* *Arboreus.* Judg. 14. Ezek. 17.

The fear of the Lord is the beginning of wiſdome, but fools deſpiſe wiſdome and inſtruction. Having ſhewed who ſhall by reading and ſtudying upon theſe Proverbs increaſe their learning: Now he ſheweth, who ſhall not, namely ſuch wicked fooliſh perſons, as prize not, but lightly account of divine knowledge, as the prophane ſort ſpoken of by *Job*, who ſay *We care not for the knowledge of his wayes.* *The beginning of wiſdome*, ſaith one, *The fear of God*, is called, becauſe the principall part of wiſdome, without which all knowledge, even of divine things, is nothing. Here then muſt a man begin that will be wiſe, he muſt feare God for his glory, as his King, for his power, to condemne him as his Judge, for his ſtrength, as his Rocke, for his care, as his Shepherd, for his righteouſneſſe, as his Law giver, for his mercy as his Saviour, and for his love as the husband of his ſoule. To feare God is to eſchew evill, and do good, to depart from iniquity; and it is vaine for any other man to thinke to attaine wiſdome, but onely for ſuch; and indeed others in whoſe hearts ſin hath place, regard it not any further then for worldly ends, the magnifying of themſelves amongſt men, or their encreaſe of worldly wealth, for which cauſe it is neceſſary to get an holy heart, and obedient, and then wiſdome, which is ſo excellent, ſhall become our poſſeſſion: Sinne, and live wickedly, and thou canſt not avoid the imputation of folly; that is, not onely being void of underſtanding, but alſo uncapable thereof. The like ſaying to this, ſee alſo. *Ch. 9. Pſ.* 111. *Job* 28. And for the uncapableneſſe of wiſdome in the wicked, *Syracides* hath a notable ſaying *Wiſdome will not enter into a malicious ſoul. nor dwell in a body polluted by ſin.* Touching the feare of the Lord, it is not that ſervile fear of God for his judgements, as the bond-men of ſin fear, but the filial fear which indeed comprehendeth all true piety, according to *Eſa.* 29. 13. *Their feare towards me was taught by the precepts of men*, he having ſaid before, *They honour me with their mouths*; which implyeth, that by feare, all the honour, worſhip, and ſervice that men doe to God, is meant; whereas it is ſaid, *Fools deſpiſe wiſdome*, it ſtands with Verſ. 7. Job 21. 14. *Muffet* Job. 1. 1. *Note.* Wiſd. 1. Heb. 2 15.

with good reason, that they should be counted fools that doe so, because they onely look at things present, but not at things to come, whereas these be temporary, those everlasting, as all carnall, prophane persons, like *Esau* doe. For who thinkes not *Esau* a foole, that for a messe of pottage sold his birth-right? and how then can the carnall be thought any otherwise of, sith all worldly things, which their hearts are onely set upon, are in comparison of the heavenly inheritance lesse then a messe of pottage, in comparison of the greatest inheritance in this world: all the earth it selfe is but a little point in a large circle, in respect of the circumference of the highest heaven.

Note.

But before I go from this verse (besides that which hath been said, *The fear of the Lord is the beginning of wisdome*; That is, he that will be wise, must feare God, and devoutly serve, and worship him; and likewise this is the head and principall of all good things, as the word ראש here used signifieth) there is another exposition amongst the ancient Fathers, who by Feare here understand the feare of Gods wrath, and judgements for sinne, as *Beda* going upon this, *The crowne of wisdome is the feare of God*, as *Job* 28.28. according to the vulgar, and here, *The beginning of wisdome the fear of God*, Inquireth how this feare is said to be both the beginning and the perfection, or end to which it commeth, when a Crowne is put upon it; and answereth, The beginning is slavish feare, the perfection or crowne, filiall.

Beda.

And this is by St. *August.* by a similitude notably illustrated thus; A Shoemakers thred must have way made for it by an awle, and to the end that the thred may enter, the awle must out again. So slavish fear first pierceth, but that filiall feare may enter after this, the slavish must be outed againe, according to that of St. *John*, *Perfect love casts out feare*; where by Love is meant filiall feare arising from love; for as a man hateth him, whom he is afraid of for his cruelty, so he loveth him, whom he looks upon as a mercifull father, and feareth for this loves sake, in any thing to offend him.

Aug. in 1 Ioh. 4.

Againe, a Mason going about to make an Arch, first layeth a frame of earth in that forme in which he meaneth to build, then he buildeth with lime and stone, or bricke upon it, but this being dry and hard, he takes away the foresaid frame, and so the building stands alone: Thus also *Origen*, *Ambrose*, and *Basil*, the first of whom likens this feare to a Tutor, to whom the heire is subject as long as he is a childe, and fears his rod, but being come to full age, he is not under, and fears him no more. And *Basil* upon this place likeneth this feare to a Porter, that openeth the gate to let in the filiall. But against making the feare of God *The beginning of wisdome*, it is objected that *Esa.* 11.3. *The spirit of the feare of the Lord*, is the last of the seven spirits or graces there spoken of, and the spirit of wisdome the first, how then is the feare of God said to be the beginning, which must needs be first? *Sol. Gregory* answers, the Prophet proceedeth not there by descending but by ascending, naming the first step or degree of grace last: See more upon that place. This being so, they are greatly overseen, who deny feare any place in working of our hearts to good, and restraine this altogether to love, concluding all them to be wicked, and in an evill case, that flye evill, and do good for feare of hell, and not meerly out of the love of God and vertue, for which that saying is brought, *The good hate to sinne for the love of vertue, but the evill for feare of punishment*; which is true, when grace is perverted, but not in the beginning thereof. Lastly, for the fools despising of wisdome, we may understand it, of the feare of God before spoken of, for this is true wisdome and understanding, as *Moses* teacheth, and he that fears not when there is great cause to feare, but contemneth and sets light by Gods judgements threatned for sinne, and despiseth as fools those that are taken with the fear thereof, is a fool, and the worst of all fools, as he shall in the end find to his cost.

Orig. in Rom. 8

Basilius.

Greg mag.

Note.

Oderunt peccare boni virtutis amore, oderunt peccare mali formidine pœnæ. Deut. 4.6.

Vers. 8. *My son heare the instruction of thy father, and forsake not the law of thy mother, &c.* In this, and the verse following, *Salomon* beginneth his Proverbs, 1. In generall, taking upon him the person of parents, whose instructions, if any thing will doe it, will move the tender hearts of their young children to go odnesse, and

and against evill, especially if they be perswaded, that they being obeyed, and followed, will be ornaments, most costly and precious, setting them forth as persons most excellent and glorious in the eyes of all others; Wherefore children are from hence perswaded to hearken to, and follow their parents instructions: For why? *They shall be an ornament to thy head, and a chaine to thy neck.* That is, look what grace a Crown, or border of gold, and precious stones is to the head, and a gold chain, or chain of Pearls, or Diamonds to the neck, such are parents instructions to their children, if they be godly, they living according to them, as their law. Vers. 9.

Touching these words, *Forsake not the law of thy mother*, Heb. *Reject not the law*: This is thus spoken, because the mother for her weakenesse, especially in her old age, is by ungracious children contemned, and her instructions also, nothing that is well spoken by her being of weight with them, but all rejected; And yet by calling her instructions their law, he intimateth, that they are bound to regard them, and to regulate their conversation and carriage according to them. And truly there is great reason, that mothers should be respected, and have this honour from their children of being obeyed in their commands, which be good and godly, because as *Jerome* saith well, they served you by carrying in their wombs the weight of your bodies; children are fed in the womb by the mothers food, who is hungry for her childe, and eateth to feed it, and being borne, nourisheth it with milk out of her owne body, their breasts, their hands, their arms, and all their limbs serve their children, whom most lovingly they take and bear, enduring any thing at their hands. For these so many and more good deeds done unto thee, pay (O Sonne) what thou owest, and render by all due offices againe to thy mother any service that she requireth. There is none so great love as the love of a mother to her childe: now nature teacheth us to love them that love us, and if in age they be froward and hard to be pleased, yet this must be borne withall, and the counsell which they are now most able to give, we must follow. The mother in *Terrence* could say, from whom many commodities have come unto thee, it is just and equall, that thou shouldst beare her discommodities; and love thy parents, saith *Mimes*, if they be good, if not, beare with them. In thus commending to children Obedience to their parents instructions, he implieth, that they ought to give their children good instructions, and not evill, for if they doe, these are not to be obeyed, because against our heavenly Father. For which cause a sonne that seeth his fathers wickednesse, and takes heed of it, is commended, and comforted, *Ezek.* 18. in this, that he shall not dye, but live. For the perswasion added, it falls out true in experience many times, that children obeying their parents come to honour in the Commonwealth, the ornaments whereof are precious chains about the neck, and something precious on the head, as the Diadem or Crowne thereof; but contrariwise, the disobedient and contemptuous, for a chaine of gold oft-times come to have an halter about their necks, and rings of iron upon their legs, for rings of gold upon their hands. And good reason saith *Augustt*. That children disobeying parents, should come to such shamefull deaths, because parents are Gods Vicars, as it were; he is the common Father, and King of all men; naturall parents as Vice-royes, representing his Majesty to their children, and therefore what is done to them, cometh so neare unto God, as that he takes it as done to himselfe; therefore *Valerius* saith well, Disobedience and contempt of parents ought to be punished with the like punishment to that which is inflicted for the contempt of God. *Hieron.* *Lavater.* *Augustt.* *Valerius* l. 1.

Touching the word rendred *forsake*, some render it by *Evellere*, to *plucke out*; whereby is intimated, That mothers instructions are planted in the hearts of their children when they be young, and take rooting there, so that without plucking them up by the roots, they cannot neglect them, and the word תורה signifying his command, signifieth also a dart, to imply the deep piercing of mothers instructions in their little children, which is most unnaturall therefore to neglect, as to plucke up plants by the roots, which their loving mothers so carefully planted in the ground of their hearts for their good, or to plucke out an healing-tent put into an ulcerous sore, that the putrified matter may no more run out, but the whole body be endangered. And this of receiving parents instructions, is mystically by some applyed to the The mystery.

the inſtructions of God our heavenly Father, and of our Mother the Church, whoſe Laws are not to be rejected. But whereas hereupon the Papiſts blame us for rejecting the Laws of the Roman Church, they altogether miſ-apply the matter, becauſe our Fathers inſtructions are firſt commanded unto us, and then our Mothers, as ſubordinate hereunto, and our Mothers againſt, or diverſe from our Fathers; for who ſo attempts to draw us to any other Goſpel, muſt be accurſed, whether Mother, or Angel from heaven. For the reaſon uſed to perſwade by an ornament, and Crown to the head, we may underſtand Kingly dignity by a Chain to the neck, the glory of wiſdome, both which a Prince ſhall have by following his godly fathers and mothers inſtructions, for which ſome parents like *Salomon*, left books of inſtruction to their children, as *Cicero* to his ſon *Marcus* his book of Offices; and *Baſil* the Emperour, wrote likewiſe three books of counſell to his ſon *Leo*: and our learned King *James* his *Baſilicon-doron*, to Prince *Henry*. Of a Crowne and a Chaine, ſetting forth dignity and wiſdome, is the obſervation of *Toſtatus*, and that from *Pharaohs* fact to *Joſeph*, and *Belſhazzers* to *Daniel*; in both which, wiſdome was moſt eminent, and therefore they were thus graced.

Gal. 1. 8.

Toſtat.

Verſ. 10. *My ſon, if ſinners intice thee, conſent thou not.* After perſwading to obey parents; now on the contrary ſide, warning is given againſt hearkning to the flattering inticements of wicked robbers and cut-throats: For by ſinners here ſuch notorious ones are to be underſtood, as the next words ſhew; the vulgar for *intice*, hath *Lactare*, by flattering to frame to their owne evill manners, as a woman doth the childe that ſucketh on her: for as *Galen* and *Avicen* note, the qualities of the Nurſe are, by the childe ſucked in together with the milke. This, I confeſſe in this regard is the moſt ſignificant word, but פתה ſignifieth nothing elſe, but to incline by flattering. And this is moſt dangerous to youths, and therefore the warning given againſt hearkning to ſuch is moſt neceſſary for all. In the next place, that we might not be ignorant of the devices which ſuch have to inſinuate into the minde of others, to draw them to the ſame evill wayes where in they walk, theſe are pointed.

Verſ. 11. *Let us lurk privily for the innocent*: where in the firſt is ſhewed to be ſecrecy, we will ſhed bloud, and rob, and none ſhall know it; if any accuſe us, we will depy, and forſwear it too: For no man would commit ſuch horrible wickedneſſe, did he not thinke to goe undetected, and this keeps many, that have even a willing minde, that they dare not doe thus vilely, becauſe they feare it will come to light. But although it may be concealed from men, yet it cannot be hidden from God; and oftentimes he in his providence diſcovers ſuch abominations to men, that the wicked may come to condigne puniſhment: For either their owne conſciences ſhall make them confeſſe, or their tongues being over-heard bewray them, or by the goods ſtoln found in their hands they ſhall be diſcovered; or if murther be committed, by ſome miraculous means or other, if ordinary faile, as we have had many ſtrange experiments from time to time. But if they paſſe on undiſcovered in this world, all ſecrets ſhall at the laſt day of judgement certainly be revealed; wherefore *Auſonius* ſaith well, *Daring to commit a foule ſin fear thy ſelf, though there be no witneſſe.* The countenance of the evill doer many times, when he is challenged bewraying him, or his paſſions of anger, or trembling. *Let us lurke privily for the innocent without cauſe.* This, *Without cauſe*, is added to ſhew that robbers and murtherers have no cauſe to deale thus by other men, for they have given them none, onely the wickedneſſe of their owne hearts put them on.

Anſon. *Turpe quid auſurus te ſine teſte, time.*

Verſ. 12. *Let us ſwallow them up alive, and whole, as the grave, as they that go down into the pit.* Here is their ſecond device taken from the facility, or eaſineſſe to doe, as was before ſaid, for that which a man may eaſily do, he is hereby drawne much to do, if it be conceived to be no more, then the earths opening of the mouth to ſwallow up *Corah* and his company, or the graves receiving a mans body thereinto.

Verſ. 13. *We ſhall fill our houſes with prey, and finde all precious ſubſtance.* Here is a third device to move, taken from Gaine, which is of great force with worldly-minded

minded men, whether they be poore, that their wants may ſuddenly be ſupplyed; or prodigall, that they may have where-withall to ſpend freely; or covetous, that they may in a ſhort time come to great riches. For, ſo it may be thus, the worldling careth not by what meanes he getteth Wealth, for having it he hath his god, whom he preferreth before all worldly things; but the Proverbe is, Goods ill gotten, periſh ill, *Zach.* 5. There is a flying booke for ſuch houſes to conſume the ſtones thereof, and the timber thereof. *Male parta, male dilabuntur.*

Caſt in thy Lot amongſt us, we will all have one Purſe; This is by ſome expounded thus: Be content to take the ſame fortune together with us, for which the next words make, *We will all have one purſe*; we ſhall ſure have great comings in, but becauſe they are to come, they muſt come as it were by Lot, we going together this way, but if we doe ſo, we doubt not but that our Lot will be very rich and good, and this ſhall all be thine as well as ours. Some expound it thus; Come, and when we have gotten ſo great a prey, we wil not wrong thee of thy part, but thou ſhalt have as good a part as any of us, the whole being divided into ſo many parts, as we are perſons, there ſhall be no partiality in aſſigning to each one his part, as was betwixt the Lion, the Aſſe, and the Fox, but each one caſting Lots ſhall have that which befalleth him. Laſtly, ſome expound it thus; *Caſt in thy Lot*, being that which thou haſt, and let us enjoy it in common, together with that which we ſhall get, as we wil doe by ours; but of theſe I preferre the firſt, it being a great motive to doe as they did, they being men of more experience, and ſuch as had happily gotten much already by Rapine and Murther, and yet eſcaped Judgement. And this may be taken for a fourth device to perſwade to this wicked courſe; For examples of ſuch as are in an evil way and yet proſper, are of great force to move the ſimple to doe likewiſe; but remember we, that things goe not on in the ſame courſe to the end. A ſinner may ſinne an hundred times, and have his life yet ſpared, but in the end it ſhall not goe well with him; the Pitcher goeth oft to the water, but at length it comes broken home; ſo the robbers and murtherers. Verſ. 14. *Haud eodem curſu reſpondent ultima primis.* Eccleſ. 8.

Their feete run to evill, and they make haſte to ſhed bloud. Having ſhewed the Allurements, and deceiveable Reaſons of the wicked inticing others, now he cometh to diſſwade from going their wayes, *ver.* 15. oppoſing ſtronger reaſons there-againſt, and here is laid downe the firſt; *Their feete run to evill*; that is, they pretend much good indeed, and the abounding of worldly goods, but it is only evil that they haſten to, and ſeeke to draw thee unto, and that moſt pernicious evil, the ſhedding of bloud, from which Nature it ſelfe abhorreth. Therefore let not this be a motive unto thee to goe with them, unleſſe like a foole thou wouldſt be beguiled by a ſhadow for a ſubſtance, as the Dogge, that ſwam over the river carrying a peece of fleſh in his mouth, which, the Sunne ſhining, caſt a ſhadow upon the water, whereby he was drawne to let fall that in his mouth to ſnap at the ſhadow; or as the ſilly Fiſh, drawne by the bait ſwalloweth the hooke. And hitherto one reaſon, now followeth another. Verſ. 16.

Surely in vaine is the net ſpread in the ſight of every Bird; About the expoſition of which words there is great difference; For, 1. Some *Hebrewes* expound them thus: The net is not ſpread in vaine before Birds, but to take and kill them; ſo Robbers lurke not in ſecret, but to kill him that hath the goods of this world, that they may the more ſafely enjoy them coming into their hands, he not being now in any capacity of purſuing them; and being thus underſtood, it is a reaſon of that which was ſaid before, *ver.* 16. *They haſten to ſhed bloud.* Verſ. 17.

1. It is not for nothing that they lurke thus, but doe herein like a Fowler, they beare bloudy and divelliſh mindes againſt their Neighbours, which ſhould effectually move any ingenuous perſon not to joyne with ſuch bloud-thirſty Hunters, for ſuch come to rob, and to breake through, they come alſo to murther, if occaſion of weake reſiſtance on his part, and ſtrength on their part be offered; and of the ſame minde are robbers by the way, if there be danger of purſuing, or they cannot otherwiſe get their prey.

2. *Aben Ezra*, As Birds are ſo fooliſh, that although a Net be ſpread before *Aben Ezra.*

their eyes, by which they may be taken, yet they are not made hereby to be ware, but come into it notwithſtanding, and are taken; ſo are wicked robbers, they cannot but ſee the dangers into which they run by robbing, and murthering, becauſe that in all places they are haunted and ſought after, and the nets of diligent and univerſall ſearches are laid for them, whereby they are commonly taken, and dye for it.

3 *David ben Gerſon, Without cauſe*; That the innocent Bird is laid for without cauſe on her part, ſhe no way deſerving to be thus dealt withal; So he, whom Theeves lurke to make a prey of, is by them thus uſed without cauſe, which makes their ſinne the more heinous, for that they doe not only rob and kill a man, but an innocent man, thus ſhedding bloud, that ſhall ſurely be revenged.

Gregor. Mor. l. 10.

4 *Beda, Gregor. Lyra, Hugo, Dionyſius*; My ſonne, I have ſpoken theſe things, that thou, underſtanding the inticements of theſe wicked ones, to be but as the laying of nets before Birds by cunning Fowlers, mayſt beware of them, as being otherwiſe if thou beeſt here-with taken, indangered in reſpect of thy life, which is more to thee then all worldly goods; and this they confirme by the next words, *ver.* 18. They lay waite againſt their owne ſoules, and machinate deceit againſt their owne bloud.

בעל־כנפ

Salazar.

5 *Salazar*, As the Net is not laid in vaine before Birds, but they are herein taken at one time or other, although they be Maſters of the wing, that is, ſtrongeſt in flying, for they ſometimes light upon the ground, and then a Net may take them; ſo Robbers have not Nets laid for them in vaine, but although they fly farre, and long eſcape, yet at length they are taken.

6 But becauſe this is co-incident with the former, he hath another; As he that layeth a Net for Birds of prey doth a vaine thing, for they fly farre off, and ſo avoyd the Net, and by this meanes much time and labour is ſpent to no purpoſe; So the Robber ſeeking to inrich himſelfe, and to come to abundance by robbing, and murthering, either gets nothing, but ſome Puttocke, or Buzzard, which is vile meat, or that which he getteth proveth immediatly as a Fowle ſwift of wing, which ſoone flyeth away againe: and not only is it thus to the Thiefe and Robber, but to *Every one that is greedy of gaine, which taketh away the life of the Owners thereof.* Of all theſe, the firſt, fourth, and fifth cannot ſtand, becauſe they goe upon a reading contrary to this of the Originall, viz. a Negative, a *Net is not ſpread in vaine*, whereas *Hebr.* it is an affirmative, *for in vaine is a Net ſpread*; but they, who give that expoſition follow the *Septuag.* which goeth oft times not ſo much upon the word, as upon that which the Tranſlators tooke for the ſence; but foraſmuch as keeping to the Hebr. the ſence will rather be better, and from the words ſo rendred another reaſon may be drawne againſt harkening to the inticements of ſuch ſinners, viz. becauſe they lye in waite to ſhed the bloud of the innocent, which is abominable, and ſhall never goe unrevenged, but prove as a net, or a ſnare unto them, as they may eaſily ſee in naturall reaſon, and therefore be not thou my ſonne drawne by them, for if thou beeſt, thou alſo ſhalt be guilty of innocent bloud, like *Caine*, crying from the earth to God for revenge. As for the laſt of *Salazar*, it is acute, but not ſo well agreeing, the drift of the Wiſe man being not only to ſhew, that theſe robbers ſhall looſe their labour in the end, but that they are running upon the moſt abominable ſinne which can be committed, and therefore moſt highly provocative of the Divine Majeſty, which every one will moſt carefully fly, that is not given over to a reprobate ſence.

Verſ. 18.

They lay waite for their owne bloud, they lurke privily for their owne lives. Here is a third reaſon to diſſwade from going with ſinners that rob, and kill. For the preſent they damnifie others, and their lives are loſt by their meanes, whom they ſo barbarouſly butcher for their wealth, but the end will be, their owne Lives and bloud muſt goe for their bloud and rapines ſuffered at their hands; and unto this may be applyed that which was ſaid before, firſt, foure, and five, they ſhall ſhew themſelves as fooliſh as Birds, or Fiſhes, yea more, for in all their plottings to ſteale and ſlay, they doe but lay Nets, that will prove mortiferous to themſelves,

and

and dig pits, into which they shall fall and perish everlastingly, which is to get the world, and to lose the soule, to make the most foolish bargaine that may be, whereof they shall be ashamed when it will be too late.

Such is the way of every one that is greedy of gaine, he will take away the life of the owners thereof. This, saith *Lavater* is added, as an Epiphonema, to that which was said before, *v.* 17. 18. And it containeth a more generall instruction concerning all covetous persons, and not robbers, and murtherers onely; They, as these, lay a foundation of destroying their own lives also, by their own covetousnes, as 1 *Tim.* 6. 9. it is said, *They that will be rich, fall into many noysome and foolish lusts, that drown the soule in perdition.* Robbers and murtherers, to get riches by taking away other mens lives, and consequently their own; And all others, that gape after gain, by laying themselves thus open to the danger of destruction, by being drawn to joyn in unlawfull wars, to use any fraud, or oppression, or to exercise any unlawfull arts, or wayes of gain, whoredome, baudery, gaming, strong drinke, or wine-selling, Idolatrous-image-making, Fortune-telling, or acting the part of a cunning person, by most of which, the greedy of gaine take away the lives of others, and by all, their owne, comming thus into the snare of inevitable destruction, as our Lord saith, *Take heed of drunkennesse and worldly cares, lest that day come upon you unawares, for as a snare it shall come upon the inhabitants of the earth.* Vers. 19. *Lavater.* Luke 21. 34.

Wisdome cryeth without, she uttereth her voyce in the streets. v. 21. *In the place of concourse, in the gate.* The Wise-man having disswaded from hearkning to sinners, who call others to consort with them, to their destruction, now opposeth against their calls, and flattering inticements, the call of Wisdome, which being hearkned unto, they shall not be able to draw any after them, and so into the great danger of the destruction before spoken. By Wisdome, understand Christ, in whom are *All the treasures of wisdome hidden,* and who *is made of God unto us, wisdome, righteousnesse, &c.* He uttereth his voice in his word, the holy Scriptures, wherein his wise and holy instructions are set forth at large, both in the Old and New Testament, for all come from the inspiration of his Spirit: And he is said to cry for his earnestnesse in teaching, and exhorting, which was fulfilled according to the letter, when he stood and cryed, *If any man thirst, let him come and drinke, &c.* And this crying and uttering his voice, is said to be without in the streets, because he taught publikly, and openly, as he saith, *I spake alwayes publikly in their Synagogues, and Temple, and in secret I said nothing,* and in chiefe places of concourse, for to such places great multitudes resorted, *And in the gate,* which of old was the place of judgement, where matters were heard by the Judges; For hither was Christ brought before *Pontius Pilate*, and here he declared himselfe to be a King, and to have come into the world for this end, although not a King of this world, to reigne in worldly pompe and glory here, having an humane guard and forces about him to subdue his foes, but a spirituall King to give Laws, according to which, who so liveth, shall be saved, and this shall be his wisdome, flowing from this fountaine of wisdome to eternall life. And it is to be noted, that the word rendred Wisdome is a plurall, to intimate the manifold wisdome of Christ and his word, comprehending all manner of wisdome, and the word תָּרִנָּה *crieth*, commeth of רָנַן *to cry* or *sing*, because that our Lord cryed so, as that it was, as it were by singing, that thus men by delight in the manner of his uttering himself, might be taken and drawne after him. For thus it was when officers being sent to take him, and returning without him said, when the reason was demanded, *Never man spake as he spake*, and therefore he compareth *John* the *Baptist*, and himselfe to children sitting in the Market place, and saying, *We have piped unto you, and ye have not danced*, according to some, *Cecinimus vobis, we have sung unto you.* Thus *Lavater* and *Muffet*, who also saith, that after a father that spake to his son, a mother is brought in speaking, or it is shewed, how she speaks further to us all publikely, and openly from time to time, and if by her we understand the true Church of God, consisting of faithfull and zealous Preachers, the sense will be good, if not best, because wisdome is a feminine. And not a masculine, Vers. 20. Col. 2. 3. 1 Cor. 1. 30. 2 Tim. 3. 16. Joh. 7. 37. Joh. 18. 20. Joh. 18. 37. Deut. 4. 6. Joh. 7. 46. *Lavater. Muffet.*

line, as Christ is, so that when it is said, She uttereth her voice, it cannot be so well understood of him, but of her. And then by the Father speaking before, understand Christ figured out in *Salomon*, the Son of *David*, King of *Israel*, for so is Christ often called, as where it is said (*Jesus thou Son of David*) and *Where is he that is borne King of the Jews?* And therefore he speaks of *Salomon*, as his type, saying, *The Queen of the South* came from afar to hear the wisdome *of Salomon, and behold a greater then Salomon is here.* The Church then is here spoken of, that is, the Apostles, Prophets, Pastors, and Teachers, some of which in their holy writings have laid the ground of all true wisdome, *viz.* in their Prophesies and Epistles, and in their further setting forth of the same with a lively voice; for which cause, St. *Paul* saith, *I have laid the foundation as a skilfull master-builder, Let every one take heed how he buildeth hereupon.* Others lay these rich treasures open, and offer them to their hearers daily, more and more, that they may take and inrich their soules herewith; and all this is done so, as that all men may take notice hereof, and be made wise to salvation, which is the onely true wisdome; all wisdome else being but foolishnesse to this. Now that by the Church, not onely the Congregation in generall, but Preachers in particular, may be understood, appeareth from the saying of the Lord, *Tell the Church*, adding, *What ye binde upon earth, shall be bound in heaven*, to declare, that he meant Apostles, and other teachers, and who else, as mothers, travell in birth with the people taught by them, but he that is set over them, and to whom the care of forming Christ in them is committed, as *Paul* speaketh, saying, *My little children of whom I travell again in birth till Christ be formed in you.* When the faithfull and zealous Preacher then speaketh in the Congregation, Wisdome uttereth her voice, and crieth in the chiefe place of concourse, for which the same Apostle saith, *We speak the wisdome of God in a mystery.* He that heareth the Preacher, and findeth him with the men of *Berea*, to speak according to the Scriptures, heareth the voice of wisdome, and so he is to make account whosoever he be, that would become wise to salvation; It is no matter what voice be uttered by others diverse from this, for it is all vanity and folly, and tends to the destroying of the hearer, this onely is true wisdome, and therefore by all men that would be saved, to be hearkned unto. The Sept. for crying, hath ᾄσεται *singeth*, and indeed this is most apt, for such as are without, going upon the way, they are stayed and taken with melodious singing, so that they stand still, and go no further on therein; so a sinner by the incantations of Wisdome, if he be converted; otherwise he heareth not the *Voice of the Charmer, charme he never so wisely.* *Lyra* by Wisdome understandeth that practicall wisdome, of which it was spoken before, so likewise *Jansenius* and *Salazar*; but for so much as that is an effect of teaching, and here the instrumentall cause, or the efficient is spoken of, God who speaketh in and by the Preacher, I rest in that, which was before said, understanding by Wisdome the Church; that is, Church-men, there being nothing more common, then when they are spoken of, to say, the Church saith thus, or thus. The word rendred street, is רחבה, which properly signifieth a large place, as *Jacob* having digged one Well, called the name thereof *Rehobeth*; and it setteth forth the free liberty, wherewith the zealous Preacher teacheth, not suffering his mouth to be stopped, as the Apostles did not; *Act.* 4. and *Peter* being in bands said, *The word of God is not bound.* It is a base and degenerous spirit, and not the Spirit of God, that makes a man yeeld, and fear to speak against the open sinnes of any openly, whether they be of the common sort, set forth by places of concourse, or Rulers and Governours, set forth by the Gate, where Judges use to sit, and they that have Sovereigne power. For these words in *the chief place of concourse*, Heb. is בראש המיות *in the head of tumult*, or *noise*, for the word may signifie either, as it is derived, and because the comming together of many into one place, is not without a noise, it may well be rendred in the head of concourse, which I take not to be, as some doe, the inferiour Magistrate, but the Temple, which is the chiefe place of assembling of all other. *Arborensis*, who saith, that an uncreated wisdome is here meant, whereof it is spoken, Ch. 8. 22. 23. yet concurreth with that which was said before touching Preachers, Prophets and Apostles,

1 Cor. 3. 11.

1 Cor. 1.

Matth. 18. 18.

Gal. 4. 19.

Act. 17. 11.

Note.

Lyra.

Arbor.

Apoſtles, whom this uncreated wiſdome uſeth, as her mouth to inſtruct, and to make men wiſe, ſo to judge them, as *Eſa.* chap. 1. chap. 3. chap. 5. *Jer.* chap. 2. ch. 5. *Ezek.* 20. chap. 45. *Peter Act.* 2. and *Act.* 10. &c.

How long will ye ſimple ones love ſimplicity, ſcorners delight in ſcorning, and fools hate knowledge? Here are three ſorts to whom the word of wiſdome is ſpoken. 1. *Simple ones*, who are eaſily carried away through their credulity by cunning deceivers, into the wayes of errour or ſin, through a love thereof wrought in them by their falſe perſwaſions. 2. *Scorners*, or deriders, that mock at all exhortations to good, and commination of judgements, againſt which ſort St. *Peter* ſpeaketh. ſaying, *There ſhall come mockers in the laſt dayes, ſaying, Where is the promiſe of his comming?* 3. *Fools that hate knowledge*, that are ſo deſperately wicked, that they both hate reformation, as the word of God, and all godly Teachers require; and alſo ſuch as have this wiſdome and knowledge, ſeeking by all the malignity that they can exercile againſt them, to beat them herefrom, or to cut them off, as *Ahab* and *Jezabel* did the Prophets of God. And *Antiochus Epiphanes* is ſaid to have had indignation againſt the holy Covenant, the memory whereof he ſought to obliterate both by threatnings, and executions of all that were knowing, whom he could come by. For the wicked ſaid to hate inſtruction, or to be reformed, See *Pſal.* 50, 17. All theſe ſorts of men are here intimated to be incorrigible, and uncapable of good by wiſdome, that we may all take heed, although we in many things ſinne all of us, yet that we neither be פתיים eaſily perſwaded to evill wayes, and the love thereof, but loath them, nor לוצים deriders, or as the word ſignifieth, *Interpreters* of the Teachers words ſuch a way as to make them ſeem ridiculous, as the Jews did Chriſts, when he cryed, *Eli, Eli, Lamaſabachthani*, ſaying he calleth to *Elias*, let him come and help him, or כסילים ſo unwiſe, as to hate wiſdome; that is, righteous living, and walking by rule either in our ſelves, or others. For it is worth the noting, that having before ſpoken of ſinners, he ſaith, *If they intice thee*, intimating ſoft and ſecret perſwaſions and flatteries; But now coming to ſpeake to theſe kinde of men; he ſaith, *Wiſdome cryeth*, for hereby is intimated that theſe are moſt hardly and rarely wrought upon by any inſtructions or exhortations, but eaſily inclined to evill, ſuch advantage to ſin is given by mens naturall corruption, and ſuch a bar put in the way to hinder the coming in of any grace into the heart. For that the crying of wiſdome prevaileth not with ſuch; the next words, v. 24. ſhew, as alſo the fearfull ſequell hereof, *I will laugh at your deſtruction.* One by Simple underſtands ſuch, as ſin out of ignorance and weakneſs, by Scorners, ſuch as make a mock of ſin, counting it but a matter of ſport; yet even to ſuch Wiſdome cryeth, therefore to all; whereas *Plato* required the skill of Muſicke and Geometry in all that came to his School, before he would admit of them. The Vulgar renders it, *Yee children how long will yee love childiſh things, yee fools deſire things hurtfull unto them, and the imprudent hate knowledge*; but the beſt is according to the Hebrew.

Verſ. 22.

2 Pet. 3.

Dan. 11. 30.

Note.

Note.

Muffet.

Turne yee at my reproof, behold, *I will powre out my Spirit unto you, I will make knowne my words unto you.* Wiſdome having challenged the wicked for their evill wayes, and their love unto them, and delight therein, and their hatred of knowledge, now falls to exhortation, ſaying, *Turne yee*; that is, although ye have hitherto gone on in wayes evill, and dangerous to your owne ſoules, yet now for your own ſafety repent and come out of them, and let this my juſt reproof work upon you to make you ſo to do, and harden not your hearts to go on ſtil. Although ſome of you be ſimple and over-credulous, and ſo in danger of being ſeduced by envying deceivers, and have been well pleaſed with their ſinnes and errours, to which ye have been drawne by them; yet be not taken with the love of wayes ſo pernicious any more, but hate and abhor from them. And although ſome of you, that have more naturall wit, have abuſed your wits to deriding the Preachers of righteouſneſſe, and to turne thoſe things that ye have done evill into jeſts, ſcoffing at thoſe that walke more carefully according to my rule, as *Iſhmael* mocked at *Iſaac*, and have thought it a glory to you thus to doe; yet now be aſhamed of this, as true converts are, according to that, *What fruit had yee of thoſe things whereof yee are*

Verſ. 23.

Gal. 4.

Rom. 6.

now

now aſhamed. Laſtly, although ſome of you haue done worſe then all this, even hated inſtruction, as croſſe and contrary to your corrupt nature, and hated thoſe that have been better taught, yet now love and be affected to ſound Teaching, and living accordingly, and to all thoſe that doe thus; and if ye doe ſo, then make the benefit that wil hence redound to your ſoules, I the Lord, who am the Author of the Wiſdome that cryeth unto you ſo to doe, *Will poure out my Spirit unto you*; that is, the ſpirit of Grace, and Sanctification, and the ſpirit of Wiſdome and Underſtanding, as is further declared in the next words, *I will make knowne my words unto you*; ſo as that ye ſhall underſtand the myſteries of the Kingdome of Heaven to your comfort and ſalvation, and to the inabling of you to ſpeake and inſtruct others herein, according to which it was by *Joel* propheſied; *I will powr out of my Spirit upon all fleſh, and your ſonnes and daughters ſhall propheſie, &c.* and fulfilled when the Spirit filled the Apoſtles with ſo great learning, that they ſpake in all Tongues the wonderfull things of God; and in *Saul*, from a perſecutor and hater of the Truth, turned to be a faithfull and zealous Preacher; and to the ſimple, *David* ſaith, The Law of God giveth underſtanding to the ſimple.

Joel 2. Acts 2. Pſalme 19.

Note. Note hence, that turning from wickedneſſe muſt firſt be, and then men ſhall be capable of the Spirit, and of underſtanding, otherwiſe they are but like blinde men, who although in the midſt of the light, ſee it not, neither can they; yea the the light makes them blinde, like perſecuting *Saul*, for which our Lord ſaith, That he came to make the blinde to ſee, and that the ſeeing might be made blinde. *And to you it is given to know the myſteries of the Kingdome of Heaven, but to them it is not given, they have eyes to ſee but perceive not*; the word is to them as a ſealed Booke.

Acts 9. Joh. 9. Mat. 13. 11. 12. Eſa. 29.

Note. 2. Note, that to have the Spirit to underſtand, and know the words of God ſo, as to be doers thereof, is the greateſt bleſſing that can befall any mortall man in this life, becauſe this is promiſed, as a fully ſatisfying reward to ſuch as turne; therefore it is ſaid, *He that looketh into the perfect Law of liberty, not being a hearer of the Word only, but a doer of the worke is bleſſed in the deed.*

Jam. 1.

Note. 3. Although no man can thus perfectly know the words of God, for *In many things we ſinne all*, yet who ſo turneth from the love of ſimplicity to the love of the truth, and righteouſneſſe, deſiring to underſtand, and to be ſanctified hereby, and from ſcoming, to the reverencing hereof, and from the hatred of knowledge and knowing men, to a love of it among them, is before God ſo accepted of, as that now it being asked, this fountaine of living water is opened to flow unto them, and the ſcales that blinded them before, fall from their eyes, as from *Sauls*, and now they ſee, and know, and ſhall have their knowledge increaſed, from being in part to plenary in Gods good time to their perfect and full beatification in the life to come, for to ſee and know, as we are called, is fulneſſe of joy and bliſſe.

Jam. 4. 1. 1. Cor. 13. Pſal. 16.

Note. Laſtly, as *Lavater* noteth, this being ſo, there is no colour of excuſe for thoſe that are wavering, and inconſtant, when any wind of new doctrine ariſeth; ſaying, there are ſuch divers opinions that we know not which to follow; for here is a foundation laid of never erring, be the times as full of errour as may be, *I will make knowne my words unto them*, when I have powred out my Spirit unto them; For from hence it is plaine, that among thoſe that hold divers Opinions, he only is led by the Spirit of God, that makes the evident Word of God the ground of his opinion, and not a pretence of new light, or revelation, as it is ſaid, *Eſa.* 8. 20. *To the Law, and to the teſtimony*; it is not then for want of meanes to know the right, that ſo many are carried away with errour, but becauſe they had rather heare a braying Aſſe, then one clearly teaching the pure Word of God, as the ſame Author ſpeaketh; or as Saint *Jude*, They have the perſons of men in admiration for an advantage; the way that they lead them in, being pleaſing to the fleſh, or conducing more to their worldly gaine or glory amongſt men, as might eaſily be ſhewed in all Schiſmaticks and Sectaries.

Lavater.

Beda, Hugo, Dionyſ. *Beda, Hugo*, and *Dionyſ.* take this for a threatning thus; Turne if ye will, if not.

not, I will poure out my ſpirit of fury, and will make you know my words before ſpoken, in declaring the dangerous caſe that the wicked are in, to be true. But becauſe the threatning againſt thoſe that will not turne, followeth, *verſ.* 24. 25. and the Lord is not wont upon exhortation to turne immediately to threaten, but firſt by promiſing to ſeeke to allure, and then to threaten the obſtinate, I paſſe this over as not agreeing, and reſt in that which went before.

Becauſe I have called, and ye refuſed, I have ſtretched my hand and no man regarded, &c. After promiſes that might allure, here followes threatnings that may terrifie all the wicked, that goe on in their ſins. *Becauſe I have called*; that is, I the Lord by the voyce of my Church, the Miniſtery of my Word here ſet forth by the name of Wiſdome, have called upon you, ſimple ſeduced ones, ſcorners, and Piety-haters, from time to time, to turne from theſe and all other your evil wayes; *I have ſtretched out my hand*; that is, both by ſeeking to make you in ſilence to attend unto my words, and when words would not prevaile, doing Miracles and Wonders amongſt you, that hereby ye might be made the rather to hearken to me, and when Miracles tooke no effect with you, neither exerciſing judgements upon you, that were able to make any heart to relent, except of thoſe that are given over to a reprobate ſence; But before this, I ſtretched out my hand in delivering you out of bondage, and doing you good; for Verſ. 24.

1. When *Paul* was to ſpeake in the midſt of a tumultuous people, it is ſaid that he beckoned with the hand, that ſilence might firſt be made; ſo the Lord ſtretcheth out his hand, as it were, in his ſervant the Preacher, who ſtanding up to ſpeake to the people, they all attend to his preaching in ſilence in reſpect of the outward man, but ſuch a tumult and noyſe of profits, and pleaſures, and their owne luſts is made within, that Wiſdome can have no audience. Acts 21. 40.

2. For ſtretching out of the hand in deliverances, and doing them good, it is ſaid; That he brought them out of *Ægypt* with a mighty hand, and ſtretched out arme, and this was not without Signes and Wonders: and of this, and the benefits beſtowed upon the *Iſraelites*, the Prophet *Eſay* ſpeaketh, to aggravate their wickedneſſe the more, that were not moved hereby; *I have ſtretched out my hands all the day long to a ſtiffe-necked and gaine-ſaying people.* And thus the Lord Chriſt alſo ſtretched out his hand in perſon, and by his Apoſtles, as they prayed, *Act.* 4. 30. Exod. 3. 20. Eſa. 65.

3. For ſtretching out the hand in executing Judgements, this was done in *Ægypt*, when God by *Moſes* ſtretched out his hand, and brought divers Plagues upon *Pharaoh*, and *Iſrael* afterwards ſinning, when they were ſmitten in the Wildernеſſe with the Plague, with the Sword, and with fiery-flying Serpents, and in the Land of *Canaan* often by the oppreſſions of forreine enemies. To this effect almoſt *Lavater* ſpeaketh alſo. And there is in ſtretching out the hand yet ſomething more, viz. offering to help out of danger, *Pſal.* 10. 12. ſo that in ſaying, I ſtretched out my hand, it is meant, I held it out every time that I called, being ready if any ſinner would give his hand, to helpe him out of the pit into which he was fallen. Jer. 5. 25. Pſal. 74. 3. *Lavater.*

But ye have ſet at nought my counſell, and would none of my reproofe; that is, Neither my loving exhortations, whereby I counſelled you for the beſt, nor my ſharp reprehenſions and threatnings were of any avail with you, no nor my favours, or Judgements, to move you to repent. A grievous accuſation, which is not only of the *Jewes*, or of ſome of former times and ages, but of all the wicked of all times, that live under the meanes, and yet continue unreformed. The Lord calleth, but they heare not, although they heare Sermons; neither doe they regard his Word or Workes, as is complained alſo, *Pſal.* 28. yea, the wiſeſt counſell to ſave their ſoules, that is given by the moſt wiſe God, and not by man, is by them ſet at nought; ſo is God vilified by ſinfull duſt and aſhes; and if this ſhall be the Indictment of every obſtinate ſinner, who would not be moved to ceaſe from ſinne, and without any further delay, for he that is not, ſinneth not againſt man, but God, and then who ſhall plead for him? Some referre the calling, and ſtretching, or lifting up of the hand to Chriſt thus; I called when I ſaid, *Come to me all ye that* Verſ. 25. 1 Sam. 2. 25. *Note.* *Beda.* *Hugo.* Mat. 11.

are weary and heavie laden, and ſtretched out my hand, when to heale your Diſeaſes, and Sickneſſes. *Iſidor* reading it. *Ye have contemned my counſell*, ſaith, that the Greek word ἀμῶ is, *to cut off*, and ſo hereby it is implyed, that they did by his counſell ſo wiſely given them, as one doth by that which he cutteth off and caſteth away, as the ſuperfluous branches of a Tree, or the parings of an Apple.

Iſidor.

Verſ. 26, 27. But now ſee what puniſhment ſhall be laid upon the wicked for this, *v. 26. I will laugh at your calamity, and mock when your feare commeth, as deſolation, as a whirlwind.* To ſpeake properly, it is not incident to the Lord to laugh, or to weepe, but yet laughing at the vanities and miſeries coming upon the wicked, is alſo aſcribed to him. *Pſal. 2. 4. The Lord ſhall have them in deriſion*, becauſe he makes them to be derided, and not pittied by men when their calamity cometh. And this is the greateſt of all miſeries, not only not to be pittied, but in the midſt of greateſt miſeries to be derided. And the miſeries to come upon the wicked are the greateſt in the world, for which they are ſet forth by Deſolation, a Judgement comprehending in it all others, and a Whirle-wind, then which there is nothing more violent or ſudden. Thus *Lyra*, who will have deriſion underſtood of men to whom ſinners ſhall be made a laughing-ſtock, or ſcorne, by reaſon of the baſe and miſerable ſtate into which God in his wrath will bring them. So it is threatned to tranſgreſſors, *Deut. 28.* Amongſt other of Gods heavie Judgements, and in ſetting forth the Judgements to come upon them, he uſeth not only the compariſon of *Deſolation*, which cometh by cruel enemies ſuddenly depopulating a Country, by taking preys, burning, ſpoyling and killing all; and of a Tempeſt, but he addeth further; *When diſtreſſe and anguiſh cometh upon you*, as if their miſery ſhould be ſo great, that he could never tell when to have done in varying his words to ſet it forth; the firſt of theſe two words עוק ſignifieth a *ſtreight*, whereby is meant ſuch miſery beſetting them, as that they ſhould not know which way to get out of it; and indeed ſuch ſhall be the miſery of the incorrigible wicked in Hel, they that are caſt in there ſhall never get out; and the next word צרה to beſiedge or ſtreighten is a Synonimy to it, further ſetting forth the ſame. And all this is by ſome referred to the *Jewes* deſtruction by the *Romans* for deſpiſing the Sonne of God, the Wiſdome of the Father; but with *Beda*, I rather underſtand more generally of the laſt Judgement to come upon all the wicked for evermore, for that ſhall be moſt ſudden, and into ſuch ſtreights they ſhall then come as never did any before, the way into Paradiſe being never more ſtraitly kept, that the man expelled for ſinne might never enter more; Then the way of coming out of this Dungeon, that the wicked here ſhut up may never have any liberty of coming out any more, but live in torment everlaſtingly.

Muſſet.

Lyra.

Beda.

Verſ. 28. *Then ſhall they call upon me, but I will not anſwer, &c.* that is, Upon me, from whom this Wiſdome cometh to reprove, exhort, and threaten them, but all their ſeeking to me then ſhall be vaine. Thus *Dives* in Hel is ſet forth, craving for one drop of cold water; and wicked workers, to be opened unto, but they are not heard, neither doe they finde the leaſt comfort.

Luke. 16. Matth. 7. Luke 13.

Lavater. *Lavater* taking the Judgements before ſpoken of to be temporall, for the removall of which, although the wicked pray, they ſhall not be heard, noteth this queſtion; Why will not God heare them, ſeeing he hath promiſed to ſave all that call upon him? and anſwereth, That it is meant of the wicked praying through extremity of miſery, but not touched in their hearts with any true repentance. But foraſmuch as ſome have found ſome favour, that they fought unto God, although unreformed, as *Ahab*, *Rehoboam*, and *Jehoaz*, I cannot ſubſcribe unto him, but rather hold with *Beda*, That the calling here ſpoken of is when it is too late, as it is ſaid; Then many ſhall ſeeke to enter and ſhall not be able; and *Eſau* could not obtaine the bleſſing, becauſe he came too late, though he ſought it with teares.

Verſ. 31. *Therefore ſhall they eate of the fruite of their owne wayes, and be filled with their owne devices*; that is, They ſhall fare according to their doings, as the Proverbe is; *Ut ſementer feceris ita & metes, As thou ſoweſt thou ſhalt reap*;

For

For our doings be our ſowing, and he that ſoweth evil ſeed, cannot reap, and eate good, but baſe Corne, Tares inſtead of Wheat, and here-with he ſhall be filled; So he that liveth and goeth on unreformedly in ſinne, ſhall be filled with anguiſh and miſery. *Note.*

For the turning away of the ſimple ſhall ſlay them, and the proſperity of fooles deſtroy them; that is, Their going from holy inſtructions ſhall prove unto them as Childrens leaving of helps, where-with they are helped to ſwim in deep waters, is the cauſe of their drowning; So their turning from good inſtructions, and preferring their owne evil wayes, ſhall prove death, and everlaſting deſtruction unto them. And if any ſuch ſhall thinke otherwiſe, becauſe they live in proſperity, and for this be the more proud and licentious, even this which they take to be an argument of Gods love and favour towards them, being hence the more incouraged in their evil wayes, ſhall prove a ſword to ſlay them, neither ſhall they by any meanes eſcape. Thus *Xenophon* in *Cyropædia*; *It ſeemes to me harder to beare good things well then evill, for theſe worke reproach to many, thoſe wiſdome to all.* As the Peacock looking upon his gay tayle extended is proud, but looking downe to his feet dejected: So by proſperity the heart of the wicked is puffed up, but by poverty and miſery caſt downe, whereby God is moved to pity, being otherwiſe ready to caſt downe and deſtroy them, as proud *Herod.* Verſ. 32. *Note.* *Lavater.* *Xenophon.* Δοκεῖ μοὶ καλὸν πρᾶγμα εἶναι καλαστερῶν ἢ τὰ κακά.

But who ſo hearkeneth to me ſhall dwell ſafely, and be quiet from feare of evill. Here on the contrary ſide, the ſafe and danger leſſe condition of the righteous, that regard and lay up inſtructions in their hearts to live accordingly, is ſhewed, when as the wicked are like the raging Sea, if there be a calme now, a tempeſt ſoone ariſeth, and the waves thereof roare and make a noyſe, and indanger the Ship; the righteous even in tempeſtuous weather are ſafe, and without feare, as they that are in a ſafe Harbour, for they know and beleeve, that God hath wayes to ſave them, and his power and goodneſſe ſhall never faile them; however, they have a quiet Conſcience in reſpect of this, that their ſins are pardoned, and they are through faith in Chriſt juſtified from them, whereby they have peace with God. But it is to be noted, that theſe are ſuch as hearken, and are obedient unto the voyce of Wiſdome, not ſuch as are for faith only, inferring from Juſtification hereby, that doe now what they will, it is no ſinne, as the fooliſh *Antinomians* hold, and carnall cavillers. Verſ. 33. Eſa. 57. Rom. 5. 1. *Note.*

CHAP. II.

MY Sonne, if thou wilt receive my words, and hide my commandements with thee; ſo that thou incline thine eare to wiſdome, and thy heart to underſtanding, &c. In this Chapter are two parts, or things: Verſ. 1. Verſ. 2.

1. It is ſhewed how Wiſdome may be attained, *verſ.* 1, 2. &c. to *verſ.* 10.

2. What the benefit of Wiſdome is, from thence to the end of the Chapter; touching the firſt, To get wiſdome; that is, Grace to turne from ſinne, and to beleeve in Chriſt.

1. Thou muſt be humble *to encline thine eare, to the voyce of Wiſdome*; that is, To hearken diligently to the Word preached and read, and not to be as moſt Hearers are, like ſtocks and blocks in the Congregation, ſhameleſſly ſleeping the time away, or ſitting there without any attention, not having their eyes faſtned upon the Preacher, as Chriſts Auditors are ſaid to have been upon him, when he taught in *Nazareth*, although their malice and infidelity hindered them from profiting, but upon other objects of vanity. He that would attaine wiſdome to Salvation by hearing, muſt contrariwiſe looke at nothing elſe, but make this his worke, by hearing to learne and underſtand more of the Will of God from time to time; and thus none wil doe, unleſſe they be humble, to bend and bow to this teaching, acknowledging the great need thereof, being of themſelves ignorant Luk. 4. 2 Tim. 3. 15.

and ſo in danger of being drawn away to ſin and errour to their deſtruction: For, the *humble God will teach*; and Chriſt ſaith, *Thou haſt hidden theſe things from the wiſe, and revealed them to babes*; that is, from ſuch as are wiſe in their owne conceit, and to ſuch as are like little children in humility, as elſewhere he ſaith, *Unleſſe ye be converted and become as little children, ye cannot be ſaved.* As into the low valleys the waters flow, and make the ground fruitfull; ſo the Spirit, which is as living water, into the humble heart. And therefore they that are conceited of their owne knowledge, ſaying, that they know as much as the Preacher can teach them, are not onely fools, but uncapable of this wiſdome, and conſequently of ſalvation.

Pſ. 19.

Note.

2. Beſides the eare, the heart muſt alſo be inclined, for many there are that heare with their eares, but incline not their hearts, in which they will not bow, nor bend to that which they heare, thinking it enough outwardly to ſeem righteous, although wickedneſſe be ſtill in their hearts. But theſe are taxed ſharply by Chriſt, ſaying, *Do not your almes before men, as hypocrites, verily I ſay unto you, they have their reward.* Yet in another place, it is ſaid, *Let your light ſo ſhine before men, that they may ſee your good works, &c.* Whereby it is meant, that although we ought not to doe good before men for vain-glory, yet to ſtir up others to doe good alſo, we may and ought, as *Arboreus* well noteth. So that when he ſaith, *Hide my command with thee*, pondering and conſidering of them in the heart is meant, as it is ſaid, *Hee that is wiſe will ponder theſe things*; And this is ſaid to be an hiding of them, to imply in what a precious account we have them, even as a treaſure, as by and by followeth; And it is ſaid, *A treaſure hid in a field which a man finding hideth*, and keeps under lock and key that he may never loſe it; for ſo he that will be wiſe to ſalvation deals by the words of wiſdome, they entring his heart dwell in him, and are never forgotten, but kept alwayes there, that he may live, and do accordingly all the dayes of his life.

Matth. 6.

Matth. 5. 16.

Arboreus.

Pſal. 107.

Matth. 13. 44.

Col. 3. 16.

Verſ. 3. *Yea if thou cryeſt after knowledge.* Here followeth a third thing to be done, that we may get knowledge; we muſt pray, and that earneſtly for it, for this is ſet forth by crying; and in ſaying thus, it is implyed, both that we neither have wiſdome, or underſtanding in us; neither can we attaine it of our ſelves, for men beg not for that which they have at home, neither doe they ſeek for it, but for what they want; but for this, if it be neceſſary for them, and they cannot ſubſiſt without it, they both call and cry, and crave, or elſe they periſh, as hunger-ſtarved perſons beg for almes. Moreover it is implied, that God is not ſo difficult to be intreated for divine knowledge and grace, but that if we aske, he will give it us; as alſo *James* teacheth. Other things we may aske and not have, but this we ſhall aſſuredly, For, *aske*, ſaith he, *and ye ſhall have, ſeeke, and ye ſhall finde.* But as *James* alſo hath it, we muſt aske in faith, and not waver, and faith is not of all men, but to whom God giveth it. To this I ſay, that the faith indeed, which juſtifieth, is the ſpeciall gift of God, and man cannot of himſelfe attaine unto it; but there is a faith, which is a beleeving of that we heare, and may know by the viſible works of God to be true, whereby a man beleeveth that there is a God, and that to bee true, which is taught in his word, for ſo it is ſaid, *The devill beleeveth and trembleth*; yet neither is this faith meant by *James*, for this draweth not a man to God, but driveth him from God; but a ſtedfaſt beleeving that there is a God, and that he is a rewarder of thoſe that ſeek unto him, and this faith there muſt, and may be in every one, to whoſe ears the voice of Wiſdome cometh, and then cry for wiſdome, and attaine it without all doubt. For God, as *Lavater* hath it, is not like unto a man, who to make another thinke himſelfe beholding to him, promiſeth him faire, ſaying, If thou haſt need come to me, and I will lend thee this or that; but come to him in thy need, and then his offer appears to be but words, and no performances: For the rendring of the words here, Heb it is לבונה *If thou cryeſt to underſtanding*; that is, ſaith *Beda*, to Chriſt the Son of God, the wiſdome of the Father; but *Hilary*, by crying to Wiſdome, underſtandeth a mans endeavouring with all his might by reading, meditating, and hearing, to come to this ſaving knowledge; for he ſaith, *Wiſdome is to be called upon, every office of reading*

Jam. 1. 5.
Jam. 4. 3.

Jam. 2.

Lavater.

Beda.
Hilar. in Pſ. 118

Hugo, Dionyſ.

reading is to be deputed to underſtanding. *Hugo* and *Dionyſ.* follow the ſenſe already given, which is beſt, and therefore followed alſo by *Lavater* and others. And it may be rendred either, *Call to wiſdome*, or *for wiſdome* to God by earneſt prayer; yet that of *Hilary* is alſo to be added, read and ſtudy for it. And it is to be noted, that it is crying and calling aloud that is here required; which that we may do, we muſt take heed of all things that may weaken and dul our calling, that we cannot be ſo ſonorous; and theſe things, according to the Philoſopher are two, 1. Coldneſſe; 2. Intemperance; for he that is hot and temperate in his dyet, and moderate in his paſſions, utters the loudeſt cry and call; frigid perſons, and ſuch as are filled with feare or griefe, or with overmuch meat and drinke, cannot ſpeake to be heard far off: And by bidding, cry and call aloud to underſtanding, he intimateth that wiſdome is far off from us, till we attaine unto it, and therefore not with an eaſie and ſoft call to be fetcht; wherefore if thou deſireſt to attaine it, take heed of all things that may oppreſſe thy voice when thou prayeſt, ſo that it cannot be heard, or prevail: take heed of coldneſſe and deadneſſe in prayer, and pray with fervency.

Note.

Ariſtotle.

2. Of glutony and drunkenneſſe; and be abſtemious, as *Daniel* by abſtinence ſought moſt anxiouſly the knowledge of things to come. It is a true ſaying of *Hierome*, *A fat belly, a leane minde*; that is, farcing and fatting the belly by following the appetite, the minde is dulled, and made uncapable of underſtanding.

Hieron. *Pinguis venter, macra mens.*

3. Of ſlaviſh feare and worldly griefe; and be temperate and moderate, as it is ſaid, *Phil.* 4 4. *Let your moderation be knowne to all men.* *Chryſoſt.* ſpeaking of chaſte perſons, or ſuch as make themſelves Eunuchs for the Kingdome of heaven, ſaith, Incontinent perſons are heavy or low voyced; but theſe Eunuchs in minde, white in manners, lofty in voice; for ſo are the laſt words Greek, although in Latine rendred, *Mente ſublimes, lofty in minde.* The Adulterer then, and incontinent, cannot call ſhrill and loud enough for wiſdome; for which he is ſet forth as an Oxe going to the ſlaughter-houſe, and a fool to the ſtocks.

Chryſ. Hom. 61. ad Pop.

Prov. 7.

If thou ſhalt ſeek for her as ſilver, and hid treaſures; Vulgar, *and dig her out as treaſures* but the word ſignifieth to *ſearch*, and becauſe in ſearching for treaſures hid in the earth, men dig, it is ſo rendred. The meaning is, If as men, that be worldly, ſpare for no labour to get money, whereby they may be inriched; thou likewiſe laboureſt for wiſdome; And this is a fourth thing to be done to get wiſdome. It is indeed the gift of God, and therefore to be begged, but as we beg, and cry for it, ſo we muſt labour alſo: What paines do men take to get earthly treaſures? they dig deep into the earth, they with great labour try their mettals to get a little ſilver; the Merchant with great hazard travelleth to the *Indies* for ſilver and gold, and precious ſtones. Of this of the Merchant *Horace* ſpeaks ſaying, The diligent Merchant runneth to the furtheſt *Indies* through rocks and fires, that he may get wealth, and not be preſſed with poverty; where by fires he underſtandeth the Equinoctiall line, where the torrid Zone is, under which he paſſeth to the *Indies*; and *Ovid*, *Itum eſt in viſcera terræ, &c.* Men goe into the bowels of the earth and dig up treaſures, the irritaments of evill; And witty is that of *Pliny*, ſpeaking of the paines taken by many to finde little precious ſtones to be ſet in rings; how many hands are worn, that one little joynt of the finger may ſhine? And yet treaſures with ſo great labour attained, are not durable; for both they that have them are mortall, theeves may dig through and ſteale them, and in greateſt extremity, they will ſtand them in no ſtead; that is, in time of ſickneſſe and death, and at the day of judgement. But the Treaſures which we are here exhorted to get, are everlaſting, and at theſe times, deliver the poſſeſſors thereof from all evill; And therefore with all intention and earneſtneſſe of minde to be laboured for all the dayes of our lives.

Verſ. 4.

Horat. *Per mare pauperiem fugiens per ſaxa per ignes Impiger extremos curris mercator ad Indos.*

Ovidius.

Plin. l. c. 6. *Quot manus atteruntur ut annus niteat articulus?*

And here the note of *Beda* is good, ſhewing how we ſhould labour for wiſdome; *viz.* As they that dig for treaſure caſt out the earth, and make deep ditches in the ground, or pits, before they can come at it; ſo we muſt caſt out of our hearts the love of the world, and caſt theſe things as it were out, diſtributing and giving of our worldly goods to the poore, and lye low by humility in reſpect of our ignorances and ſinnes. As alſo *Seneca* to finde ſome gold, we turne out abundance of earth, ſo to get wiſdome. And in this our labouring to get wiſdome, we muſt be like

Beda.

Seneca.

like unto the covetous man, in whom the deſire of having, increaſeth the more he hath, according to that common ſaying, *Creſcit amor nummi quantum ipſa pecunia creſcit*; *The love of money increaſeth as much as money it ſelfe*; and as a godly learned man once ſaid, *Neither is a covetous man ever ſatisfied with riches, nor a learned man with knowledge.* Neither doe covetous men only by juſt and lawful meanes ſeeke riches, but even by robbing and ſtealing, and by trade and deceit, although to get them they adventure their lives; ſo he that labours for Wiſdome, if he liveth in a place where the ſtudy of Divine Learning is ſtreightly forbidden, and there is danger of death to ſeeke after it, as was the caſe of Chriſtians living under Heathen perſecutors, and of thoſe of the reformed religion under Papiſts, yet he by ſtealth in the night takes time to read and ſtudy for this, not paſſing for the danger incurred by ſo doing.

Nec avarum pecunia neq; doctum cognitio rerum unquam replevit.

Touching the Similitude betwixt digging for treaſures lying hid in the earth, and wiſdome, it is alſo ſpoken, *Job* 28. and to finde out theſe treaſures of ſilver or gold, men that have skill to doe it, as *Agricola* noteth, goe to waters that flow out from mountaines, and there they obſerve the ſands, diligently marking their colour and ſmell, and hereby they diſcover the metals, and their veines, through which thoſe waters come, for they bring ſome of that metall with them.

Georg. Agricola.

Now the mountaines, at the feet of which the treaſures of Wiſdome iſſue out, ſaith *Jerome*, be the holy Doctors of the Church, who both in Life and Doctrine ſet forth the true Word of God, by opening the myſticall places hereof, and living an heavenly life accordingly. To theſe then he muſt come ſeeking wiſdome, and ſearching for it, that wil finde it, he muſt come to their preaching publickly, and to their writings in private, hearing, reading, and with great labour of the minde finde out this treaſure lying herein; To this effect *Salomon* ſaith, *The mouth of the righteous is a veine of life*, out of which, as out of a rich veine of earth, wiſdome to Salvation cometh; and not unlike to this is that of *Malachy*, *The Prieſts lips ſhall preſerve knowledge, and they ſhall enquire the Law at his mouth.* And as men that ſeeke for treaſure, although there be abundance, are not ſatisfied to take ſome away, or moſt of it, but they wil have all, and are carefull to leave none behinde, as *Chryſoſtome* reaſoneth; ſo muſt we doe by this heavenly, never leave ſearching till we have found it all out. And as to come to treaſure no ſmall paines muſt be taken, but the greateſt labour that is, for ſuch is digging, ſo to get wiſdome. And laſtly, as he that diggeth for treaſure to get it out of the earth, to be inriched by it, diggs in his owne ground, for he that diggs in another mans, as the Civil Law ſaith, if he findes any treaſure ſhal not have it, but the man in whoſe ground it is found; ſo we muſt every one labour for wiſdome in our owne hearts, that knowledge lying there may be digged out to the beautifying and adorning of us with all rich graces of Juſtice, Temperance, Sobriety, Chaſtity, and Holineſſe, and not to the inriching of others only, as many doe, ſaying to thoſe that they teach, Ye muſt doe as I ſay, not as I doe; they count it a great glory to finde this treaſure, but are themſelves ſtil very poore, becauſe they digge indeed, but digge not out, they doe *fodere*, not *effodere*, as the vulgar wel renders it.

Prov. 10. 11.

Mal. 2. 7.

Chryſ. Hom. in orat. H.

Then thou ſhalt underſtand the feare of the Lord, &c. Here to ſhew, that a mans labour that ſeeketh for wiſdome, as is aforeſaid, ſhall not be loſt; the Wiſe man ſheweth, that whoſoever thus ſeekes it, ſhal finde both the feare of God, which was ſaid before to be the beginning of it, and the knowledge of God; That is, of thoſe things concerning his heavenly Majeſty, and his Son Jeſus Chriſt, which he hath revealed in his Word, and by faith he ſhal aſſuredly know Jeſus Chriſt his Sonne to be his Saviour, in which two things the feare of God making a man to eſchew evil, and to doe good, and in this knowledge of God ſtandeth perfect wiſdome. And it is to be noted, that in ſaying, *Thou ſhalt underſtand the feare of the Lord, and finde the knowledge of God*, for herein he proceedeth according to the Allegory before begun of finding ſilver and treaſure, For it is obſerved by thoſe that write of precious metals, or treaſures hid in the ground, that where treaſures were hid, they were wont of old to lay into the ground above them aſhes

Verſ. 5.

aſhes or coales, ſo that he who went to digge for them firſt came at theſe, and hereby knew treaſure to be neare; and for a Mine of Silver, they that digge firſt come to the head thereof, which is leſſe precious, and then to the vaſt treaſures lying there, but more deepe; According to this it is here ſaid, That he who ſeekes for wiſdome ſhal firſt come at the feare of God, of which enough hath been ſaid before, ch. 1. 7. and then to this underſtanding, to that as a neceſſary introduction and leſſe precious, and then to this moſt rich treaſure of knowledge and faith.

For the Lord giveth wiſdome, out of his mouth comes underſtanding. Here a reaſon is yeelded, why by crying and calling to God in prayer we ſhould endeavour to attaine it, he is the Giver hereof, and therefore this is of him to be begged. Here is alſo a reaſon of that which was ſaid of inclining our eares, and hearts, *Out of his mouth underſtanding cometh*; therefore to his ſpeaking in the Miniſtery of his Word, our eares muſt be intent. And the next words imply a reaſon, why we muſt ſeeke for wiſdome. Verſ. 6.

He layeth up ſound wiſdome for the righteous, a buckler to them that walke uprightly. The vulgar; *He ſhall protect the health of the righteous, and keepe them that walke ſimply*, Hebr. *He hideth wiſdome for the righteous*; the word תושיה ſignifieth either wiſdome or any other entity or matter, wherein there is a being and continuance, *A field to them that walke perfectly*; or we may read it thus, as cohering with us, where it is ſaid, *Out of his mouth cometh underſtanding, and the hidden thing*; for ſo wiſdome was before compared: he meaneth then, that this alſo cometh thence to the righteous, and if any man would know what good this is to them, in the next words it is ſhewed. It is a very ſhield to ſuch as walke perfectly, or uprightly, the arrowes or darts of ſpirituall enemies cannot by reaſon hereof come at them to peirce or hurt them, neither ſhall the aſſaults of corporeall enemies prove hurtful to them, as is often ſhewed in the Pſalmes, where God is ſet forth to be a Shield, a Rock, a Tower to fly to, and to cover the righteous under his wings; not that wicked perſecutors ſhall never be able to kill their bodies, but not to hurt their ſoules; and that their very bodily lives ſhall be ſafe from their ſtriking, but only when he giveth leave for the making of grace the more to ſhine in them, as he permitted Satan againſt *Job*. Hence comes the ſaying, *A good conſcience is a brazen wall*; and *Zechary* ſaith, That God is a wall of Braſſe or Fire about his to defend them. Verſ. 7. *Bona conſcientia murus aheneus eſt*

He keepeth the paths of judgement, and preſerveth the way of his Saints; the vulgar: For *paths of judgement hath pathes of righteouſneſſe*, reſpecting rather the ſence, then the ſignification of the word, becauſe Judgement is ſometime put for Juſtice, as it is here, and may well be, as the cauſe may be put for the effect. For whence cometh it to paſſe, that a man walketh in the paths of Juſtice, but that being wiſe he rightly judgeth this to be the way, wherein he ought to walke, and all other wayes to be wicked and evil? Now God is ſaid to keep the paths of righteouſneſſe, becauſe as *Gregory Nazianzen* hath it, He by induing them with wiſdome makes them againſt all the wiles of Satan to know which be theſe wayes, that they may walke in them and not be miſtaken. And he takes a Similitude from a Lion, who when he flyeth from thoſe that purſue him, with his tayle doth put out by trouling it upon the ground, his foot-ſteps, that not being now diſcernable they may not know which way to goe after him to kill him. Know ſo, ſaith he, that ſo the roaring Lion, the Devill by his ſubtilty obſcures the right way ſo, that I know not this to be it, or that; but then praying to God for wiſdome, he keepeth and guideth me in the right way, making it plainly to appeare unto me, and ſo he doth to all his Saints, as is here ſaid. *Lavater* renders it *Iter beneficorum*, Hebr. it is חסידים *mercifull ones*, and therefore it may well be rendred Saints, ſith all the Saints are merciful and beneficous, or ſuch as are daily doing good, and they are Hypocrites and no Saints, what ſhew of holineſſe ſoever they make, that are not ſuch; for this is the pure religion which maketh a Saint, *To viſite the fatherleſſe and widowes in their adverſity*; That is, to ſhew mercy to the poore. Verſ. 8. *Gregor. Nazian.* Jam. 1. 2.

Then

Verſ. 9. *Then ſhalt thou underſtand juſtice and judgement, and equity, and every good way.* Here according to *Lavater*, he beginneth to ſhew the benefit coming by wiſdome. 1. Hereby a man ſhall be kept in a good way. 2. From all evill wayes. The good way is the way of juſtice; that is, of righteous and holy living, of judgement to doe every one in his place, as true judgement requireth betwixt man, and man, without reſpecting perſons; of equity, being equall and eaven in all our dealings, not declining ſometime to the right hand, and ſometime to the left; But of this enough before, chap. 1. 3. onely here is alſo every good way ſpoken of, and for way is put the word מעגל, but v. 12. where the evill way is ſpoken of, that by wiſdome he ſhall be kept from; it is דרך, betwixt which two *Auguſt.* putteth this difference; the firſt is the ſtreight and narrow way; the other the broad way ſpoken of *Matth.* 7. 14. the firſt cometh of עגל ſignifying round; and the good way is by this word ſet forth, becauſe it is uniform, and round without angles or crookedneſſe, ending where it begun, he that goeth in this way, being at the end of his dayes where he was at the beginning of his ſpirituall life; that is, in the true faith and feat of God: But evill wayes contrariwiſe are croſſe, and winding and crooked, they that walk herein, being now in the way of ſome ſeeming holineſſe, but then in the way of prophaneſſe, now of looſneſſe and diſſoluteneſſe, then of covetouſneſs, hypocriſie, or wil-worſhip, on the right hand of adding to the word then on the left of taking away herefrom: whereas the good way is ſaid to be ſtreight, and narrow, and yet ſpacious and large, *Pſ.* 31. *Thou haſt ſet my feet in a large place. Auguſt.* thereupon ſaith, It is ſtreight and hard to walke in, becauſe at the firſt through the corruption of our nature hard to walke in, and for the difficulty of the precepts given us, but afterwards love and delight herein makes it large; and then as our Lord ſaith, *His yoke is eaſie, and burthen light*; So likewiſe *Chryſoſt. Hom.* 3. *de Laz.* And of this delight in the good way it followeth here, v. 10. *When wiſdome entereth into thy heart, and knowledge is pleaſant unto thy ſoule*: For naturally there is in us an enmity againſt the law of God, and whilſt it is thus with us, we can neither underſtand the things of God as we ought, or walke in good wayes, or be kept out of evill. But when this is our delight, we ſhall both underſtand, and be kept from every evill way, as followeth.

Lavater. *Auguſt.* *Auguſt.* Matth. 11. 28. Verſ. 10. Rom. 8. 9.

Verſ. 11. 12. *Diſcretion ſhall preſerve thee, and underſtanding keep thee, To deliver thee from the way of the evill man.* In which words he further amplifieth, and maketh plaine what was ſaid v. 8. *He ſhall preſerve the way of judgement.* God as the efficient cauſe, and underſtanding as the inſtrumentall. For then is the way of judgement preſerved, and the Saints way, when they are kept from all evill wayes, in the wayes of righteouſneſſe and holineſſe. In ſaying, *From the way of the evill man*, and before, *in every good way*; he intimateth, that this life is as a way leading either to everlaſting life, or death, ſo that every one had need to take heed how he liveth; for as the way wherein he goeth, ſo is the end, as the life, ſo is the death, and end of his life; to thoſe that lead a good life, joyfull and comfortable; to evill livers, diſmall and terrible. And in ſaying, *The evill man*, and then varying the phraſe, *The man that ſpeaketh froward things*, He intimateth, that there are two ſorts of wicked men, of whoſe wayes we had need to beware. 1. *Evill livers*, in exerciſe of riot, incontinency, robbery, murther; touching which ſort he ſpake before, chap. 1. 8. ſwearers, curſers, and contentious perſons, 2. *Evill teachers*, that by their deceivable teaching draw men out of the way of truth to errour, for both are alike pernicious to the ſoule, as is taught, 2 *Theſſ.* 2. 11. 2 *Pet.* 2. 1, 2. Now that we may be kept from the wayes of theſe evill men, diſcretion tells us that we ſhould not keep company with them, but avoid them, as is commanded touching inordinate livers, 1 *Cor.* 5. and touching corrupt teachers, *Tit.* 3. 10. For he that would not be infected, will not come amongſt infected perſons; nor he that would not be ſtung, amongſt Adders and Scorpions. But ſuch are the wicked, their waies are alſo ſaid to be *waies of darkneſs*, and they *leave the paths of uprightneſs*; for that evill wayes are darke and dangerous, Chriſt ſheweth, when he ſaith, *This is the condemnation of the world, that men love darkneſſe more then the light, becauſe their deeds are evill*; that is, hereby it appears, that they live, and love to live

Note. *Qualis vita finis ita.* Verſ. 13. Joh. 3. 16.

live in darkneſſe, becauſe they love, and adhère to their ſinnes. For that ſinne is darkneſſe, St. *John* ſheweth, ſaying, *If we ſay, that we have fellowſhip with him, and walk in darkneſſe, we lye, and do not the truth*; whereby he meaneth, If we live in ſin, as the next words ſhew, *If we live in light, we have fellowſhip with him, and the bloud of Jeſus cleanſeth us from all ſin*; that is, if we live holily and righteouſly as Chriſt did, who is therefore called light. And here in the next words, Verſ. 14. *Who reioyce to doe evill*; wherein he goeth on to ſhew, whoſe wayes are wayes of darkneſſe. And he addeth, Verſ. 15. *Whoſe wayes are wicked, and they delight in frowardneſſe.* That by all this, two ſorts, *viz.* wicked ſinners and evill teachers are ſet forth, all agree; it being hereupon obſerved alſo, that they are commonly wicked livers who teach perverſe or froward things; or as the Sept. hath it, *Who ſpeake nothing to be beleeved*; for they that teach even well, but live ill, are not thought worthy to be beleeved in that which they teach. And the things that falſe prophets teach, are well called perverſe or froward, or things not to be beleeved, they being but as water made to looke white by lime, as *Ireneus* compareth it, and offered for milke: ſo likewiſe *Nazianzen.* And to an Apothecaries pot falſly written upon, as if it contained a medicine, but indeed is full of poyſon. Laſtly, as *Origen* hath it, like unto a falſe light ſet up to them that ſaile upon the ſea in a darke night, pretending to guide them to a ſafe harbour, but indeed miſleads them to rocks or quick-ſands. And for their wayes of darkneſſe, *Irenæus* illuſtrates this by the ſimilitude of a Fiſh called *Capia*, which caſteth out an Inky-blackneſſe about it, ſo that it cannot be ſeen, and by this meanes eſcapeth taking by the Fiſher.

1 Joh. 1. 5.

Verſ. 16.

Verſ. 14.

Verſ. 15.

Againſt arch Hereticks.

Note.

Iren de Hæreſ. l. 3. c. 19. *Vincent. Lyr. in. Origen.*

Touching the delight that the wicked take in evill doing, they are for this compared by One, to ſuch as by cheaters are drawne to play at dice, and ſo to loſe all their money whilſt they are playing; ſo fooliſh men are drawne with pleaſure to ſin and errour, till they be utterly undone hereby, or as the Graſhopper that ſings merily a little while, and then dyeth with hunger and cold: Therefore *Nazianzen* ſpeaking in the perſon of ſuch, ſaith, *I do that which my mind hateth, and damneth and am delighted in evils, and laugh at death fixed in my breaſt, by a Sardonian laughter*; as *Euſeb. Emiſ.* ſaith, That there is a certain herb, the juyce whereof being taken makes a man laugh till he dyeth; the like is alſo ſaid of ſome touching certain poyſonous Spiders, with which he that is poyſoned, leaps and danceth till he dyeth.

Nazian. *Oblectorque malis montem in pectore fixum rideo ſardonico riſu.*

For the laſt Epithite given unto evill wayes, *froward* or *perverſe*, by Sept. *crooked*; by *Symachus*, *crooked as the going of the Sea-crab*, or *doubtfull*; by *Aquila diſtorted*, and ſuch as are apt to bring a man out of the way. Theſe all ſhew the manifold vileneſſe of wicked wayes.

1. They are crooked, and full of windings and turnings; as the way of a Waggon, which the Wagoner, to avoid hillocks and rugged places turns this way and that; ſo the wayes of the wicked to avoid difficulties occurring, turne many times from the way wherein others travell.

Againe, for going like the Crab, it goeth not that way which it looketh, but towards the left ſide, or backward; ſo the wicked are bent ſtill in their going not that way which the eye of right reaſon looketh towards, but to the left hand, which is alwayes in Scripture put for the worſt. The Vulgar for perverſe or crooked, hath it *infamous*, becauſe walking in ſuch wayes, makes men infamous and vilely accounted of.

To deliver thee from the ſtrange woman, the ſtranger that flattereth with her lips. Here is another great benefit of Wiſdome: By the ſtrange woman, he meaneth any woman that is not a mans owne wife, for *aliena* ſignifieth either a ſtranger, or another mans wife: For of both theſe ſorts there are whoriſh women, ſome ſingle, that make whoring their trade, as it were; and ſome married, that not being ſatisfied with their owne husbands, ſeek to allure other lovers unto them; the one ſort flattereth, and ſo allureth lovers to her for gaine, pretending love unto them, but it is indeed to their money, as long as they are any thing worth, ſuch an one telleth one lover that ſhe loveth him above all other men, and never admitteth of any more to come unto her, but as the *German* Proverb is, A buſh is not hanged out at

Verſ. 16.

Lavater.

any Taverne for one cuſtomer. Some whoriſh women againe are married, and deceive their Husbands by their flattering ſpeeches, making them beleeve that they love them moſt dearly, and none other men, but meanwhile they have their Paramours in ſecret, upon whom they diſpend their Husbands goods, yet by their faire ſpeeches they are ſo bewitched by them, that they are even angry with thoſe, that give them warning thereof, through which meanes they undergoe great obloquie, being counted bauds to their wives. Of Whores flattering ſpeeches ſee more, *Chap.* 5. and how her words are like unto Honey. To this effect *Lavater*; Another ſaith, that the ſtrange Woman here ſpoken of is another mans wife, who to ſatisfie her filthy Luſt, allureth young men unto her: and hereunto the next words, *ver.* 17.

Muffet.

Verſ. 17. *Which forſaketh the guide of her youth, and forgetteth the covenant of her God*; That is, dealeth falſly with her Husband, to whom ſhe married in her young and tender age; thus making him her head and guide, and by ſolemne Covenant both before God and men bound her ſelfe to cleave to him only, to the end of both their lives, but now without regard of the love and benefit paſt, or of the Covenant of God, which bindeth ſo ſtrongly, ſhe breakes thus ſhamefully out, not only to the endangering of her owne ſoule, but of him or them alſo that are allured by her.

Verſ. 18. Verſ. 19. *For her houſe inclineth to death, &c. None that goe unto her returne againe, or take hold of the paths of life.* Whereby he ſheweth, how dangerous it is to goe to ſuch a Womans houſe, it is hard for him that doth ſo, to eſcape being intangled by her, and if he be, his caſe is deſperate, there being ſeldome or never any turning by repentance from this foule ſinne; a reaſon whereof is yeelded in Eccleſiaſtes; *Whoſe heart is as nets, her hands as ſnares and bands.* Eccleſ. 7. 26. *Arborem* who citeth many places of Scripture, forbidding and adjudging to death both corporeall and eternall Adulterers, and Adultereſſes, which are obvious to every one that readeth the Scriptures, cometh at length to theſe words; *He that goeth unto her returneth not againe*; ſaying, That the meaning is not, no one man that liveth in this foule ſinne ever repenteth, but that it is ſo rare a thing for an Whoremonger to turne, that none in compariſon of thoſe that live and dye herein turne. We read of one *David*, and of a Woman ſuch a ſinner, that came to Chriſt, and waſhed his feet with her teares, that repented, and was forgiven, but generally they that goe this way turne not, and ſo never attaine to life, but are ſhut out with Doggs and Witches to endure everlaſting torments. Many indeed ſay, it repents them when they are ready to dye, but then they leave not this ſinne, but it leaveth them, and ſo are not truly penitent; for Whore-mongers, although they wax old, and nature decayeth in them, yet ſhew ſtill the incontinency of their mindes by their delight in obſcene talking, and laſcivious behaviour, yet when *Salomon* ſaith, None returne, he meaneth, by his owne ſtrength, but by Gods grace they may, and if any one turneth from this or any other foule ſinne, it is by grace exciting and aſſiſting hereunto. *Arbor.* Revel. 22.

Jerome not ſeeing how this could be juſtified touching Adulterers, expounds it of Death, *None that goeth unto her returneth*: That is, into the Pit, for from thence there is no redemption, But it is plainly ſpoken of the ſtrange Woman, and cannot without violence doing to the text, be otherwiſe applyed. But herein lyeth a ſingular benefit of wiſdome ſought and attained, as it is further ſaid in *Eccleſiaſtes*, *He that pleaſeth God ſhall eſcape from her, but the ſinner ſhall be taken by her.* Eccleſ. 7. 26. Gen. 39. As we may ſee it exemplified in *Joſeph*, when this net and ſnare was by his Miſtreſſe laid for him; and to be delivered from this ſtrange Woman, will appeare to be no meane favour, if we conſider the great power that Luſt hath over thoſe that are mancipated thereunto, and how that an Adultereſſe or Whore is aptly called a ſtrange Woman for this, in that this ſinne abounded moſt amongſt the Heathen, there being a kinde of religion placed at, ſometimes in married womens and virgins proſtituting themſelves to other mens luſts; as at Feaſts, kept to the honour of *Priapus* and *Venus*, and the Heathen were ſtrangers, therefore alſo is the whoriſh woman in *Iſrael* called a ſtrange woman, and becauſe Whoredom

eſtrangeth

eſtrangeth the heart from God more then any other ſinne, for having been once brought under the power of *Venus*, ſhe becomes thy god, and holds thee ſo faſt, that thou art for ever after eſtranged from the true God indeed: for which *Venus* is by the Heathen ſet forth as a Queene wearing a Crowne, and *Plato* calleth her for this, *Agreſtem & furioſam dominam*, An *harſh and furious Lady*. For Luſt dulleth and taketh away the ſences, as *Galen* noteth, and nothing is ſo prejudiciall to the underſtanding, ſo that inſtead of a reaſonable Creature a man is hereby made a bruit Beaſt, that hath no underſtanding, and doth like a beaſt that which is naturall, never conſidering the evils that his blinde affections carry him to: for which one ſaith, that the *Venetians* derive *Venus* from *Ve*, which in their tongue is a privative, ſignifying *without*, and νοῦς, a *minde*: and *Euripides* calleth her *Aphrodiſia*, from or without, and σοφίαν wiſdome. And therefore no vice in particular could more fitly be ſpoken of, as from which a man is by wiſdome delivered, then a ſtrange woman, or an whoriſh; and it is a good note of one alſo, that ſhe is called a ſtranger, becauſe ſuch were not permitted in *Iſrael*, the Law ſtrictly forbad it; *There ſhall not be an Whore of the daughters of* Iſrael, *nor a Whore-keeper of the ſonnes of Iſrael*; ſo that harlots lived not in Cities, but without in by places, where they might not be knowne but by ſome few that came at their lure.

Pauſanias. Plato de Repub. lib. 1.

To conclude, take the ſaying of St. *Auguſt*. Nothing I thinke doth ſo deject the minde of man as Womens flatteries, and the unlawfull touches of their bodies. And of *Cyprian*, Out of Coales ſparkles fly, ruſt breeds in Iron, and Aſpes poyſon the body, and a Woman poureth out the peſtilence of Luſt, ſometime by laughing, ſometime by flattering, and ſometime by ſinging.

Auguſt. Soliloq. l. 1. c. 10. Cyprian, De ſing. cleric.

Touching the next words, *ver.* 17. one who thinketh not only a woman to be meant in this place that hath an Husband, but alſo a ſingle woman, underſtands the firſt words here, *Who forſaketh the guide of her youth*, of her that liveth in her Fathers houſe, or is under other Governours to keep and looke to her then, when there is moſt danger of running into this ſinne; but ſhe that is laſcivious, notwithſtanding this vigilant care had over her, goeth away and playeth the Harlot, meeting elſewhere with her Mates to this end and purpoſe, at Markets, or Faires, or marriage Feaſts, as *Dinah*, *Jacobs* daughter with *Shechem*, and ſo ſhe is defiled, and becomes an Whore. And it is to be noted, that the word rendered *guide*, is אלף a Captaine of a thouſand, and implying, that it is a moſt hard thing to keep ſuch an one from running into this foule ſin, becauſe ſuch a Captaine with his men are employed about keeping of a Caſtle beſieged with enemies; ſo the father of ſuch, other governours, ſervants, and all are little enough to be imployed in keeping her chaſtity, and had need to uſe all vigilancy, that ſhe may not, deceiving her Guard, breake out notwithſtanding, and turne ſuch a ſtranger to the endangering both of her owne ſoule, and the ſoules of others alſo. By the Woman, that breakes the Covenant of God, all are agreed, that ſhe who is married is meant, breaking her faith ſo ſolemnly given at the time of her Marriage. Allegorically by the ſtrange Woman *Lyra* underſtandeth Idolatry, where-with as by a ſtrange woman men are bewitched, and drawne away from the true God to commit ſpirituall adultery, whereby they come to be in danger of inevitable deſtruction, and in ſo doing, ſhe that was before the Church of God, and his Spouſe, forſakes her guide and leader, by whom ſhe was ſafely kept, as by a ſtrong Garriſon; and breakes her Covenant, into which all the faithfull come at the imbracing of the true religion, in that to which ſhe was chiefly bound, viz. To have none other gods, and ſo of a Wife ſhe becommeth a ſtrange woman, and her houſe, that is the Congregation of which ſhe is, is the houſe of Death, and ſuch periſh, neither is there any poſſibility of coming againe out of this danger, and into the way of life, no more then for our firſt Parents having ſinned, and ſo being caſt out of Paradiſe, to returne againe and to take and eate of the Tree of Life.

Verſ. 14.

Gen. 34.

Lyra. The Allegory.

For Adulteries bringing to death, notable was that Epigram in *Adrians Gymnaſium*, or place of exerciſe, ſetting forth *Venus*, as the ancienteſt of the Deſtinies, which ſpinneth not the thread of Life, but cuts it aſunder; *Quid*

Verſ. 18.

Plutarch. *Venus quæris? eſt antiquiſsima Parca, Filaque mox reſecans non tamen nens eadem:* And *Plutarch* writeth of a Temple thus inſcribed, *Sacrum Veneri homicidæ, Sacred to Venus the murthereſſe.* *Chryſoſt.* ſaith, What is an whoriſh woman, but a whited ſepulchre? and the common burying place of mankinde is her houſe. And in *Rome* becauſe old harlots were not permitted openly, they harboured in caves of the earth, called *Fornicæ*, from whence the word Fornication cometh, and in this regard it is aptly ſaid here, *Her houſe inclineth,* or is *below* in a pit of the earth, as it were, where the dead are laid. And therefore it is added, *They that goe unto her return not againe.* In following the allegory of death, the Adulterer being like unto a man fallen into a deep pit, out of which there is no getting out againe no more then for him, that is laid into a ſepulchre, the place of the dead; according to this *Chryſoſt.* ſaith, It is as hard a matter to convert an Whoremonger, as it is to raiſe one out of the grave againe that is dead and buried. *Neither doth he lay hold of the way of life;* that is, either the life of grace, the corporeall life, and everlaſting life; for this ſinne deſtroyeth the very body, and cauſeth death betimes. *Baſil* compareth a woman to a load-ſtone drawing man unto her, as that doth iron, and he being drawne, cleaveth ſo faſt to her, that he cannot be againe ſeparated, but either by anointing with the bloud of a Goat, that is; of a ſin-offering, or by the juyce of an onyon; that is, the tears of contrition, becauſe the onyon bringeth teares from the eyes. So that to be delivered from this ſin, in which there is ſo much carnall pleaſure, there muſt be abundance of ſorrow, and abundant weeping, as in her that waſhed Chriſts feet with her tears, otherwiſe the foulneſſe hereof ſtill remaineth, neither the diſeaſe being healed, but ſtill remaining, nor his filth cleanſed.

Chryſoſt. in Pſ 50

Verſ. 19.

Chryſoſt.

Baſil.

Verſ. 20. *That thou mayeſt walk in the way of good men, and in the paths of the righteous,* Vulg. *in a good way*; and for paths, *calles*, which, as *Iſidor* ſaith, are ſheeps paths made by their hard hoves, they going one after another, and ſo they have their name accordingly. And this is a word moſt aptly ſetting forth paths of righteouſneſſe, which are ſtreight and narrow, for ſo is this way, which is the way of life; and the rather is this word uſed, becauſe as ſheep, if one beginneth to goe all the reſt follow: So one truly faithfull, is followed in all vertuous living by all others indued with the ſame ſpirit, as *Abel* in piety, *Noah* in righteouſneſſe, *Abraham* in faith, *Joſeph* in innocency, and *David* in zeale: Therefore he that is not moved by theſe examples, or the like, is not of the ſame ſpirit, and ſo never likely to come to the bleſſed end of the ſame way, the ſalvation of his ſoule, but of the broad way, death and damnation for ever more: For the rendring of the words, Heb. it is לְמַעַן; *Therefore walk in the way of the good, or good men, and obſerve how the paths, &c.* It is then a concluſion of all the diſcourſe going before, and the dehortations from evill wayes, whether of robbers, and murtherers, hereticks, or other wicked livers, or of adultery to be kept here-from; look at the examples of good and righteous men, and follow them, and by this means underſtanding ſhall have in thee the effect before ſpoken of, to keep thee from evill wayes. And why ſhouldeſt thou not be more moved by the example of *Abraham Joſeph, David, Job,* &c. then of all the whores and whoremongers, or other wicked perſons in the world? for they are ſheep, theſe wolves, or other ſavage beaſts, whom ſheep will not follow, but one of their owne kinde they will moſt readily, and flye away from theſe.

Note.

Thus alſo *Lavater* reads it.

Verſ. 21. Verſ. 22. *For the righteous ſhall dwell in the land, But the wicked ſhall be cut off.* Here is a motive to follow the righteous, and not the wicked; thus we ſhall be eſtabliſhed in our poſſeſſions upon earth, and not through Gods judgements be waſted and decay in our eſtates, and ſo come to poverty, or to dye ignominiouſly, and not to live out halfe our dayes. And herein *Salomon* ſpeakes after the manner of the Old Teſtament, which is to promiſe to the righteous all worldly bleſſings, and to threaten the wicked with the contrary temporall judgements. But as the Fathers generally obſerve, when theſe things are ſpoken of to them, Everlaſting bleſſings are meant to the faithfull under the Goſpel, or together with theſe, thoſe alſo according to the Apoſtle, ſaying, *Godlineſſe hath the promiſe of this life, and*

1 Tim. 4. 8.

of

of that which is to come. But as is further to be noted, that it is ſaid, *The righteous ſhall dwell in the Land*, and often in other places, *they ſhall inherit it*; whereby is intimated, That the righteous onely can truly be ſaid to have lands and worldly goods, as an inheritance, but the wicked not: For they are the children of God, whoſe all things are, and all his children be his heires, and ſo the earth and earthly things are their inheritance, as well as heaven. From whence it followeth, that they onely can have comfort of theſe things, as coming to them through God, whereas the wicked come to them by the devill, whom God permitteth to give them unto them, to ſome by wicked and unlawfull means of ſtealing and oppreſſing, falſe ſwearing, and deceit, ſome otherwiſe, as deſcending to them from their parents, or given them by other friends; but which way ſoever they come unto them, they are no inheritance coming from God, but from the devill their father, as Chriſt calleth him, and a further inheritance to come after, is his helliſh kingdome, together with the torments thereof for ever. So *Chryſoſt.* in his imperfect worke upon *Matth.* ſaith to the wicked, *The devill hath given thee thoſe riches although they be not his, but God hath ſet them between two conditions, either to give them himſelfe, or that the devil may give them: for giving the devill power, he quitted not himſelfe of it; but when they are given by ſinne, or unto ſinne, they are given by the devill, when without ſinne, by God*; upon theſe words of the devill to Chriſt, *All theſe will I give thee, if thou wilt fall downe and worſhip me.* And *Gregory* ſaith, Riches are the patrimony of the righteous; yet this is not ſo to be underſtood, as that it can hence be inferred, that wicked men have no right to theſe worldly things, and therefore the righteous may lawfully take them away; for not they onely have right to things which they enjoy, to whom they are given by their proper owner; but alſo they, to whom they are given by another by ſuch an owners allowance, for then they may in ſome ſort be ſaid to be given by him; and in this ſenſe it is ſaid, That God makes the Sunne to ſhine, and the raine to fall on the good and the bad; and God is ſaid to have given mount *Seir* to *Eſau*, and the Kingdome of *Iſrael* to *Saul*, and afterward to *Jeroboam*. And this ſhould make all wicked rich men to feare in the midſt of the affluence of worldly wealth, for who fears not to be made the devills heire? for he that inherits from him here, ſhall certainly inherit alſo with him hereafter. Let us then not onely flye the getting of worldly goods by wicked means, but flye all ſinne and wickedneſſe, which makes men no leſſe the devills children, and him their father, then theeves, robbers, and murtherers that take away the precious life of a man to get his treaſures.

1

Note.

Joh. 8. 34.

Chryſoſt.

Matth. 4.

Greg. moral. l. 4.

Matth. 5.

To conclude this Chapter, *Lavater* holdeth with *Lyra*, That allegorically Idolatry is here condemned; and beſides the expoſition before brought of the ſtrange woman, he underſtandeth alſo an heathen Idolatreſſe, whom the Iſraelites were forbidden to take.

Lavater.

CHAP. III.

MY ſon forget not my law, but let thy heart keep my commandements. Here the Wiſe-man upon the premiſes reneweth his exhortation in the name of Wiſdome to keep his Law, before called his Inſtructions, and his Mothers Law, chap. 1. 8. And in *his heart to keep his commandements*, as before he put it for a condition, *If thou wilt receive my words, and hide my commandements with thee*, chap. 2. 1. whereby is intimated, that men are moſt hardly perſwaded to live in obedience to Gods Lawes, and not to be lead by their owne luſts, how beneficiall ſoever the one will be, and how pernicious ſoever the other. And therefore the Miniſters of the word of God have need often, and by all the arguments that may be to preſſe this to the people, to be willing to heare this againe and againe, as knowing their owne averſeneſſe by nature from all things that are before them, as the

Verſ. 1.

Note.

the Patient, whose body is hard to be wrought upon, doth willingly take Physick, though loathsome to him very many times, for his bodily good.

Vers. 2. *For length of dayes, long life, and peace these shall adde unto thee:* That he might the more inforce his Exhortation, he not content to have made such faire promises as he did before in other words, makes the same againe; for what is *length of dayes, long life and peace,* but dwelling *in the land, and to remaine in it,* as was said before, chap. 2. 21? For this is to continue long, and that in prosperity, and not be soone taken away, as many wicked persons are. Some by *length of dayes,* understand long living and prosperity here, by *long life and peace,* that in the world to come.

Vers. 3. *Let not mercy and truth forsake thee, binde them about thy necke, &c.* Having dehorted before from going with robbers and murtherers, chap. 1. 10. now contrariwise he exhorteth to truth and mercy; For he that is just and true, and hath in him the bowels of mercy and compassion, is so far from consorting with such, that for violent or fraudulent taking away of other mens goods and lives, hee giveth to those that need of his corne, and according to his power saveth the life of the innocent, and as chap. 1. 9. it is said, *They shall be chains to thy necke,* so here, *Binde them about thy necke;* hereby intimating, that Truth and Mercy are the most glorious ornaments of a man that can be, even as a gold chaine about his necke; and on the contrary side, lying, deceit, injustice, and hard heartednesse, as an iron hoop about the neck, or other part of the body, an abasement, as of a felon and capitall malefactor. And that we may avoid this, and be adorned with that, truth and mercy must be written in the heart, as in the next words, and not a shew made hereof onely, after the manner of vain-glorious hypocrites. Here, and *v.* 4. *Muffet.* are two vertues commended unto us, saith *Muffet*, *Mercy* and *Truth*, by mercy, love, and beneficence being meant, and by truth sincerity and uprightnesse; to be bound about the necke and written in the heart, by being alwayes thought upon, and worne with delight and pleasure: a like speech to which is used by Deut. 11. 8. *Moses, Lay up these words in your hearts, binde them for a signe upon your hands and eyes:* Then *v.* 4. follow two rewards, *Thou shalt finde favour and good successe, in the eyes of God and man*; that is, thou shalt prosper in all things through Gods blessing upon thy labours; and because men are apt to love the beneficent, and true dealing, thou shalt be well reputed amongst them, which two things, who doth not most earnestly desire, and decline the contrary, ill successe, and an ill name. To this effect the Apostle saith, Rom. 14. 18. *He that in these things serveth Christ, pleaseth God and is acceptable to men:* And by the word truth is also *Arboreus.* implyed faith in Christ, for both these, as *Arboreus* hath it, must be joyned together, that God may be pleased, as they are in this place: It will not availe to shew mercy to thy neighbour, and to deny Christ and his truth, or to imbrace the truth, and to shut thine eyes, and turne away from thy poore brother, a thing to be seriously thought upon by all Christians, because we are so ready, if we doe the one, *Note.* to neglect the other; if we be zealous for Christ, and his truth, to be without mercy and charity, or if charitable to take liberty to sinne, and unrighteousnesse; *David* joyned them both together, and upon this ground pleaded confidently for both, Psal. 40. 10. 11. *I have not concealed thy loving kindnesse and truth from the great congregation, Let thy loving kindnesse and truth continually preserve me.* Hereupon *August.* *August. Wouldst thou heare of the mercy of God, go from thy sinnes, and he will forgive thee thy sinnes; wouldst thou heare of the truth of the Lord, hold righteousnesse, let it be crowned; for when thou dost thus,* mercy is preached to *thee, afterwards truth shall be shewed unto thee,* Psal. 85. *Mercy and Truth* are also said to have *met and kissed each other*; they cannot be separated, neither will they. By Mercy and Truth *Lyra* understands mercy to the poore, truth towards all men; *Hugo*, mercy towards all men, truth towards himselfe; *Beda*, truth in speeches, mercy in deeds; *Chrysost.* following the Sept. hath it, *Mercy and Faith*, the one towards man, the other towards God; as the promise is of successe from God, and acceptation with man, and this is most probable; yet although this be principally meant by truth, it is also to be understood of truth in all our speeches and

Lyra. *Hugo.* *Beda.* *Chrys.*

dealings

dealings with one another. And notable is the obſervation of *Chryſoſtome* upon this ſaying, *Let them not forſake thee*; not, doe not thou forſake them; for hereby is intimated, that we need them, and not they us, for which cauſe we muſt hold them faſt, and not once in any one caſe let them goe, becauſe they are as Fowles then that wil fly away, and we ſhal never get them more, but by daily uſe and familiarity they are cicurated, or tamed, ſo that they wil never leave us, as *Baſil* ſpeaketh; for hanging them about the neck, *Chryſoſtome* ſaith, The ſonnes of Nobles, when they are children, weare about their necks ſome jewel of gold, whereby they may be knowne to be ſuch, and for this reaſon they never leave it off, but weare it about them continually; and in like manner every Childe of God ſhould ſhew his Parentage, by doing that which pertaineth to mercy and truth daily. And in ſaying, Write them upon the table of thine heart, he meaneth, that they ſhould be moſt deare unto us, and beloved; as ſome have the Images of their deareſt friends in the forme of an heart, which they hang about their necks upon their breſts the ſeat of the heart. And touching mercy, the ſigne of Nobility, *Gregory* hath a notable ſaying, Nobility truly impoſeth this Law upon it ſelfe, that the truly noble thinke, that of duty they ought to give what of their owne accord they give, and that they doe nothing worthy Nobility, unleſſe they daily increaſe in benificence.

Baſil in Eſa. 7. *Chryſoſt.*

Gregor. in decr.

Againe, *Chryſoſtome* compareth Mercy and Truth unto a Queene, who when ſhe entereth in at the Court gate, none of the Porters dare inquire, Who art thou, or whence comeſt thou, but all ſtand reverently to receive her in, for ſhe is, ſay they, the Queene; ſo the mercifull and juſt dealing perſon paſſeth into the Court of Heaven, not only as a Noble perſon, but a Queene, ſo neare doth doing like unto God, make us unto God. The hanging alſo of theſe as a chaine about the necke, and placing them upon the heart ſerveth aptly to ſhew, that Mercy and Truth are then only acceptable unto God, when they come from the heart, affected with pity towards the miſerable, and hating falſhood, and loving the truth. And touching truth in particular, *Auguſtine* ſpeaking in the praiſe of Martyrs that ſuffered for the Truth, ſaith; The truth of Chriſtians is more faire then *Helena* of the *Greeks*, for our Martyrs have for this, fought more valiantly againſt *Sodome*, then thoſe Heroes for her againſt *Troy*.

Chryſ. Hom. 32 in Hebr.

Note.

Aug. Epiſt. 9. *Pulchrior eſt veritas Chriſtianorum, quam* Helena, *Græcorum.*

Truſt to the Lord with thy whole heart, and leane not to thine owne wiſdome. Having commended unto us Mercy and Truth, now he addeth another neceſſary point of wiſdome, and that is, wholly to truſt to the Lord, and that which he hath taught as truth, and not to our owne inventions, or the decrees and precepts of men.

Verſ. 5.

It cannot hence be inferred, as *Lavater* noteth, that we ſhould not goe from the Dictates or Decrees of the ancient Fathers in any thing, indeed in things wherein they concurre with the Word of God, this precept holds to them, but not wherein they ſpeake diverſly, becauſe if any man doth teach otherwiſe he is accurſed; it is againſt thoſe men who are wiſe in their owne conceit, and ſo become authors of Hereſies in the Church of God, and ſuch as are ſeduced by them. And againſt young perſons, who thinke they are wiſer then their Governours, and ſo deſpiſe their counſels and admonitions, and by this meanes run upon inevitable wickedneſſes and dangers. It is alſo againſt them that thinke they are ſo politick, that they can provide well enough for themſelves for the acquiring of God, and preſervation from dangers, as *Muffet* hath it; *Arboreus* by truſting in the *Lord with all thy heart* underſtands, for attaining of everlaſting ſalvation, which we can never doe of our ſelves, or cannot enter into the way that leadeth hereunto, that is, the keeping of Gods Commandements; yea, our wiſdome is ſo farre from attaining to this, as that it is enmity to God, and his wayes; and as for everlaſting ſalvation, we muſt truſt altogether in God, and not in our ſelves, ſo for worldly proviſion and preſervation in time of danger; for they that in all things truſt in God are ſafe, and bleſſed, but they that truſt in other things accurſed, *Eſa.* 57. *Jer.* 7. *Pſal.* 58. *Pſal.* 20. 8. Moſt Expoſitors underſtand this of truſting in God, of laying a foundation of humility, being nothing conceited of our owne underſtanding, that hereupon

Lavater.

Gal. 1. 8.

Muffet. *Arboreus.*

Rom. 8. 9.

Beda. upon we may build, by practising and following the precepts that hence-forth follow to the end of this book; but *Beda*, of being confident through Gods helpe to be able to performe and doe, as is hereafter prescribed; for although of our selves we cannot, and so might be discouraged from setting to the duties injoyned, yet through Gods help, if we trust in him, we shall be inabled unto them. I rather hold with the streame of Expositors, and to me it seemeth strange, that by saying, *Leane not to thine owne understanding*; he should meane, Although thou beest not able of thy selfe, because a great vice in many persons is here plainly taxed, namely that of selfe-conceitednesse and pride, with which who so laboureth, can never come to frame himselfe to holy obedience to Gods will, and the instructions of his Ministers. But contrariwise, he that is humble, and thinkes his owne understanding nothing, but that the Word of God is the fountaine of all wisdome, and therefore in all things lookes to this, and trusteth wholly hereunto, is in a good way of hearing the instructions of the Word, and profiting thereby. And according to this it is said, *He that will be wise, must become a foole that he may be wise*; That is, by having a mean conceite of his own understanding, that he may be wise with wisdome that cometh from God: As he must empty his purse full of Counters, that he may have it filled with Gold, and his Vessel full of Water, that would have it filled with Wine, and have his Table-book cleared of all unprofitable scriblings, that would have matter of learning written therein.

Note.

1. Cor. 3. 18

Basil. *Basil* compareth him that trusteth to his owne understanding, to a Ship, tossed by stormes upon the Sea, whereby the passenger is made stomack sick, and so to distaste going by Sea, and desirous to come to Land againe: In like manner the selfe-conceited by the strong blasts of temptations are made sicke of sinne, and having begun in the Spirit end in the flesh, saying for Heaven, they turne with *Demas* to the world, which is going from sea to land againe, the voyage being not finished, nor the treasure attained, for which he first set to sea; *Macarius* compareth him to one, that assayes to walke upon the sea, and takes not a ship, for what man soever doth so is soone drowned; so he must needs perish that goes upon his owne understanding, and is not carried by the Spirit as a gale of wind in the ship of the Church, the ground of true wisdome, as she is called, 1 *Tim.* 3. 15. *The ground and pillar of truth.*

Macar.

Basil, Hom. 6. cler. Againe, he takes another Similitude from a ship, to shew that mans understanding availeth not to the attaining of eternall life, but the Spirit of God must come and help hereunto; for, give me saith, he a ship well accommodated with sayles, ropes, cords, skilful Mariners, and all other things necessary for saile, yet if the wind bloweth not, the ship stands still, and moveth nor forward; no more doth he, that trusts to his owne understanding, or sufficiency of others to teach and informe him, towards the kingdome of Heaven, but only he that depends upon God, and his Spirit, for wisdome and grace, *ver.* 6. *Acknowledge God in all thy wayes, and he shall direct thy paths.*

Vers. 6.

Vers. 7. *Be not wise in thine owne eyes, but feare the Lord, and depart from evil.* This of acknowledging God in all our wayes, is by some understood, of thinking our selves alwayes to be in Gods presence; by others of ingenuously confessing, that if we be indued with any vertue, or be able to doe any thing laudably, it is from God, and not of our selves, as St. *Paul* saith, *Not I, but the grace of God in me*; both these Expositions are good, but the second is to be preferred, because it agreeth best with that which went before, *ver.* 5. and followeth after, *ver.* 7. And being thus understood, it further serves to confirme us in the way of humility before spoken of, as *Ambrose* teacheth by an elegant comparison taken from those that saile in a ship, when their sailes being hoysed up they are in danger, though a tempest arise, they hasten to pull them downe and so are preserved; so a man finding himselfe in danger, by conceiving well of his owne wit, must pull downe his stretched-out sails, and ascribe all his wel-doing to Gods grace, and nothing to himselfe. Or as Bees being abroad from the Hive, if the wind ariseth, take little stones in their mouthes, whereby some more weight is added to their light bodies, that they may not by the wind be carried hither and thither, but be the better able to

Ambrose.

get

get home to their Hive againe; So againſt pride, and ſelfe-conceitednesſe ariſing, we muſt ſeeke to keep our ſelves from being carried away hereby through a continuall acknowledging of our owne nothing, and Gods grace inabling us to all good. If any had rather follow the former Expoſition, then according to it we muſt meditate with *David* upon Gods being about all our paths and ways, to ſee and eſpy out our evil doings, that hereby as by a bit and bridle we may be curbed and kept in, from following our inordinate affections, and likewiſe whatſoever we doe in ſecret devotion or charity that hereby we may be prickt on as by a ſcourge on our ſides to all holy and vertuous actions. For that which followeth, ver. 7. *Be not wiſe in thine owne eyes*, the meaning according to *Lyra*, is, Aſcribe not ſo much wiſdome to thy ſelfe as to follow thy owne ſingular opinions, as if they were beſt, the common received tenets of the Church being neglected: for he that is thus wiſe in his owne eyes, is ſo full, that he hath no place in him for true wiſdome coming from Gods Word, and his holy and learned Doctors to enter. Some underſtand, Be not thine own Judge, but for wiſdome let others judge of thee, but the former beſt cohereth with the Premiſes, that we may not leane to our owne underſtanding, but acknowledge God *the Father of lights*, and the director of every good way; we muſt not thinke our ſelves wiſe, but fooliſh, as was ſaid before, and then only count our ſelves wiſe, when we *feare God, and depart from evill*, as here followeth. Againſt being wiſe in our owne eyes it is alſo ſpoken, *Rom.* 12. 16. and *Jeremiah* determineth them all to be fooliſh children, and without underſtanding, that are wiſe to doe evil, but not to doe good.

Pſal. 139. *Note.* *Lyra.* *Cajeta.* Iam. 1. 17. Ier. 4. 23.

Touching the Self-conceited, *Seneca* hath a notable ſaying, *I thinke that many might come to wiſdome, if they thought not that they had already come unto it*, for he that thinkes himſelfe wiſe, counts it a ſhame for him to learne any thing of others. Witty is the ſaying of *Menedemus* alledged by *Plutarch*, Some that goe to *Athens* think themſelves wiſe, and being there, lovers of wiſdome, but afterwards idiots or fooles, that is, through humility of minde: Therefore much more they that come into the Schoole of Chriſt, which is his Church, although they have thought themſelves wiſe, now they acknowledge their ignorance, that they may be capable of Divine learning. *Woe* ſaith *Iſaiah, to them that are wiſe in their owne eyes*; and immediatly after, *Woe to them that are mighty to drinke wine* As if there were ſome ſimilitude betwixt a Drunkard, and one that is wiſe in his owne conceit, therefore *Ambroſe* following this, ſaith; As a man that drinkes wine not mingled with water, is hereby made drunken, and ſo fooliſh; in like manner he that hath wit and underſtanding, but not mixed with humility, aſcribing nothing to God, but thinking himſelfe ſtrong and wiſe is a foole, all his knowledge is folly; *But feare God, and depart from evill*, this is the beſt remedy againſt ſelfe-conceitednesſe, for which *Auguſtine* compareth this feare to a Watch-man, that eſpyeth the enemy afarre off, and ſo is armed againſt him.

Seneca. Multos ad ſapientiam pervenire potuiſſe puto, niſi putaſſent pervenisſe. Eſa. 5. *Ambroſ.*

Macarius compareth him that feareth the Lord to thoſe that are in a ſhip, and enjoy a faire gale of wind, carrying them on the way that they would goe, but yet conſidering the variableneſſe of the weather at Sea, they are ſtill afraid, leaſt ſome contrary wind ariſing ſhould indanger them, and therefore they doe accordingly get all things ready if it ſhould ſo happen, to ſave themſelves and their ſhip; and thus if contrary winds ariſe, they yet goe on, and come ſafely to the end of their voyage; So he that feareth God, thinketh of the danger of temptations, and prepareth againſt them, and ſo is kept from ſinne, and conſequently from deſtruction. *Macar.*

It ſhall be health to thy navell, and marrow to thy bones; That is, as *Hugo* hath it, make thee of an healthful and ſtrong conſtitution in thy ſpiritual eſtate, like unto him that is in perfect health and ſtrength of body, not labouring with any diſeaſe; for thus perfect health is deſcribed by *Job, His bowels are full of fat, and his bones of marrow*. This is effected by the feare of God, ſaith *Auguſtine*, feare pricketh, but feare not, for then charity entereth and healeth the wound that feare made; as the Chirurgeon with a hot Iron ſeareth a putrified ſore in the body, whereby the wound ſeemeth greater for the preſent, but the corruption being let

Verſ. 8. *Hugo,* Iob 21. 24. *Auguſt.* tract. 9. in Ioh.

out, or waſted, the medicine applyed healeth, and now there is no griefe any more.

Theodor. *Theodoret* compareth the feare of God to a medicinall potion, which is bitter and unpleaſing indeed, but being kept in the ſtomach brings health to the whole body, if caſt up againe, it worketh no good unto it. So the feare of God, if it enters into the heart, and be not caſt up againe, makes a ſound and healthfull ſoule, eſpecially in reſpect of the wind of pride, wherewith he was before full blowne, and moſt dangerouſly ſwelled. The ſame Authour alſo compareth it unto Treacle, which is the remedy againſt poyſon to expell that, and to make the body ſound. And becauſe many men thinke themſelves ſound, for that they feele no pain, they have no trouble through any terrour falling upon them for ſinne, from which they think that they are juſtified, but this is through ſtupidity, not ſanity. Notable is the ſaying of *Auguſt.* againe in the ſame place, The health of the body is one thing, and the ſtupidity of the body another; the body in health, although free from diſeaſe, yet when it is touched, feeleth it, the ſtupidity feeles nothing, as immortality hath no feeling of paine, and therefore ſuch ſtupid perſons thinke themſelves immortall, but the health of him that grieves is nearer to immortality, then the ſtupidity of them that feels nothing, ſuch a man is not indued with immortality, but put off from ſenſe. He then that feareth God, is ſaid to have health, both for that it is hereby cauſed, and is here of a certaine ſigne, that ſoule is undoubtedly in health that thus feareth, but the ſtupid ſoule that is without feare, is ſicke, and never like to eſcape everlaſting death.

Auguſt. *Vicinior immortalitatis eſt ſanitas dolentis, quam ſtupor non ſentientis non immortalitate indutus eſt ſed ſenſu exutus.*

Note. But to come to the part ſpecially ſpoken of, *It ſhall be health to thy navel*; that is, thy belly or wombe, for there is the ſoules wombe as well as the bodies; for which cauſe ſpeaking of the faithfull ſoule, he ſaith, *Thy navell is like to a round goblet, in which there wants no liquor*; an healthfull wombe then is full and fruitfull, as it is ſaid of *Abimelechs* and his mens wives, when *Abraham* prayed that they were healed, which were ſhut up before; here is now conceiving and bringing forth of good fruits, whereas there was before barrenneſſe. According to this *Theodoret* citeth *Euſeb.* ſaying, The minde of the faithfull is like unto a womans wombe, for that receiving good ſeed from God, it doth undoubtedly bring forth all good fruits. And *Cyrill*, through thy feare (O Lord) we have been with childe, and brought forth the ſpirit wherewith we have been big upon the earth: Or by the Navell we may underſtand the inward parts, the conſcience, which through the feare of God is healed, and hath joy and peace, otherwiſe being in danger of wounding, as it is ſaid, *A good conſcience is a continuall feaſt, but a wounded ſpirit who can beare.* For the *marrow*, which it is ſaid to be to the *bones*, this is added to ſhew, how greatly a man is ſtrengthned by the feare of God to beare any burthen of ſufferings, as he that is at the beſt of his age: A man that feares not, but is bold to commit adultery, decayeth in his *ſpina dorſi*, the pith of his backe bone, and hath it ſo dryed, that he is made weake and cannot beare burthens as other men can, ſo both ſuch, and all others that feare not God, but dare goe on in ſinne, are made weak to the bearing of ſufferings, being ſoon tired herewith, and through impatience under them, have their backs broken, and dye miſerably: But he that feareth him, is ſtrong to beare all ſuch burthens to the end of the day, and then ſhall have his reward, the penny of everlaſting glory, as it is in the Parable of the labourers.

Cant. 7. 2.

Theodor.

Cyril.

Matth. 20.

Arbor. *Arboreus* differing from the expoſition before going, ſaith, the Navell is a tender part, and the bones hard and ſtrong, aptly therefore ſetting forth the one our weakneſſes, which are hereby healed, the other our fears, which are made more compleat and perfect. Others he ſaith, by the Navell below, underſtand the ſenſitive parts of the ſoule, which are as the inferiour part thereof, and by the bones the intellectuall, the one inclining to ſinne ſhall be healed, and inclined to vertue; our affections of love and joy, and paſſions ſet againſt ſinne, *viz.* of anger, hatred, and indignation; the other inſtead of carnall wiſdome, ſhall be filled with ſpirituall and heavenly.

Lyra. *Lyra* by the Navell healing, underſtands the good diſpoſition of the ſoule in proſperity;

ſperity, by the irrigation of the bones, conſtancy and patience in adverſity. for ſo he rendreth the laſt words, following the Vulg. Lat. But the Septuagint, *It ſhall be health to thy body, and an healing to thy bones.*

Honour the Lord with thy ſubſtance, and the firſt fruits of all thine increaſe. ſo ſhall thy barns be filled, &c. Having hitherto gone upon generals of fearing God, truſting in God, and humbling a mans ſelfe towards God, now he cometh in particular to a duty, whereby we may ſhew theſe graces, *Honour God with thy ſubſtance*; that is, pay freely and duly thy tythes and offerings, whether enjoyned, or of free-will, and thy firſt fruits; that is, not the meaneſt, but the chiefe, and the beſt, as *Abel* is ſaid to have brought of the firſtlings of his flocke, and the fat thereof: but *Cain* only to have brought of the fruit of the ground: For thus the people of God under the Law were commanded *Exod.* 13. chap. 34. 26. *Levit.* 27. and when they did not, they are challenged for robbing of God, and pronounced therefore accurſed, and as here, a promiſe of a plentiful increaſe is made to thoſe that thus honoured God, ſo there of a bleſſing poured out without meaſure. From the conſideration of this, that it is the firſt particular Precept given in this Book concerning the practicall part of wiſdome to honour God thus: Note that it is a prime duty, and chiefly to be done by every one that feareth God, and not to doe it, is not to eſchew evill, but contrariwiſe to commit a foule evill, over which Gods curſe hangeth, and ſo to goe contrary to the ſtreight charge before going, *v. 7. Be not wiſe in thine owne eyes, but feare God, and eſchew evill*, againſt all worldlings, that are ſo wiſe in their owne conceit, that they thinke it a good point of policie to pay as little Tythe as they can; yea it may be, none at all, nor any offerings of a free-will. And they hold that it is well ſpared which is kept backe this way, and a great loſſe to them and theirs, which is given. There are indeed many of our owne profeſſion, that give them occaſion thus to doe, by yeelding that not Tythes, but maintenance at large is due to Miniſters of the Goſpel, out of the benevolence of their hearers: but it is a marvell that they conſider not the ſaying, *The labourer is worthy of his hire*, which plainly implieth, not a benevolence, but pay due upon compoſition, the rule whereof is the word of God; and in this word it is ſaid, *God hath ordained, that they which preach the Goſpell ſhould live of the Goſpell, as they that ſerved at the Altar lived of the Altar, and as he that feeds a flocke, lives of the flocke*, which is commonly of ſet wages for his labour. Now we read in the word of an ordinance for the payment of Tythes, but not of any other, but one implying the ſame, *Let him that is inſtructed make him that inſtructeth him partaker of all his goods*: And how can this ſo well be done, as by giving as *Abraham* did, and *Jacob* vowed, the tythe of all.

Whereas it is objected, that the giving of tythes was an ordinance made for the Jewes onely by the hands of *Moſes*, and therefore concerneth not Chriſtians of other Nations under the Goſpell, the Miniſters whereof, as *Paul*, ſhould make the Goſpell free; and as our Lord ſaith, Having freely received, freely give.

Sol. The ordinance made by *Moſes* was not the firſt inſtitution of paying tythes, but an aſſignment of them to the Tribe of *Levi*, as the words *Lev.* 27. imply, *All the tythe is the Lords, it is holy*; and by the Lord for the time given to *Levi*, wherefore that Miniſtery being diſanulled, they ceaſe not to be holy ſtill to the Lord, and muſt alwayes goe that way, which he appointeth, *viz.* to the maintenance of his Miniſters, who ſerve him by preaching the Goſpell, as the Levites did at his Altar, to intimate paying of tythes to whom *Melchiſedeck* is brought in taking tythes of *Abraham*, the Father of all the faithfull, who was a type of Chriſt. For what can from hence be gathered, but that there is another beſides *Levi*, to whom tythe ought to be paid; that is, Chriſt, which is done, when to his Miniſters that repreſent him, as *Ambaſſadours* ſent out by him; For his bidding to give freely their inſtructions and miraculous operations, he gave not therein a rule to his Miniſters of all times, but onely in thoſe extraordinary, whilſt the Goſpell was planting, leſt through the Apoſtles taking, a ſcandall ſhould be given to the Nations amongſt whom they preached, hindering the progreſſe of the Goſpel, they thinking that they aimed more at their owne gaine, then the truths taking effect amongſt them;

Verſ. 9. 10.

Gen. 4. 4.

Mal. 3. 8.

Note.

1 Cor. 9.

Gal. 6. 6.

Object.

Sol.

Levit. 27. 30.

Gen. 14.

Heb. 7.

2 Cor. 5. 20.

and this made *Paul* ſo carefull, forbearing to require maintenance, freely to diſpence the Goſpell amongſt them: yet leſt any man ſhould thinke that he did ſo, becauſe it was not lawfull for him to take, or require, he proveth at large, that he had power ſo to doe.

Now becauſe men in honouring God thus with their ſubſtance might feare, that in ſo doing they ſhould be much hindered, and have the leſſe for themſelves and children, it is added, *So ſhall thy barns be filled with corne, &c.* And on the contrary ſide *Auguſt.* ſpeaking of thoſe, that have their corne ſmitten with blaſting and mildew, who would not willingly pay their tythes, ſaith, Reckon now (O covetous wretch) nine parts are withdrawne from thee, becauſe thou wouldeſt not give the tenth; for this is Gods juſt cuſtome, if thou wilt not give the tenth to him, thou ſhalt be brought to the tenth, the nine being taken away. And *Jerome* upon the third of *Malachy*, becauſe ye would not pay your tenths, ye are brought to famine and penury through Gods curſe, and whilſt ye withdraw little things, ye loſe the fruitfulneſſe of your land, and all your abundance; And it is to be noted, that he ſaith with thy ſubſtance, therefore not anothers, that is, goods unjuſtly gotten; and not onely tythe, but almes alſo are here meant, by giving which to the poore he is honoured. Now beſides this argument to men, to pay tythes, there is a ſecond, in that he ſaith, Honour God: thou canſt not honour God, unleſſe thou doſt thus, whereas all things are made for him; and a third, becauſe I have ſaid before, Feare God and eſchew evill; he doth neither of theſe that holds back his dues.

Auguſt.

Hieron.

Verſ. 11. *My ſon, refuſe not the chaſtening of the Lord, &c.* After the firſt, here followeth a ſecond particular Precept, patiently to endure affliction. It is, ſaith *Auguſt.* Gods phyſick given to cure the diſeaſe of the ſoule. Now there is no man but will ſubmit himſelfe to be ſometime in taking phyſicke; yea, and as the caſe requireth, many dayes, therefore ſubmit we likewiſe to take this phyſicke, and ſo long, as God appointeth. And he did not onely beare afflictions patiently, but alſo rejoyced in them: Yea, as *Chryſoſt.* ſaith, he ſo rejoyced and gloried therein, as that he gloried more in his ſufferings, then in the power given him to worke miracles; for he ſaith, *God forbid, that I ſhould glory in any thing, but in my infirmities.* This ſaying of the Wiſe-man is cited by the Apoſtle, *Heb.* 12. 9. and further amplified. And it is neceſſary to be thought upon, that we may not either impute our ſufferings to chance or fortune, or to the will of men, or malice of the devill, but looke up to God as moderating herein, for which it is called, *The chaſtening of the Lord.*

2 Cor. 12.

2. That we may not, through impatience murmure ſo much as in our hearts hereat, for ſhall not the Lord doe with his creatures as he pleaſeth?

3. That we may not being affected with rediouſneſſe, either ſeek to Wizards in ſickneſſe, or loſſes, or being brought to poverty, ſteale, lye, and deceive to get worldly things.

Verſ. 12. *For the Lord chaſtiſeth whom he loveth, and delighteth in him as in his ſon.* The father chaſtiſeth the ſon whom he loveth, and will make his heire, but if for his evill manners he diſ-inherits him, then he lets him goe without beſtowing any pains further in correcting him. The Goldſmith caſts his gold not yet purified into the fire to purifie it, becauſe he loveth it; and ſo the husbandman winnoweth his wheat, and pruneth his vine: In like manner the Lord dealeth in afflicting his children with them. It is true, wicked men, and reprobates alſo ſometimes ſuffer much in this world, as the Iſraelites ſinning after *Joſhuah's* departure, ſuffered grievous things by divers nations, and afterwards more and more, till they were rooted out of the land in the dayes of *Hoſheah*, *Zedechiah*, and of the Romans, who deſtroyed them, and their City; but their ſufferings are not corrections as of ſonnes, if they perſiſt ſtill in wickedneſſe, but tending to deſtruction, as of malefactors and enemies, their ſufferings here being fore-runners of their ſuffering the torments of hell for ever hereafter. But the children of God are judged in this world, that they may amend and not periſh with the world of wicked ones, even when they ſuffer to the loſſe of all as *Job* did, and *David*, who was expelled out of his Kingdome, but upon amendment reſtored againe; yea and being judged to death corporeall, as ſome in the Church of *Corinth* were, this is turned to ſuch as a ſuperſedeas to future everlaſting ju'gements.

Judg. 2.

2 King. 17. and 25.

Note.

1 Cor. 11. 34.

Happy

Happy is the man that findeth wiſdome, and that getteth underſtanding. Verſ. 13.
What wiſdome and underſtanding is, hath been ſhewed before upon chap. 1. viz. Divine knowledge and grace concurring together, which is faith in Chriſt in the heart, and the fruits hereof iſſuing forth in our ſpeeches and actions, when the one is gracious, and tending to the edification of the Hearers; the other juſt, temperate, ſober, merciful, loving, chaſte, holy, and humble, and good, and ſavouring of wiſdome every way, and not of folly or ignorance; wherefore it is ſaid both underſtanding and wiſdome: to underſtand and not to doe, being no wiſdome, and without underſtanding there being no poſſibility of doing; as for a tree to bring forth leaves and fruit without a living root, from which ſap may be conveyed to the body and boughs thereof, or as for a man to enter the gate of a narrow way being locked, without a key, for to a key is knowledge compared, where our Lord ſaith, *Ye have taken away the key of knowledge.* Luk. 11. 52. Chriſt alſo is ſet forth by Wiſdome, for which it followeth; *She is a tree of Life to all that lay hold on her, and by wiſdome the Lord made the heavens, &c.* Joh. 6. for who is the Tree of Life but Chriſt? the Manna of which whoſoever eateth ſhall never dye, but live eternally; and who was the Wiſdome whereby the heavens were made, but Chriſt? by whom all things were made, *and without him nothing was made, that was made.* Joh. 1. 2.

The Word of God alſo, and the preaching thereof is wiſdome, according to that, *We preach Chriſt the power of God, and the wiſdome of God*; 1 Cor. 1. 24. which yet before was ſaid to be a *fooliſhneſſe to the Greekes, and a ſtumbling block to the Jewes*; Verſe 23. That is, which preaching of Chriſt touching wiſdome thus underſtood, it is ſaid; *Happy is the man that ſeekes wiſdome*; and verſe fourteene he giveth a reaſon.

Her merchandiſe is better then the merchandiſe of ſilver, and the gaine thereof better then fine gold. Verſ. 14. Worldly men moſt earneſtly ſeeke and labour after worldly wealth, thinking this to be their wiſdome and happineſſe, of poore to become rich, and to have ſtore of gold and ſilver; and for theſe that ſeeke after wiſdome, how much ſoever hereof they attaine unto, they thinke them but poore and deſpicable, if they get not wealth alſo. But true wiſdome ſaith, That to ſeeke and get her, and to be travelling and trafficking for her, is the beſt of all traffickings; yea if one could by adventuring to goe beyond ſea, get Rubies, that be more precious then Gold, or any other moſt precious Stones, yet who ſo gets wiſdome gets a greater prize then he. And thus *Bias*, one of the ſeven Wiſe men ſhewed that he thought, when as the City, whereof he was, being yeelded to the enemy upon condition, that every one might carry out as much goods as he could, he went carrying nothing; and being demanded why he did not carry ſome of his beſt things as well as others, he anſwered, *Omnia mea mecum porto, I carry all my goods with me:* As making account, that his wiſdome and knowledge were the only goods that he eſteemed of.

To this purpoſe alſo tendeth the Parable of our Lord touching a Merchant, that ſought for Pearles, and at laſt lighting upon one moſt precious, he ſold all that he had and bought that Pearle, Matth. 13. for what was that Pearle but the wiſdome here ſpoken of? the knowledge and faith of Chriſt, in compariſon of which St. *Paul* counted all things *as droſſe and dung*; Phil. 3. 8. and faith is ſaid to be more precious then gold, 1 *Pet.* 1. 7. and poore Chriſtians are ſet forth as more excellent, then rich Heathens in all their goodly apparrel, and gold rings on their fingers, *Jam.* 2. 5. *Note.* O conſider this ye men of this world, that meaſure a mans worth by his wealth, and not by his wiſdome gotten by the Word of God, of which *David* ſaith, that he was hereby made wiſer *then his teachers, then his enemies*, Pſal. 119. 98, 99, 100. that ſleighted him for all this, and deſpiſed him; and *then the ancient.* Ye magnifie a rich man as a Demi-god, but debaſe a learned man that is poore, as unworthy to wipe his ſhooes, whereas he hath a Diamond upon his head of more worth, then all the treaſures of *Craſus*; 1 Tim. 5. 17. for which double honour is determined to him that labours in the Word, as implying greater excellency and worth in him, then in other, even of higheſt ranke and quality in this world, touching whom it is only ſaid, *Honour to whom honour*, Rom. 13. but *he is worthy of double honour.*

But it is to be noted, that this wiſdome ſo unparalleld by worldly riches, is to be ſought

ſought by him that would get it, for it is ſaid, *Bleſſed is the man that ſeeketh wiſdome, &c.* and that theſe moſt precious Pearles are to be ſought, and how ſought *James* teacheth, ſaying, *If any man wants wiſdome, let him aske it of God, who giveth liberally to all, and upbraideth no man, and it ſhall be given him*; So did *Salomon*, that ſpeakes here, and by this meanes became ſo exceeding wiſe.

Jam. 1. 5.

1 King. 3.

Now for the coherence of theſe words with the former it is thus; an exhortation being made, *ver.* 11, 12. to ſubmit to Gods chaſtiſements, as ſonnes to their loving Fathers; here it is both intimated, that he who doth ſo hath attained true wiſdome, for Παιδήματα to ſuch are μαθήματα, paſſions are inſtruction; and further taught what a happineſſe it is by any meanes to be made wiſe. To attaine which, as prayer is one meanes, ſo afflictions are another, they that are moſt indocible being hereby oft-times taught wiſdome to know the odiouſneſſe of their ſins, to loath and leave them, which they loved and doted upon before, and to goe to God by prayer to teach them what he would have them doe, and to inable them to live and doe accordingly, and to enlighten their underſtandings to ſee into, and underſtand the myſteries of the kingdome of Heaven. All which was exemplified unto us in *Saul*, turned from a Perſecutor to a Preacher, for he was ſmitten downe and ſtricken with blindneſſe, and hereby made to humble himſelfe, and ſubmiſſively to aske what the Lord would have him to doe, and then to fall to and continue in prayer, till *Ananias* came to him, and he had a full revelation from God of his Will, ſo farre forth as concerned him either for his owne ſalvation, or the inſtruction of others according to the Miniſteriall office, unto which he was thus called, as he toucheth, *Gal.* 1. 12. And being thus enlightned, how wiſe he was in all his proceedings afterwards, is in his Hiſtory abundantly declared.

Acts 9.

Job 28. 13.

Job enquiring where Wiſdome might be found, ſaith, It is not to be found in *the Land of the living*; rendred by the vulg. *In terra ſuaviter viventium*, in the Land of them that live merrily, and without afflictions, but *Hebr.* it is, *In the Land of the living*; yet haply by living here, living at eaſe, and in proſperity, may be underſtood, for as much as men in afflictions are as it were alwayes dying, as the Apoſtle ſaith of himſelfe; *By our rejoycing which I have in our Lord Jeſus I dye daily*; and ſpeaking of all the faithfull then, *We are counted all the day long as ſheep to the ſlaughter*; and then the obſervation will be good from that place, and conſenting with our note here, that living in adverſity, and ſuffering afflictions is a great meanes of coming to wiſdome.

1 Cor. 15. 31.

Rom. 8.

Patian.

According to this *Patianus* hath a notable ſaying, Tribulation is a repertory of Divine things, and an Inventory of the knowledge of God; for the Merchandiſe hereof is ſaid to *be better, then that of ſilver*. Hereby is intimated, That they who are wiſe, having attained ſome wiſdome, deſire to encreaſe it, as he that hath gotten ſome worldly wealth to encreaſe that; as alſo that this Merchandiſe is more excellent, then to trafficke for things of greateſt price. From hence the Jeſuites of *Collens* gather, That Heaven is *Venale*, that is, gotten by a price; as if men were worthy for the good that they doe, as for a price paid, therefore to poſſeſſe everlaſting life. For the proving of which ſome of them alledge *Clem. Alex.* ſaying, Let it not irke you to labour, if ye would buy the moſt precious gem of Salvation for the treaſure of Charity and Faith, which is the juſt price thereof. And *Baſil* ſaying, We that goe in the way of the Goſpel are Merchants, by the works of the Commandements getting the poſſeſſion of heavenly things. And *Auguſtin* ſaith, I give thee counſel, how to gaine, learne to play the Merchant; thou praiſeſt the Merchant that ſelleth lead, and buyeth gold, but praiſeſt not him that gives money and buyes ſalvation. But this is not to be underſtood as properly, but figuratively ſpoken, although they ſaid thus, yet never any of them taught that ſalvation was attained by the merit of mens good workes, but through Gods gracious acceptation of them, that did good in Chriſt; for both the grace thus to doe comes from God, and the Crowne or reward beſtowed therefore, according to that famous ſaying of *Auguſtine*, *God crowneth his owne gifts in us*. For a juſt price, if we ſpeake properly hereof, the good that man doth, how great ſoever it is, cannot be, becauſe

Clem. Alex. in Paræn.

Baſil in Prov. 1.

Auguſt. de verb. dom. Serm. 5.

Aug. Deus ſua dona in nobis coronat.

becauſe it is both imperfect, and holdeth no proportion with the good of ſalvation, this being little, that infinite.

Verſ. 16.

Length of dayes is in her right hand, in her left hand riches and honour: Having ſpoken in generall of the gaine in wiſdome, which is greater then that of fine gold, now he cometh more particularly to ſhew what this gaine is, 1. *Long life*, that is, A proſperous and comfortable life in this world, and in the world to come life everlaſting; whereas fooles and wicked men by their evil courſes come into many miſeries, and to untimely deaths here, and are for ever ſhut out from Life hereafter, and caſt into utter darkneſſe, where there is weeping, and wayling, and gnaſhing of teeth; ſome being cut off for robberies and murthers, ſome waſting their ſtrength and eſtates by incontinency, ſome drawing all through their throates by gluttony and drunkenneſſe, whereby they riding a while in a triumphant charriot of ſenſuall pleaſure, arrive ſhortly in the dungeon of Surfeits, and are there manacled with Palſies, fettered with Gouts, ſet upon the wrack by Pluriſies, and at laſt ſtrangled with Appoplexies; And the long life here promiſed is ſaid to be on Wiſdomes *right hand*, becauſe it is the chiefeſt of all bleſſings, and moſt deſired, there being nothing that man maketh ſo much account of as life, as appeareth by the ſaying of Satan touching *Job*; *Skin for skin, and all that a man hath he will give for his life*; *And on her ~~right~~ hand riches and honour*; That is, the beſt riches of grace, and honour of eſtimation before God and all good men; for gracious men are honourable, as it is ſaid of the *Bereans*, that they were *more noble*; yea, and as *Lavater* ſaith hereupon, Many wiſe and godly men have had great riches and glory in this world, as *Salomon*, that wrot this, and *Joſeph*, and *Job* after his great loſſes, and *Abraham*, *David*, *&c.* and if ſuch be poore, yet the little that they have, are better then great riches of the wicked, for the right which they have in Chriſt as the heires of God, to all things as hath been before ſaid. There cannot be two ſtronger motives to get wiſdome then theſe, to all men, for who doth not deſire long life, and riches, and honour? let us all then take this courſe to attaine them, and then we ſhall have honour indeed, and riches indeed, making us truly happy.

1 2. 4. left

Act. 17. 11.

Lavater.

Note.

Some by long life and riches underſtand only temporall things, ſome only ſpirituall, and ſome by the former ſpirituall and eternal, by the latter temporal, but in both there is a reſpect had to both, as hath been ſaid; and *Godlineſſe hath the promiſe of this life, and of that which is to come*; under temporal good things, ſpiritual and eternal being figured out in the Old Teſtament, but plainly promiſed in the New.

1 Tim. 4. 8.

Her wayes are wayes of pleaſantneſſe, all her paths are paths of peace. Here is another motive to get wiſdome; wouldſt thou goe in pleaſant wayes, and in peace and quietneſſe? the wayes of wiſdome are ſuch, through the delight that the godlily wiſe take in Gods Commandements, it is nothing tedious to walk therein, but delightful unto them, and when they doe ſo, there is inwardly in the Conſcience ſweet peace and joy, that paſſeth underſtanding; The way indeed is ſtraight at the entrance by reaſon of the fleſh, to which it ſeemeth a moſt hard thing to walke ſo regularly in all things, but once being entred it is a pleaſant way: On the contrary ſide, the way of vice is pleaſant at the firſt, but moſt bitter and ſoure afterwards. And for peace, it is both with God, *Rom.* 5. 1. for *Being juſtified by faith we have peace with God*, and with man, with whom the wiſe as much as in them lyeth, have peace, yea even with all men, and everlaſting peace and reſt in heaven, according to that of *David*, *Marke the juſt and upright man, the end of that man is peace*; which treble peace is otherwiſe commonly called internall, externall, and eternall in heaven. This way ſaith *Chryſoſtome* is pleaſant, as a way full of pleaſant objects, through the delight in looking on them makes a man paſſe on with pleaſure, ſo that he feeles not his journey; in like manner he that walketh in the way of wiſdome, hath ſuch pleaſant objects of glory in heaven preſented to the eye of his minde, that all the way which he goeth is pleaſant, and full of unſpeakeable delight

Verſ. 17.

Mat. 7. 14.

Pſal. 37. 37.

Chryſoſt.

But how is the path of wiſdome peace, ſeeing we are in a warfare here, fightings of

of the fleſh againſt the Spirit, of the appetite againſt reaſon, and of faith againſt
Hugo. the devill? To this *Hugo* anſwereth well, That theſe wars tend to peace, and therefore are called *paths of peace*, becauſe peace and bleſſednesſe ſhall be for ever in the end to thoſe that walk in thoſe paths, and in the midſt of theſe wars there is peace with God, to be at peace with whom, is ſo great a comfort, that theſe conflicts are counted nothing, as he that hath peace with Giants and men, but is in warre with pigmies.

Verſ. 18. *She is a tree of life to them that lay hold upon her.* To proceed, in enumerating
Muffet. no more particulars; here ſaith *Muffet*, is one comprehending all the good that can further be ſaid, get the fruit of wiſdome and live for ever; for this is to lay hold upon her, as if *Adam* could after his expulſion out of Paradiſe, have returned and taken and eaten of the Tree of life, he ſhould have lived for ever; unto which
Gen 3. *Salomon* here alludeth, and *John* ſaying, *He that overcometh ſhall eat of the*
Rev. 2. 7. *tree of life*: this being nothing elſe but a phraſe ſetting forth his living for ever, with the hope and comfort whereof, he that is wiſe is now fed, as with the moſt delicate and deſirable fruit of a living and flouriſhing tree, that alwayes liveth and fructifieth, and never dyeth or intermitteth fructifying, as that tree *Rev. 22.* which bare fruit every month. From this tree of life our firſt parents were excluded by ſinning, and could not come to it any more, whereby they became ſubject to ſickneſſe, and paine, and death; but by Wiſdome acceſſe to this tree of life is againe re-
Rom. 5. covered, yet not to live alwayes in this world without dying, for ſinne and death overſpread all, but to live after a corporeall death an heavenly life for ever. And in ſaying Wiſdome is this tree of life, typified by that in the Garden of *Eden*, he
Joh. 11. meaneth Chriſt, who ſaith of himſelfe, *I am the reſurrection and the life*, and upon him he layeth hold that beleeveth by a true and lively faith, which being done, he is made unto us, *Wiſdome, righteouſneſſe, ſanctification, and redemption.*
1 Cor. 1. 30. Thus *Auguſt. Jerom, Clemens Alex.* and many others of the Fathers: but *Lyra*,
Auguſt. *Hieron.* *Lyra.* by wiſdome underſtands grace in the heart, and life, whereby a man dying a bodily death, liveth in heaven for evermore, as if *Adam* had eaten of the tree of life, he ſhould have lived a very long time here, and then have been tranſlated by vertue hereof to everlaſting life. But thus he both teacheth a manifeſt errour, that eating of the tree of life, ſhould have made *Adam* and *Evah* onely long lived, for they lived long without eating thereof; and it is expreſly ſaid, *Leaſt he take, and eat of the tree of life, and live for ever.* And by this doctrine, everlaſting life is aſcribed to vertuous and godly living, whereas this is attained by Chriſt only, and Chriſt coming to dwell in the heart by faith, this practical wiſdome cometh alſo, and the grace of ſanctification, and finally glorification for ever and ever.

Verſ. 19. *The Lord by wiſdome hath founded the earth.* Here is ſet forth the excellency
Joh. 1. 2. of Wiſdome the more; he proceedeth to ſpeake further of that wiſdome, which is
Muffet. the Tree of life, Chriſt who is the wiſdome of the Father, by whom the earth and heaven, and all things were ſo admirably wiſely made; If any man, ſaith *Muffet*, ſhall marvel, why in ſpeaking of wiſdome poſſeſſed by man, he paſſeth on to ſpeak of the wiſdome of God, hereby to commend it, he muſt know and conſider, that the wiſdome in man is the little ſtream, and that in God, or which is God, the fountaine; and when one hath ſhewed the ſtream, and ſet forth the praiſes thereof, in telling of the vertues thereof, it makes more yet for the commendation of ſuch a ſtream, to ſhew the fountaine or ſpring from whence it cometh, and the far more admirable effects of it; ſo after ſpeaking of the good that comes to man by his acquiſite wiſdome, to ſpeake of the chiefe things wrought by the Lord through his
Ioh. 1. 16. wiſdome, from which as from a full fountaine we all receive. And of theſe, here are foure ſpoken of:

1. The laying of the foundation of the earth, which being ſo maſſy, and vaſt, and heavy, hangeth in the midſt of the world without any thing to ſupport it, but onely a divine vertue in the center thereof.

2. The eſtabliſhing of the heavens ſo many ſpheres ſo great ſo great a diſtance from the earth, and round about, one above another, and a ſecond above that, and a third, fourth, fifth, ſixth, and ſeventh, having each one his proper light; The 1. the Moon;

Moon; 2. The Star called *Mercury*; 3. That called *Venus*. 4. The Sunne; 5. *Mars*; 6. *Jupiter*; 7 *Saturne*. Above al which is alſo an eight ſphere containing innumerable fixed Starres, all ſending downe their influences upon the earth to diſtinguiſh times and ſeaſons, and to make it fruitfull or barren: Of this *David* ſpeaks in particular, ſaying, *The heavens declare the glory of the Lord*; and of both theſe great works, *Paul* ſaith, *The inviſible power and wiſdome of God are ſeen by the works of Creation.* And herein is wiſdome to be admired indeed, a frame made conſiſting of ſo many wheels of ſo great a circumference ſet to worke, and continuing in exact and orderly motion without variation of ſo many hundreds and thouſands of years, and theſe compoſed of nothing but waters, as the word שמים ſignifying *waters there*, ſheweth. For if we admire a watch made by the art of man for the rare workmanſhip and frame of the wheels, and their motions, how much more the wiſdome appearing in framing theſe ſo glorious ones, and their revolutions and effects? Pſal. 19. Rom. 1. 19.

3. *His breaking open of the depths*; That is, the bringing of waters out of rocky hil's, ſo wonderfully opening a paſſage for them, being of themſelves weake and unable to paſſe through. Verſ. 20.

4. Making the clouds to diſtill their dew, vapours being firſt exhaled from the earth into the aire, and then wiſely made to fall downe againe in raine and ſhowers to water the earth, and make it fruitfull. Some, ſaith *Lavater*, by his breaking open of the depths, underſtand that which was done at the Creation, in ſeparating the deep waters which covered the whole earth, breaking ſome of them away, as it were, and placing them above, and making the ſea of others. Some, that was done in *Noah's* time, when the foundations of the deep were broken up, and the world was drowned: but I prefer the former, becauſe it is more probable, that a continuall courſe of Gods providence is here pointed at, wiſely ordering all things from age to age. If it be demanded here, why *Salomon* having ſpoken of wiſdome in man proceedeth to ſpeake of it in God, Some anſwer, becauſe Verſ. 8. he had ſaid, That it ſhould be *health to the navell, and marrow to the bones*: And Verſ. 10. *Thy barns ſhall be filled with corne, &c.* And Verſ. 14. *Long life is on her right hand, &c.* Now therefore to make a demonſtration of theſe effects of wiſdome, he recounts farre greater effects of the wiſdome of God: It is then as if he had ſaid, Let it not ſeem ſtrange, that I have ſaid of the vertue in wiſdome to prolong thy life, and make thy eſtate proſperous, and thy body conſtantly healthfull; for by wiſdome the Lord hath founded the earth, and ſtabliſhed the heavens, therefore much more can he by it, doe all theſe things. *Lavater.* *Cajetan.*

2. Some, that men might be the more excited to the love and deſire of wiſdome; as if he had ſaid, I have ſpoken much in the praiſe of wiſdome, now heare more, and greater things done thereby, to be inflamed yet more with the love here of. *Rodolph.*

3. Some, that this is done further to confirme what he had before ſaid, v. 6. *He will direct thee in all thy paths*, keeping thee firme in the good way; for that he by wiſdome hath ſet firme both the earth and the heaven.

4. Some, that hereby he might prove wiſdome to be practicall, and not theoricall onely, becauſe he had before urged practice in honouring God with his ſubſtance, and bearing patiently afflictions. Without excluding any of theſe, I thinke, when I looke at the words immediately going before, which ſet forth, long life, riches and honour, and other great benefits coming by wiſdome, that theſe words are ſub-joyned to prove it a glory to a man to be wiſe, for that by wiſdome God hath ſo great glory in creating, and providently by his wiſdome ordering the great things of the world both in heaven and earth.

My ſon, let them not depart from thine eyes, keep ſound wiſdome, Vulg. *ne effluant*, and the word יגר ſignifieth either, being taken thus, it implieth ſlipperineſſe of memory in reſpect of wiſdome, againſt which we muſt have a continuall care. From hence to the end of verſ. 26. *Salomon* againe exhorteth to the love and deſire of wiſdome, propounding more benefits that will come hereby. And he ſaith, Let not wiſdome and underſtanding *depart from thine eyes*, whereby he meaneth Verſ. 21.

meaneth, that as that which we delight in, is by us made the object of our ſight continually, our eyes are never off it; ſo the eyes of our mindes ſhould alwaies be ſet upon wiſdome, we ſhould continually be meditating and ſtudying how to attaine it, and having gotten it, keep and hold it both in theory and practiſe, not doing fooliſhly in any thing to the end of our dayes. For the benefit that thus we ſhall be made partakers of,

Verſ. 22. Firſt, *They ſhall be life to thy ſoule, and grace to thy neck*; ver. 3. he had ſaid *Binde them about thy necke*, intimating the grace that is put upon a man by wiſdome, as by a gold chaine about his necke, as is expreſſed, *chap.* 1. 9. now therefore we are againe moved from hence to ſet our hearts upon this, and becauſe it is

Jam. 2. *life to the ſoule*; that is, according to ſome, the life of faith, whereby we live, as by a ſoule, ſtands herein, as *James* teacheth.

Verſ. 23. The ſecond benefit, *ver.* 23. *Thou ſhalt walke in the way ſafely, and thy foote not ſtumble.* We deſire to be ſafe in our travell, and in our lying downe to

Verſ. 24. reſt, in both theſe caſes it is ſhewed here; and *ver.* 24. that we ſhall be ſafe and

Auguſt. out of danger: for as *Auguſtine* hath it, Stumbling blocks are not laid in the way but out of the way, therefore keep in the way of wiſdome, and keepe out of the danger hereof.

Chryſoſtome and *Ambroſe* compare the wayes of ſinne to mire and clay, in ſuch wayes ſtones are laid, and if we goe therein we ſhall ſtumble and fall, but keepe out of them and ſtumble not, but walke ſafely. *When thou lyeſt downe thou ſhalt not be afraid, but thy ſleepe ſhall be ſweete.* So *David*, both *Pſal.* 3. and 4. profeſſeth, That he would not be afraid in the midſt of many enemies, and that he would lay him downe and ſleep, and that the Lord would keepe him in ſafety. The wicked lye downe many times and cannot ſleep for the diſtraction of worldly cares, or feare of enemies, and if they ſleepe, fearefull dreames trouble them, by reaſon of the wickedneſſe which they have committed, and the evill con-

Job. 7. 14. ſcience in them. *Job* alſo ſaith, That he had fearefull dreames, and terrours in

Muffet. the night; but when it is thus with the righteous, it is either as other afflictions, for their chaſtiſement or triall of their faith, and patience, or hereby they are ſtirred up to prayer, or warned of things to come. That which is here ſaid, is ſpoken of the reſt and ſleep which men of wiſdome have in the midſt of greateſt worldly dangers, as if they were nothing affected there-with, through the confidence

Hugo. *Lyra.* which they have in God; ſo *Peter* being impriſoned ſlept ſecurely with the quaternion of Souldiers about him. Some underſtand ſleep here of the ſleep of death, becauſe death to the faithfull is as a ſweet and quiet ſleepe, but I reſt in the former.

Verſ. 25. The third benefit not to be afraid of *ſuddaine feare*, or the deſolation of the wicked *when it cometh*, N. Tran. renders it *Be not afraid*, but the vulg. *Ne paveas*, the *Sept.* and *Cald. Thou ſhalt not be afraid*; and for the next words, *The forces or powers of the wicked coming upon thee*; the word in Hebr. ſignifieth *deſolation*, but it is in effect all one; The man that hath wiſdome feareth not, for the innocency of his life, what the wicked can ſay or doe againſt him; if they make a depopulation in the Country, and bring all to ruine and deſolation, he knoweth that they can goe no further then God permits, and therefore he feares nothing; yea and for his part he knoweth, if deſtruction cometh upon his Country, he cannot be hurt thereby, for the Promiſe made, *Pſal.* 91. and the dealing of the Lord towards thoſe that mourne for abominations, ſo, that the deſolation ſhall be of

Ezek. 9. the wicked only, not of the wife; yet it cannot hence be gathered, that in a common deſtruction no wiſe man can be cut off, but that of ſuch, a remnant ſhall at all times be preſerved, and ſometimes all, as when ſo great multitudes of *Jewes* periſhed at the deſtruction of their City, the Chriſtians being called before to *Pella* were ſaved, and thoſe of them that are ſlaine bodily are not hurt thereby, for *their*

Revel. 7. Dan. 11. 33. *robes* are but thus waſhed, and *made white with blood*, they are *waſhed, ſanctified, and purified*, even when they are ſlaine.

Verſ. 26. Neither can it be otherwiſe then well with them, *For the Lord* (as is further ſaid) ver. 26. *ſhall be thy confidence, and keep thy foote from being taken.* The

wiſe

wiſe man that truſts in God, falleth not when he is ſlaine, as a beaſt, whoſe foote is taken in a ſnare to deſtruction, but his body falling, his ſoule is immediately carried by the Angels into *Abrahams* boſome, in being over-come he gets the victory and crowne through our Lord Jeſus Chriſt, as the Apoſtle ſpeaketh. 1 Cor. 15. 57

With-hold not good from them to whom it is due, when it is in thy power to doe it; the vulg. *Forbid*, or *hold not him from doing good that is able, and if thou beeſt able, doe good.* Expounded of doing good by way of charity, from which to hold any of his owne goods it is a great wickednesſe. And the Sept. more expreſly to the ſame purpoſe; *Hold not good, or prohibit not beneficence from the poore*; the word בעליו, the Owners thereof being rendred the *poore*, according to *Chryſoſtome*, becauſe to them the goods of the rich belong, as he ſaith; *Why doſt thou labour in vaine (O rich man) in treaſuring up the goods of the poore? why haſt thou indignation at them asking, as if they asked thine, they aske their fathers goods, not thine, but committed to thee for their ſake, and not borne with thee. Give that which thou haſt received, and count this a gaine, that thou haſt received them; it is enough for thee that thou art deſtined to give, not to receive.* But this reading is very improper, and not ſeconded by any other place of Scripture; and the Hebr. word here uſed ſetteth forth a Poſſeſſour, or Owner, not one that ſeeks any thing *precarie*. Moreover, giving Almes is called giving freely, not to him to whom it is due, which nevertheleſſe gives not the poor ſuch an hint of the rich mans goods, being theirs, as to open a gap to them, that when they cannot by begging get them, to take them either by force or ſtealth. The Tigur. *With-hold not good from him, qui potis eſt*; That is, who deſerveth well; ſo likewiſe *Vatablus*. *Lavater* underſtands it of beneficence to the poore, applying alſo the next words, *ver.* 28. to the ſame, give without delay, ſhew not thy ſelfe difficult, or hard to be intreated, being of ability. But he alſo expounds it of imparting the ſpirituall good of inſtruction; and ſo doth *Arborens* following the vulg. Doe both good thy ſelfe, and hinder not another in reſpect of ſpirituall things, as the Lawyers are by Chriſt charged not to enter into the Kingdome of heaven themſelves, and to hinder thoſe that would. He then breaks this Precept, either that prohibits others from preaching at any time, or doth it not himſelfe, becauſe thus the good of the ſoule, which might hereby be promoted, is hindered. or that holding his owne hand from charity to the poore, ſeekes to hold another mans alſo: or laſtly, from whom it cometh hardly, procraſtination being herein uſed, whereas in either of the goods doing before ſpoken of wee ſhould be prompt and ready.

Verſ. 27.

Chryſ. in Meliſſ. lib. r. 26.

Lavater.

Arborens.

Mat. 23.

Junius alſo is for beneficence to the poore, whoſe neceſſity makes them owners thereof; but *Caietan* and *Muffet* underſtand it of other mens goods in thy hands, either found by thee, or committed to thy truſt, or borrowed, or which thou oweſt. And this is beſt and moſt agreeable to the originall, wherein the word rendred *him*, is affixed to owners מבעליו and therefore cannot be read *him*, but *it*; That is, the good before ſpoken of, and ſo that word muſt be rendred altogether *from the owners or maſters of it* (as in N, Tr.) *to whom of right it belongeth* wherefore, as *Muffet* ſheweth, it is the ſame in effect with that of the Apoſtle, *Owe nothing to any man but to love one another.*

Junius.

Rom. 13.

And this precept he breaketh, who, being able, delayeth to pay that which is due from him to any other, although he denyeth not paiment; but it being demanded, he putteth him off from time to time: for Juſtice is not only to give to every one his due, but in due ſeaſon, becauſe it may otherwiſe prove detrimentall to him, although the full be afterwards paid, he being either forced for want of it to borrow, and pay uſe, or ſued at Law for what he oweth, and ſo damnified. For the order of proceeding here, *Salomon* having hitherto injoyned duties towards God, now proceedeth to duties towards man, of which this is the firſt; To be juſt in paying or reſtoring another mans goods unto him without delay; the ſecond, verſ. 29.

Note.

Verſ. 29. *Deviſe not evill againſt thy neighbour, ſeeing he dwelleth ſecurely by thee.* Muffet, *Practice not evill againſt him that dwelleth peaceably by thee.* Vulg. *Ne moliaris in amicum malum, cum ille in te habeat fiduciam:* The new Tranſlation is beſt, as being according to the Hebrew חרש, ſignifying ſilently or ſecretly to thinke, that is, to deviſe, and לבטח, is *in ſafety or ſecurity*; hereby the wickedneſſe of thoſe men is reproved, that inſtead of dealing juſtly, and as love requireth, are falſe-hearted towards their innocent neighbours or friends, who ſuſpect not their machinating of any miſchiefe againſt them, and accordingly deviſe how to circumvent, or to doe them miſchiefe.

It is more hainous by far to deviſe or practice evill againſt a friend or neighbour, with whom a man liveth lovingly in outward ſhew, then againſt an enemy or ſtranger, becauſe ſuch will beware of him, but he hath a confidence, becauſe he is his neare neighbour, with whom he converſeth friendly from time to time, and therefore not ſuſpected; Therefore *David* aggravateth *Achitophels* wicked practiſes againſt him from this, That he was his familiar friend, and imprecates himſelfe, if he had done the like to any man that lived in peace with him. And *Maximus* telleth of *Antigonus*, that in his ſacrifices to the gods, he uſed to pray for preſervation from his friends, and being asked why he did ſo; he anſwered, Becauſe that of his enemies he could beware, but not of them. Likewiſe *Demonicus*, we uſe to be affected leſſe with ſufferings at the hands of enemies, then of friends, for wee looke for them at their hands, but for the contrary at the hands of friends; and therefore if they be underhand injurious to us, this is moſt heynous and intolerable; therefore what greater ſore, ſaith *Sophocles*, can there be then an evill friend? and *Xenophon*, no man can hurt his enemy more, then by feigning to be his friend. As *Clem. Alex.* bringeth them in ſpeaking. The Sept. *Deviſe not evill againſt thine enemy*, leſt any man ſhould think that he doth well, if he plotteth nothing againſt him, that is his friend, although he doth ſo to his enemy, for *Thou muſt doe good againſt evill*, and if *thy enemy hunger, give him meat.*

Pſal. 7. 4, 5.

Maxim. Serm. de amicit.

Sophocl.

Xenoph.

Cl. Alex. Strom. 16.

Rom. 12.

Prov. 25. 21.

Verſ. 30. *Contend not with a man without cauſe, if he hath done thee no harme.* Some take this as appendent to the former, having ſaid, *He dwelleth ſecurely by thee*; that is, doing no harm to thee whereby to deſerve thy plotting againſt him, therefore by this be moved to live peaceably with him, which thou canſt not, if he perceiveth thee underhand to be againſt him, meditating and conſulting how to do him miſchief; But it ſeemeth rather to be a new precept, preſcribing how we ſhould deal with any other, a ſtranger, and no neighbour, and neighbours alſo; be not contentious with any man. The Sept. for the next words hath, *That he worke no evill againſt thee*, for he that without cauſe contendeth with another, he makes him his enemy, and to plot evill againſt him.

Verſ. 31, 32. *Envy thou not the oppreſſor, and learne none of his wayes, for the froward is abomination to the Lord, but his ſecret is with the righteous*, Heb. it is *the man of violence* or *oppreſſion*; that is, look not upon ſuch a man, although he proſpereth and groweth great in this world, as if he were in an happy eſtate to be envied by the honeſt poor, who are far inferiour to him, neither applaud in thy mind the courſes that he hath taken to get wealth and preferment, to incline to take the ſame way alſo, for he is an abomination to the Lord, and ſo ſhalt thou be, if thou doſt likewiſe: and in the abominable, what is there to be ſeen that may occaſion envy, and not rather deteſtation in every childe of God? whereas he ſaith not, the *oppreſſor*, as before, but the *froward* or *perverſe*, the word נלוז here uſed is derived from לוז *to decline, or go back*, and ſo ſetteth forth that ſame with חמס violent, or oppreſſive, for he that oppreſſeth, declineth out of the way of juſtice. For the *ſecret of the Lord* is ſaid to be with the upright, the meaning is, he doth in ſecret communicate his Spirit unto them, and unſpeakable joy through that familiarity, into which he taketh them, ſo that when we pray, give almes, or faſt in ſecret, his countenance and acceptation is there with them, which ſhall another day be openly made known and rewarded.

Matth. 6.

One being asked, what troubled moſt a good man, anſwered, The proſperity of the wicked; for this troubled *David*. *Pſ.* 73. but *Auguſt.* ſaith, Not old, but freſh-

Auguſt Enchir. c. 20.

water

water ſouldiers are vexed at this, the old comforted and erected, becauſe the proſperity of the wicked here, ſheweth the judgement to come hereafter, when they ſhall be puniſhed and abaſed, and the righteous rewarded and honoured, as *Chryſoſt.* ſpeaketh; yet ſome wicked men are judged here, and ſome righteous bleſſed exceedingly, that the threatnings and promiſes of God might not ſeem to be vaine; and on the other ſide, ſome wicked eſcape and proſper, and ſome righteous are in miſery, that the promiſe of Chriſts ſecond coming might not ſeem to be vain, there being ſo many of either ſort, that ſhould otherwiſe lye mingled together in their duſt, the one, that have ſo well deſerved deſtruction, never feeling any, and the other being fed with moſt faire promiſes, after all his labours, and death, never enjoying any ſuch thing. The Vulgar for *oppreſſor* or froward, hath *illuſor*, a *ſcoffer*, or *mocker*; the wicked proſpering being ſo called, becauſe for his proſperity he thinkes himſelfe happy, and derideth all thoſe that threaten him with Gods judgements. *Chryſ.* Hom. 8. in 2 Tim.

The curſe of the Lord is in the houſe of the wicked. Having begun to ſhew the evill condition of wicked oppreſſors, now he goeth on ſhewing, that as they are abominable to God, ſo they are curſed by him in themſelves, and children, and eſtates, being made by his judgements moſt miſerable; but contrariwiſe, it is with the righteous; and becauſe theſe wicked ones were alſo before called perverſe or ſcorners, or mockers, the Lord mocketh them, being thus abaſed, inſtead of pitying them, but to the *lowly he giveth grace*; where the paranomaſy made for elegancie ſake is to be noted, having called the oppreſſor לוֹץ now he calleth him לוּץ with little difference, but none in the Vulg. the word *illuſor* being uſed in both places; the Vulg. for the *curſe of the* Lord, v. 33. hath *want, or poverty from the Lord*, by *Beda* and *Hugo* expounded of the want of ſpirituall food, becauſe for ſinne a famine of the word is ſent, whereas contrariwiſe this great bleſſing of the word is in the *habitation of the righteous*, and ſo they make this cohere with the former words, which were not to envy oppreſſors; for although they flouriſh in temporall things, yet they are poore in ſpirituall. But *Lyra* and others better expound it of temporall judgements, bringing wicked oppreſſors downe to great poverty, although for a time they proſper, whereas the righteous, if for a time they be in poverty, and miſery, yet they ſhall enjoy a bleſſing aſſuredly. But the word מאר here uſed ſignifieth affecting with griefe or evill, *maleficiens*, and becauſe evill cometh from the curſe of God, it is rendred beſt curſing, and this curſing alwayes affixed to riches unjuſtly gotten, makes, that their eſtate is not ſuch as to be envied, but rather abhorred: For the Lords deluding deluders *Auguſt.* ſaith well, That ſuch men as by deluding, and deceiving others of their temporall goods inrich themſelves, are deluded themſelves, becauſe getting things temporal, they loſe the eternal, which are of far greater worth, for they *win the world, and loſe their owne ſoules:* And *Ambroſe* ſaith, God makes them like foxes, which whilſt they cunningly ſeek their prey, become a prey to thoſe that hunt after them, the deceiver ſhall be deceived by others. But as was ſaid before by ſcorners, proud and contemptuous perſons may be underſtood, that mocke at others in want and miſery; the time ſhall come, when they being abaſed, others ſhall deride and mocke at them to the increaſe of their miſery, to which effect, *Auguſt.* hath a notable ſaying, *Bear him now laughing at thee, thou ſhalt deride him ſighing.* The Sept. *God reſiſteth the proud*, and ſo it is alleadged *Jam.* 4.6. He is againſt them, and will bring them downe to this low and deſpicable eſtate, *but he giveth grace to the humble*; that is, makes them gracious with all men; whereupon *Chryſoſt.* it is not juſtice, not piety, nor almes-giving that ingratiates a man with God, but meekneſſe and humility; for who doth not eſteem and deſire the acquaintance of ſuch, although he never yet ſaw him, but heard of him onely. Moreover, the Lord indueth them with the graces of his Spirit unto ſalvation; for examples of the proud, we have *Pharaoh*, *Nebuchadnezar*, and *Antiochus Epiphanes* brought downe from the higheſt pitch of worldly glory, to the loweſt ebbe of miſery, of the meek and humble readily ſubmitting themſelves to obey God, *Abraham*, *Jacob*, *Joſeph*, *David*, and many more of divers times and ages. Verſ. 33. Verſ. 34. *Beda.* *Hugo.* Amos 8.11. *Lyra.* *Auguſt.* Pſal. 73. *Ambroſ.* *Auguſt.* *Fertoeum inſultantem, poſt ea ridelis cum gementem.* *Chryſoſt.*

The

Verſ. 35. *The wiſe ſhall inherit glory, but ſhame ſhall be the promotion of fools.* Here is the laſt motive to ſtirre up to get wiſdome, and it is aptly annexed to that before going, v. 34. it being the very ſame in other words: for further explanation, the humble, who are the onely wiſe ones, ſhall have grace given them, and hereby be brought to glory, if not in this world, yet in that which is to come; but the worldling proud of his proſperity, ſhall thus be brought into contempt, and deriſion, ſhame, in reſpect of his being caſt downe, ſhall in fine be all his promotion, and it ſhall appeare what a fool he was in taking ſuch evill courſes; *Auguſt.* placeth the ſhame of the wicked proſpering, and being proud, even in this, That they are proud of their riches, or good parts, alledging that *Pſ.* 73. *In their being lifted up, thou haſt caſt them down*; for he ſaith not, after their lifting up, but in their lifting up, for to be ſo lifted up, is at the ſame inſtant to fall, which is further illuſtrated by *Chryſ.* thus, Seeſt thou a man that looks upon a peece of clay, as if it were gold, admiring and praiſing it, doth he not ſeem to thee a fool that may be greatly aſhamed? but he that looks upon it as clay or dirt, and makes none other account of it, is wiſe, as not thinking the more highly of himſelfe for abundance of it: So he that looks upon worldly wealth as precious, and upon himſelfe, now that he abounds therewith, as excellent above other men, is a very fool, and worthy to be crowned accordingly with a fools Cap to his ignominy, and greateſt ſhame; but contrariwiſe, he that thinks rightly of himſelfe, and theſe, is wiſe.

Auguſt. in Pſal. 73.

Chryſ in Hom. 1. in 1 Cor.

CHAP. IV.

Verſ. 1. *Muffet.* HEare, *ye children, the inſtruction of a father, and attend to know underſtanding.* This fourth Chapter according to *Muffet*, is a fourth Sermon, of *Salomon*, to ſtir up to get wiſdome with all the earneſtneſſe that may be, and he varyeth his word before uſed, *My ſon*, in the ſingular number, into a plurall *ye children*, wherein he ſpeaketh in his father *Davids* phraſe, who often ſpake thus to all the children of God, as *Pſal.* 34. *Pſal.* 113. &c. becauſe he now would remember, how he was by him inſtructed, as he doth v. 3. *I was my fathers ſon, tender and onely beloved in the ſight of my mother.* Heb. *tender, and the onely one in the ſight of my mother.* Some, ſaith *Arboreus*, becauſe he calleth himſelfe his mothers onely ſon, hold, that *Bathſhebah* had no more ſonnes but *Salomon* and that the three other, *Samaa*, *Sabab* and *Nathan* were the ſonnes of *Uriah*, *Bathſhebahs* former husband; but in ſaying *her onely ſon*, he meaneth not, that ſhe had no more by *David*, but that ſhe loved and tendered him above all, neglecting the other three in compariſon; for the Scripture is plaine, that ſhe bare foure ſonnes to *David*, whereof *Salomon* was the youngeſt. He alſo mentioneth three Expoſitions of theſe words.

Verſ. 3. *Arbor.* 1 Chron. 3. 5.

1. That *Salomon* was the moſt dearly beloved ſonne of *David*, and *Bathſhebah* his mother, and therefore by them both inſtructed and taught in the way of vertue moſt carefully.

2 Sam. 7. 14. 2. That when he ſaith, *I was my fathers ſon, &c.* It is meant of God his heavenly Father, as it was ſaid to *David* of him, *He ſhall be my ſon, and I will be his Father*; and the ſon of the Jewiſh Church moſt beloved.

Pſal. 2. Matth. 3. 3. That this is ſpoken in the perſon of Chriſt, who ſaith thus of God the Father, or rather God ſaith of him, *Thou art my Sonne*; and againe, *This is my beloved Sonne*, and he was the onely Sonne of his mother the Virgin *Mary*, but of all theſe he preferreth the firſt as the beſt. About the minority or ſeniority of *Salomon*, in reſpect of his other brethren, divers conjecture diverſly, ſome that he was the youngeſt, as he is named laſt; but ſome that he was the eldeſt of thoſe foure, and onely mentioned laſt, becauſe there was more to be ſaid of him, and that by this, *The onely one of his mother*, is meant her firſt-borne living, and that he was the eldeſt, they prove from that, which is ſaid after the death of the Infant begotten in adultery, *David* comforted his wife, and ſhe bare him a Sonne called

2 Sam. 12. *Salomon.*

Salomon. But in all this there is no weight to prove him the firſt, but there is much more in the order of reckoning up his Sons to prove him the youngeſt of the four, becauſe he is ſo reckoned not onely 1 *Chron.* 3. but alſo 2 *Sam.* 5. after his other Sonnes reckoned in order, firſt, ſecond, third, &c. Moreover, the young age of *Salomon*, when *David* his Father dyed, evinceth it, he being then but twelve or thirteen years of age; whereas that of 2 *Sam* 12. is urged, as if it were meant that *Salomon* was begotten the next after him that dyed: I anſwer, that the other three, and the begetting of them is in that place paſſed over, it being nothing pertinent to the hiſtory of that place to tell of them borne of her before *Salomon*, it being thought enough to reckon them up elſewhere, as had been done before, 2 *Sam.* 5. But then he went in to her, and comforted her, becauſe her comfort was greater of her bearing *Salomon*, then all the reſt, for ſo much as he was the Son promiſed that ſhould build the Lord an houſe. For *Salomons* ſaying, that he was *tender*; ſome thinke, that hereby was meant his young age, when his Father dyed, ſo that what inſtructions he had from him, he had then, yet being ſo young he laid them up in his heart, and forgat them not, and this he mentioneth now as a motive to ſtir other children up to doe likewiſe, by the inſtructions of wiſdome to hold them, and never to forget them, when more years come upon them. Some againe, that his dainty and delicate education was meant, able to faſcinate a youths minde ſo with pleaſure, as to make him uncapable of good inſtructions: yet he even in the midſt of all pleaſures of the Court, received and held his Fathers inſtructions moſt firmly, therefore let all other children doe likewiſe. Some alſo, becauſe he ſaith, that he was tender and young, that his rudeneſſe and ignorance was meant, even as it is with other children, too much cockered by their parents, yet by attending to his fathers and mothers inſtructions, he had now attained, through Gods grace, to be a miracle of wiſdome, and therefore there was no reaſon, why they ſhould deſpaire of coming to wiſdome alſo, but hope looking at his example, to be made wiſe. Laſtly, others, that in ſaying, he was tender, he meaneth docible, and eaſie to have good impreſſions by inſtructions made in his minde, as ſoft wax by ſetting a ſeale upon it: So *Baſil* and *Ambroſe* compare the docible to ſoft wax, ſuch as youth is, ſo that as the ſeale being ſet on, whilſt it is ſoft makes an impreſſion, but if it be not then done, it hardens, and then cannot be done; ſo in tender youth impreſſions may be made, but if that time be let ſlip, it will hardly be done afterwards. Of all theſe Expoſitions, I thinke none is to be rejected, except that of being delicately brought up; for of his education in a vertuous way great care was had, and *Nathan* the Prophet had the overſight thereof. The firſt of his being young whilſt his Father lived, but yet minding his inſtructions ever ſince, and *tender*, that is docible, and eaſie to have goood impreſſions made in him, are *ad appoſitum*, to ſhew the coherence of theſe words with the former, as being conſiderations very forcible to move all children and young ones, as they preferre *Salomons* glorious eſtate, to imitate him in their young and tender age, not to heare good inſtructions, without an heart affected therewith, like blocks, or ſtocks, or without care to remember them ever after. To this effect the Gloſſe ſaith, That there is nothing more apt to work upon the minde of a youth, then to ſet before him examples of youths that betimes gave their mindes to learne, and ſo proved famous being come to mans eſtate. For the inſtructions given by *David* to *Salomon* his ſonne; See 1 *Chron.* 28. 9, 10. But that being ſhort, is here ſet forth in more words.

2 Sam. 7.

Baſil. *Ambroſ.*

Note.

Let thy heart retaine my words, keep my commandements, and live. Get wiſdome, get underſtanding, forget it not, neither decline from the words of my mouth. This his exhortation to get wiſdome was made before, but becauſe young men eſpecially are ſo hard to be wrought upon by ſuch exhortations, he repeateth and inculcateth the ſame againe and againe, alledging the authority of his father *David*, a great Prophet. The word rendred *get* in this place, ſignifieth alſo to poſſeſſe, as the Vulg renders it, or to buy, as ſome others, which, I thinke, is rather to be followed, as moſt ſignificant, for thus we are taught to be at coſt for underſtanding, and not this way to be ſparing, that which we buy and purchaſe being ſo precious. We may buy other things, and yet have no profit hereby, but by wiſ-

Verſ. 4, 5.

Iſa. 55.

dome

dome we ſhall have the greateſt profit in the world; we ſhall by wiſdome live, be ſafe and be promoted, as here is ſaid.

Lyra. Now we purchaſe wiſdome, ſaith *Lyra*, after King *Salomon*, when we are at coſt to maintaine a Maſter, or Teacher, by whoſe learned and grave inſtructions we may get learning according to God, which is the ſame with that which the Apoſtle teacheth, *Gal.* 6. 6.

To buy wiſdome alſo is to buy the Bible, and ſuch bookes as are written thereupon, and then not to ſpare for time in reading and ſtudying hereupon, which is alſo a price giving, becauſe time, eſpecially in thoſe that live upon their labour *in pari* is equivalent to money. But being at all this charge we muſt not forget what we read or heare, but ſet our hearts hereupon, and be affected accordingly, for which it is added, *Forget it not, neither decline from the words of my mouth.* And the charge here given is doubled, *Get wiſdome, get underſtanding*; implying, that to underſtand and not to doe, is no wiſdome, but folly.

Baſil. *Hierom.* *Baſil* and *Jerome* here note, that *Davids* principall care for his Sonne was, not that he might be rich, but wiſe, and intelligent; for this he imbraced him, as it were with the greateſt demonſtrations of love that might be, that he might win him hereunto; whereas other Parents are all in imbracing and kiſſing, and making much of their Children, without one word ſpeaking to this effect; but they are herein like unto the Ape, hugging her young one to the deſtruction thereof. True love to Children is to inſinuate into them, that they may be brought to be in love with wiſdome.

Note.

Verſ. 6. *Forſake her not, and ſhe ſhall preſerve thee, love her, and ſhe ſhall keepe thee*; the vulg. more ſignificantly, *Ne dimittas, put her not away*; as alluding to a mans putting away of his wife. For the moſt beloved wife of an husband is not more deare to him, then wiſdome muſt be to thee. He doth hereby intimate the neareſt conjunction with wiſdome that may be, to continue to the end of thy dayes: and good reaſon, if a good wife be ſo dearly beloved, that thou ſhouldeſt thus dearly love wiſdome; for whereas a man that hath taken a wife, muſt preſerve and keepe her; contrariwiſe, wiſdome will keep thee, and herein act the mans part towards thee, by ſaving thee from all dangers, ſo that thou ſhalt be ſufficiently provided for, and by meanes of her live comfortably all thy dayes; according to this *Olympiodorus* ſaith, *Wiſdome is our wife to live together with us.* And *Auguſtine*, Firſt, the Fleſh is our wife, and Wiſdome is our wife; as *Abraham* had two wives, *Sarah* and *Hagar*, but *Hagar* was ſubject, and kept under, but *Sarah* as Miſtris ruled and bare ſway; ſo we muſt keep the fleſh under, but hearken to wiſdome, *Tanquam Domina.*

Olymp. in Eccl. 9. *Aug.* in 1 Joh. tr. 2.

Verſ. 7. *Wiſdome is the principall thing, therefore get wiſdome, and with all thy gettings get underſtanding.* the vulg. *The beginning of wiſdome*, ſo doubtfully ſpoken, that it hath given occaſion to divers expoſitions, but Hebr. it is, ראשׁית חכמה, *Wiſdome the head*; and chap. 1. 7. the ſame word is uſed touching the feare of the Lord, and rendred *beginning*: but as there hath been ſhewed, it may alſo be underſtood, that it is the principall point of wiſdome, ſo here it is beſt rendred *Wiſdome is the principall thing*: and upon this ground a repetition of the former charge moſt aptly followeth. *Therefore get wiſdome*: and where the word ſignifying alſo to buy, and poſſeſſe is uſed, as *ver.* 5. implying not only an having of wiſdome, betwixt which, and buying, and poſſeſſing *Plato* makes this difference, He that buyeth and poſſeſſeth a Garment, or any thing, weareth or uſeth it as properly belonging to him, but he who hath it and is not poſſeſſour of it cannot ſo doe, but only lay it up; ſo he that hath wiſdome, but poſſeſſeth it not, never hath it as an habit, but only hath it by him without doing him any good.

Plato.

Now beſides the price given for wiſdome before ſpoken of, thou muſt by way of barter change away other things for it, ſinfull pleaſures, profits, love of the things of the world, pride in apparel, wrath, envie, intemperance, yea and thy worldly goods alſo by liberality to the poore, and as the caſe requireth, letting them goe to perſecutors, and thy life alſo; *With all thy gettings get underſtanding*;

ding; That is, count them not gettings whatsoever things they be that thou getteſt, unleſſe gotten together with wiſdome, otherwiſe thou getteſt only ſhadowes, and looſeſt the ſubſtance, as the dogge in the Fable.

Exalt her and ſhe ſhall promote thee, vulg. *Arripe eam, & exaltabit te*; but the word סלל ſignifieth exalt, or make an High-way, or Cauſie for her of earth, and ſmall ſtones elevated, as ſhewing hereby in how high eſteeme thou haſt her; as it is obſerved, that a man of old marrying a woman wealthy and well deſcended, brought her home in a Chariot, or on Horſe-back, the way being made for the purpoſe, but if ſhe were poore on foot, ſo that he continueth the Allegory of a wife ſtill, and the beſt and moſt worthy that may be. And he that thus exalts wiſdome ſhall not looſe his labour, but ſhall accordingly be promoted by her; the Hebr. word is, *Shee ſhall lift thee up on high*, being in one Hebrew gloſſe well ſet forth thus; *Shee ſhall bring thee riding into heaven*. Whereby is intimated the facility of coming thither to the wiſe. Verſ. 8.

But what is the way ſo elevated, for wiſdome to paſſe into the heart? one anſwereth well, a good Conſcience. *Ambroſe* ſaith, A Charriot compoſed of the foure Cardinall Vertues, being carried hereupon as upon foure wheeles; *Baſil*, A Charriot of two, the underſtanding, and the will. *When thou ſhalt imbrace her*; The law of Marriage requireth, that there ſhould be mutuall love and imbraces betwixt the Husband and Wife; ſo in ſaying, When thou imbraceſt wiſdome ſhee ſhall exalt thee, he intimateth, that this her exalting thee ſhall be as the moſt pleaſing and delightful imbraſing in the world, wherefore *Auguſtine* excellently ſeteth forth the embraces of wiſdome thus. *Ambroſ.* *Baſil.* *Hugo*, Serm. 246. *De temp.*

No pleaſantneſſe of wood, no purpled coloured flowers, no ornaments of coſtly apparell, no ſound of ſweeteſt wel-ſtringed Inſtruments, no imbraces of the greateſt beauty are comparable to the inſpiration, the ſweetneſſe, the foments, and imbraces of wiſdome. And the Sept. expreſſeth it by wiſdomes imbraces of thee, rendring it, *Honour her and ſhe ſhall imbrace thee*, of the armes where-with we imbrace wiſdome, *Hugo* ſaith well, That they are contemplation, and action; and hereunto we may adde, That her two armes where-with ſhe imbraceth us, are peace, and joy unſpeakeable. *Hugo.* *Cardin.*

Shee ſhall give to thy head an ornament of grace, a crowne of glory; That is, wiſdome ſhall be a grace to thee here, thy face being made hereby to ſhine, as he afterwards ſpeaketh, and hereby thou ſhalt be brought at laſt to a Crowne of glory in the Kingdome of Heaven, of which St. *Paul* ſpeaketh, ſaying, *Henceforth is laid up for me a crowne of righteouſneſſe*; thus *Arboreus*. Verſ. 9. Chap. 3. 22. *Arbor.* 2 Tim. 4. 8.

Some think that in the Crown here ſpoken of, *David* who is brought in thus, ſpeaking to his Sonne *Salomon*, alludeth to that which he was deſtined unto, viz. The Kingdome, urging him from hence to get wiſdome, becauſe that ſo he ſhould be in wonderfull grace amongſt his Subjects, that beauty where-with he was naturally indued being thus augmented, and he made more amiable in all mens eyes, and the Crowne of the Kingdome, with which he was crowned made farre more glorious.

Lyra thinkes the Crowne in the ſecond place ſpoken of, to be ſpoken of by way of explication of the firſt paſſage, *Shee ſhall give an ornament of grace to thy head*; That is, *a Crowne of glory*, which is the greateſt ornament of all others. And of a Crowne, ſome thinke he ſpeaketh in alluding to the cuſtome of old, to ſet Crownes upon the heads of wiſe men of Bayes, Ivie, or Myrtles. It is ſpoken to the ſame effect with it, chap. 1. 9. For the particular applying of it to *Salomon*, this is not ſo to be received, but if it ſhould be ſo great a grace to a King, much more to private perſons, making them herein like unto Kings: Wiſdome is hereby magnified above a Father, a King, who giveth his Crowne to his Son, but wiſdome *a Crowne of glory*. The vulg. for theſe words, *Shall deliver a crowne of glory to thee*, hath, *Shall protect thee*, and the word cometh of מגן a *ſheild*, but becauſe it ſignifyeth alſo *to give*, or *deliver*, it is in N. Tr. ſo rendred; but taking it according to the vulg. the ſence will be very good thus: Whereas a Crowne commonly is accompanied with dangers to thoſe that weare it, ſo that by *Lyra.*

meanes hereof some of them loose their lives by treasonable conspiracies, that given by wisdome shall not only be a crowne to make glorious, but also a shield to protect him that weareth it; so that he shall reigne in safety.

Lavater. And to this *Lavater* agreeth, following also the same reading; *Verse. 10.* *Protect thee as a sheild; The yeares of thy life shall be many:* Hebr. *Of thy lives*, implying the yeares of the naturall life, the life of grace, and of glory, as some gather, although some others understand it is of some one of these. See more of this, ch. 3. 16.

Verse. 12. *When thou goest, thy steps shall not be streightned, &c.* Here is another benefit of wisdome, of which see before, chap. 3. 17. 23. and how this way, said to be streight else-where, is here said to be large, and it is also large, because whereas wickednesse brings men to great streights in this life, the wise shall be kept out of them, as *David* saith, *Thou hast set my feet in a large place*, verse. 13. *Psal. 17.*

Verse. 13, 14, 15. charging not to let wisdome goe is the same with ver. 6. ver. 14, 15. he returneth againe to dehort from going in the wayes of the wicked, of which he gave warning at the first, chap. 1. 10. 11. &c. then he addeth a new, touching their eagernesse to doe evil.

Verse. 16. *They cannot sleep except they have done mischiefe, their sleep is taken away, unlesse they cause some to fall.* Herein they are like to Serpents, of which *Pliny* writeth, That they sleep not all the summer, whilst they are full of poyson, but in winter, this being spent, they sleep; so robbers and murtherers, whilst they have spent the poyson of mischievous intentions, which lurketh in their hearts, cannot sleep as other men doe in the night, yea the night is the time wherein they goe about these wickednesses; as they are led by the Devill, the prince of darkenesse; so they take the opportunity of the darke to act their wickednesses in. A strong motive to us to abhorre from consorting with them, because they that doe come under the worst Master in the world, who will not suffer them to sleepe at the time that nature requireth, but workes them in desperate services in the very night, not suffering them to sleep, or take their rest. *Pliny.* *Note.*

Verse. 18. *Verse. 19.* To confirme this further to be his meaning, he saith, ver. 18, 19. *The path of the just is as the shining light, that shineth more and more unto the perfect day, the way of the wicked is like darknesse, they stumble they know not at what.*

Verse. 17. But before this, ver. 17. *They eate the bread of wickednesse, and drinke the wine of violence*, is not to be passed over in silence. *Hugo* expounds this of the holy Communion, which these wicked ones unworthily receiving, have it counted to them, not as Bread and Wine to salvation, but to damnation; but this is farre fetcht, both because they had no Communions then, and it is meant plainly of their getting their living by the wicked courses before spoken of. *Hugo.*

Augustine here notes, That they practised such wickednesse as a daily trade, or course of life, for saith he, A man sometimes eates flesh, sometime fish, sometime other things, but with all he eates bread from day to day; in saying therefore that they eate the bread of wickednesse, he meaneth, that they feed daily and continually upon mischievous practices, they being as it were meat and drinke unto them, so greatly doe they delight in them. *Augustine.* in Psal. 53.

Verse. 18. To come now to ver. 18. The path of the just is compared to the Sun, shining in the morning by some little glimmering light at the dawning of the day, but increasing, as the light of the day doth: whereby is shewed, that as a man that takes his rest in the night, riseth betimes in the morning to his work, is not idle when he is up, but although he cannot yet see perfectly to doe some workes, yet some he can doe, and doth them, but the light increasing; so that he seeth more perfectly, he now doth the most curious workes which he hath to doe, and perfects them; in like manner the just, according to the little light received at the first, worke and doe some things, but their grace and light after this, increaseth more and more, and then they doe all more perfectly. And yet the time shall come, when it shall be more perfect day-light unto them, by that day-light in the new Jerusalem that shall never have end. But on the contrary side, the *way of the wicked is darknesse*, and tendeth to utter darknesse for evermore, and in this way of darknesse they stumble unawares, as a man going in the darke, before they are aware of *Verse. 19.*

it,

it, and fall into a pit never to come out againe. For even of the wicked few are ſenſible of the danger to which they are neare, till they come to be ſwallowed up hereby: They are as confident by repenting before they dye, as the thiefe upon the croſſe, to provide for their ſalvation, that they make no doubt of it at all. But let us take notice, that they are in the darke; and how can a ſhip in the darke ſee rocks and ſhelves to avoid them, and therefore come into, and keep in the way that is light, that ſo we may ſee all dangers towards us, and in time provide againſt, and not run upon them to unavoidable deſtruction, and to this end turn from wickedneſſe to righteouſneſſe, as out of a dark, into a light way. *Note.*

Some there are that expound the perfect day-light, of profiting ſo in knowledge and grace in this life, as to come in time to perfection herein, but the perfect day-light, is moſt commonly underſtood of that knowledge, whereby we ſhall know, as we are knowne, which is not till the end of this life. According to this *Gregory* ſaith, the good deſires of the juſt are the beginning of the day, when they are joyned with light of underſtanding ariſing within, and growing in knowledge and grace from time to time, the increaſe of the day-light which is in the end of this life, cometh to be perfect day. And *Chryſoſt.* ſpeaking upon the morning, after morning at the Creation, ſaith, When a man by repentance turneth from ſinne, it is morning to him, then the light beginneth to ſhine. The light, we may truly ſay of Gods countenance, bringing true joy and comfort, which is increaſed as the light of the day in this world, and becomes perfect day-light, when this life is ended. The Apoſtle *Peter* ſeemeth to make two mornings, where he ſaith, *Till the day dawn, and the day-ſtar ariſe in your hearts*; the firſt, as *Gregory* hath it, of the preaching of the Goſpel, for then the day beginneth where it was night before; the ſecond, of knowledge and grace wrought in the heart, the firſt being the dawning of the day, the ſecond the riſing of the day-ſtar in our hearts. And for the way of the wicked, it is to be noted, that he ſaith not, It is darke, but *darkneſſe* in the abſtract; that is, darke added to darke, as *Auguſt.* ſpeaketh of ſinners, that will not confeſſe their ſinnes, ſaying, To live in ſinne, is to live in darkneſſe; but when one that doth ſo, confeſſeth not his ſinnes, his darkneſſe is now increaſed, darkneſſe is powred out upon darkneſſe, and ſuch a mans way is darkneſſe indeed, palpable darkneſſe.

Chryſ. Hom. 5. ſuper Ezek.

Chryſ. Hom. 39 in Mat.

2 Pet. 1. 19.

Aug. in Pſ. 139.

My ſonne attend unto my words, Let them not depart from thine eyes. Chearfull attention in hearers, ſaith *Chryſoſt.* ſtirreth up the Teacher, and bringeth unto him great plenty of ſentences, ſo as nothing doth more. For the eyes, ſome thinke the eyes of the minde onely to be meant, others better, both the eyes of the mind and body alſo, the one being imployed in reading, and by this means the other in daily meditation; of looking into the law of perfect liberty ſee *Jam.* 1. 25. and this he doth, that is a diligent reader of the word, touching which, as *James* hath a compariſon taken from a Looking glaſſe, wherein a man beholdeth his naturall face, is by *Plutarch* compared to the ſeeing of a mans ſelfe in the eye of another; for ſo ſaith hee, doth the man that readeth other mens bookes, he may therein behold himſelfe, and what the iſſue of his doings is like to be. For this *Chryſoſt.* greatly commendeth the eyes not being of the holy Scriptures, which he indeed commendeth not onely to perſons ſequeſtred from the world, but even to worldly men, and to thoſe that are full of other imployments alſo; for he ſaith, Thou wilt ſay, O man of the world, I have great buſineſſes of the world to look after, I cannot ſtand ſo much to look upon the Scriptures, let them doe that who are profeſſed ſtudents: What ſayeſt thou, O man? the more full of worldly imployments, the more need to read the Scriptures, that hereby as by a skilfull governour of a ſhip, ſitting at the ſterne continually, thy ſhip may be guided aright in the midſt of the waves of worldly buſineſſes, and at laſt come ſafe to the haven where thou wouldeſt be. Again, in commending to us the reading of the Scriptures, he compareth them to a meadow, and a garden, ſaying, Whatſoever delight is in both theſe, is much more in reading of the Scriptures, there flowers may be gathered, here the flowers of ſentences more ſweet and excellently coloured; there the flowers growing ſoon fade againe, here they remaine immarceſſible alwayes; there is the ſinging of the graſhop-

Verſ. 20, 21.

Plutarch.

Chriſ. Hom. 3. de Lazaro.

Hom in Pſ. 48.

per, here the ſweet heavenly harmony of the Prophets and Evangeliſts; there the ſouth wind blowing, things flouriſh that grow, here the Spirit blowing keepeth all things green continually; there an hedge of thorns fenceth about to keep out beaſts, here Gods all powerfull providence; there alſo if herbs be good for neceſſary uſes, they hold but in the Summer, here both Summer and Winter that may be gathered which is onely neceſſary, as Chriſt ſaid to *Martha*, both herbs alwayes green and growing, and fruit with the heavineſſe thereof weighing downe the trees. *Ambroſe* compareth the daily reading of the word to anointing of the limbs, a thing much uſed of old by Champions when they were to come into the place of trying Maſteries; No man, ſaith he, dares come to try his ſtrength againſt an adverſary in this place, but he that hath often uſed to enter theſe liſts, and therefore hath often anointed his limbs with oyl, but being uſed to theſe things, he comes in without fear; ſo he that is frequent in reading the Scriptures, needs not to feare to encounter with the temptations of the adverſary, but otherwiſe he is no way able to make oppoſition againſt them.

Ambroſ. in Pſ. 119. Lect. 12

Verſ. 23. *Keep thy heart with all diligence, for out of it come the iſſues of life.* The word rendred, *Keep*, ſignifieth to keep, as they that watch in the night, Wardſmen: As a man, that knoweth that theeves will come, watcheth that night that they may not break through into his houſe and ſteale, and kill, as they will doe, if a diligent watch be not kept: So a man muſt moſt carefully watch over his heart to prevent the danger that he ſhall otherwiſe lye open to. *Pliny* writeth of the Dragon, that he hath in his head a ſtone in the forme of an heart, which men uſe to get by ſtrewing ſome water upon his head, that hath vertue to make him ſleep ſoundly, and then coming upon him they cut out this ſtone, not being otherwiſe to be had, but the Dragon being found ſleeping; So our adverſary the Devill ſeeks to finde us aſleep, and not keeping a watch over our hearts, and then, and not otherwiſe, he cuts them as it were out, which is the thing he deſireth, and then we periſh.

Pliny.

Now the heart is kept, when a man keeps a good conſcience in all things; for ſo as *Remigius* ſaith, A man doth, as it were, lay up a clean thing in a ſafe place, and this is done, when it is kept from all defilement of ſinne. And *Auguſt.* ſhewing further the keeping of the heart, ſaith, it is by giving it to God, as it is ſaid, *My ſon give me thy heart*; And how is this done, but by opening to God, and ſhutting it againſt the world? Now the heart hath two doores, as a two-leaved doore, deſire and feare; theſe are ſhut againſt the world, when our deſires are not ſet upon worldly things, neither doe we feare man, and opened to God, when we deſire the Kingdome of God, and feare hell fire. Againe, the ſame *Auguſt.* in another place ſheweth another way to keep the heart upon theſe words, *To binde their Nobles with chains, and their Kings with fetters of iron*; ſaying, Who are theſe Kings, but evill luſts, and affections, ruling, and reigning as Kings in mens hearts and lives? theſe even in Kings and Nobles are bound as with fetters, when through feare they are kept from following their evill luſts, and going in their evill wayes of Idolatry and Tyranny, and goe in the way of Chriſtianity, and they are bound as with chains of iron, whilſt they for feare doe thus, but let them doe ſo for love, and then they become chaines of gold. *Bernard* ſpeaking of keeping the heart, inſiſts upon a word ſetting forth a watch ſet in the night in all the parts thereof, which are called Watches, and are foure, and theſe ſaith *Origen*, ſet forth the foure parts of mans life, childhood, youth, mans eſtate, and old age, in all which the heart is kept, when one flyeth the vices of every one of theſe, ignorance in childhood, wildneſſe in youth, licentiouſneſſe to doe evill in mans eſtate, and covetouſneſſe in old age: And this is the watching of ſervants againſt the coming of their Maſter commended unto us by our Lord, *Matth.* 24. And a hint of this touching every watch of the night is given in the Hebrew מכל משמיר *above, or more then any watch, watch thine heart, for out of it are the iſſues of life*; that is, if the heart be thus diligently kept, there is life, and all things that bring to life and ſalvation: For the heart, as *Hippocrates* teacheth, hath in it two little receptacles, according to *Pliny* 3. if with *Hippocrates* we hold two, theſe are *the love of God*, and of our neighbour, which are in an heart thus kept, if with *Pliny* 3. they are *faith, hope, and charity*, and theſe

Remigius.

Aug. Ser. 40. de temp. *Quomodo aperis januam Chriſto cupiendo regnum cælorum, & timendo ignem gehennarum.*

In Pſal. 149.

Bernard.

Origen.

Hippocrat. *Pliny.*

theſe are ſaid to be *the iſſues of life*, becauſe life ſhall undoubtedly follow for evermore to all thoſe that are indued with theſe.

Lavater takes this charge of watching the heart, as alluding to the watch kept about a Caſtle or City in time of war, that the enemy may be kept out, intimating that ſuch is our caſe as long as we live in this world, and therefore we have need alwayes to keep this watch with all diligence. Thy body ſaith One, is thy Caſtle: but more truly we may ſay, thy heart is thy Caſtle thus to be kept; The Arms wherewith we muſt keep this Caſtle againſt our enemies, the Fleſh, the World, and Devill, are the Armour of Chaſtity againſt the Fleſh, the ſhield of Liberality againſt the World, and the helmet of Charity againſt the Devill; *For the iſſues thereof are life*: As the heart naturall is to the naturall body the firſt thing living, and the laſt dying, ſo that other parts being hurt or decayed a man liveth ſtil as long as his heart is kept unhurt, but if it be decayed, the whole body decayeth accordingly and dyeth: So the heart ſpiritually underſtood, as here, if it liveth, and be ſafe, the whole ſpiritual man is ſafe, although ſome members be diſeaſed, but if it be corrupted, as it is, when there are evil thoughts in the heart of *adultry, murther, theft, &c.* the whole man is defiled, and there is certaine danger to the life for ever. A care then of this is above all things to be taken, that no evill lurke therein, but that thou beeſt ſincere and upright in all things, although thou laboureſt with infirmities in other parts; yet as a man, having life in his heart, is grieved at the wounds or ſores, or tumors cauſing paine, or deformity in his members, and endeavoureth by all means that he can, to have them healed, and that with ſpeed; ſo the ſpirituall man grieveth for his imperfections, tumors, or ſcars, or wounds made by ſinne upon any of his members; his tongue, if he hath therewith lyed, blaſphemed, curſed, or talked corruptly; his eyes if they have been libidinous, or covetous; his eares, if they have been deafe to heare good counſell, but open to evill; his head, if that hath been made giddy by dimneſſe; his hands tainted with taking bribes, or practiſing any oppreſſion or wrong; his feet, if he hath therewith gone into vaine and wicked company; or his body, if he hath defiled it by whoredome, or laſcivious imbraces. And he not onely ſorroweth, but endeavoureth with all good care to be in every of them healed; if there be any man that doth not, but beareth himſelfe upon this, that he hath a good heart, he deceiveth himſelfe if he thinketh that he is ſound and well within; for certainly, his heart, wherein the life of the inner man ſtandeth, is dying, or dead, otherwiſe it were impoſſible, that he ſhould thus neglect the reſtitution of health to his members.

Lavater.

Arbor.

Matth. 15. 19.

Note.

Put from thee a froward mouth, and perverſe lips. Heb. *the perverſeneſſe of the mouth, and the pravity of the lips.* After a charge given to keep the heart, here followeth another to keep the tongue, which commonly bewrayeth the heart, and ſheweth whether it be kept ſo diligently as hath been ſaid, or no, for out of the abundance of the heart the mouth ſpeaketh, and as the common Proverb is *Lingua eſt index mentis, the tongue is the bewrayer of the minde.* By a *froward tongue* or the *frowardneſſe of the tongue*, Some underſtand the tongue of another, that cometh to thee with tales againſt thy neighbour, as if it were meant, have no familiarity with ſuch, keep them far from thee, as dangerous perſons to ſtir up contention betwixt neighbour and neighbour. But more truly and generally his tongue is meant, that is bidden before to keep his heart, and in this verſe his tongue from detraction by ſlandering or backbiting, and his lips from curſing, railing, mocking, and all bitter and corrupt ſpeaking, and therefore to expreſſe two ſorts of evils in a mans ſpeaking he ſaith, The tongue of frowardneſſe, and the lips of pravity: How hard a leſſon this is to be learned, S. *Jam.* teacheth, ſhewing that when all other things are ſubdued by the skill of man, yet of this he can finde no remedy; as *Arbor.* obſerveth, that there is a remedy againſt the poyſon of any creature, but againſt the poyſon of an evill tongue none; and herein alſo the evill tongue of a man exceeds all other the moſt poyſonous creatures that be in the world, for one Serpent hurteth not another with its poyſon, but one man doth hurt another with his tongue: And the hurt of an evill tongue is ſo great, as that by taking away a mans good name, hereby he doth him more hurt, then if he hanged him up, ſeeing that according to the

Verſ. 24.

Jam. 3.

Arboreus.

the Proverb, an evill name is worſe then an hanging. And if it be a deriding or inſulting tongue over a man in miſery, it is to bring him to the extremity of miſery, for which *Plutarch* calleth this *extremam improbitatis lineam*, the uttermoſt line of diſhoneſty. *Lavater* from the obſervation of the fence about the tongue, two two-leaved doors, as it were, of our lips and teeth, noteth, how carefull we ſhould be to ſpeak nothing corrupt or evill, and what cautelouſneſſe we ſhould uſe in bringing our words forth, and not ſuffer the tongue to run before the wit, as many doe. As alſo in regard of this, that it is a ſingular gift by God given unto man above other creatures, to be able by ſpeaking to utter his minde, and therefore take wee heed, that wee no way abuſe this gift, but uſe it aright to Gods glory.

Plutarch. in Apothեg. *Lavater.*

Note.

// Verſ. 25. *Let thine eyes look right on, and thine eye-lids ſtreight before thee.* Next unto the tongue, he concludeth the inſtructions of his father *David* with that, which he chargeth him touching his eyes, which was not to looke any way, but right forth, that he might goe ſtreight on with his feet in the way of Gods commandements, without declining to the right hand, or to the left, as is further declared, verſ. 26. and 27. by a ſpeech taken from *Deut.* 5. 38. Now he looketh right on, that caſteth not his eye upon any unlawfull object, another mans wife to luſt after her, another mans proſperous eſtate to envy him therefore, another mans beaſt, ſervant, houſe, or land, gold, or ſilver, or any other deſirable thing to covet that; another mans fame or eſtimation to detract from that, wherein eſpecially this rightly followeth that before going, againſt a perverſe tongue. He alſo looketh aright, that being a Judge as *Davids* ſon *Salomon* was to be, is without reſpect of perſons in judging, and looketh onely at the equity and righteouſneſſe of the cauſe brought before him, contemning, for any favour to one more then another, or for bribes, to goe an haires breadth from the way of truth in any ſentence giving. Laſtly, a mans eyes looke right on, when he doth nothing, but having firſt conſidered it, and the way and meanes to effect it; for he that neglects, ſaith *Gregory*, to fore-ſee by conſideration what he doth, extendeth his ſteps, but ſhutteth his eyes, he makes a journey by going forward, but doth not by fore-ſeeing goe before himſelfe, and therefore he falleth the ſooner, becauſe he attendeth not by the eyes of counſell, where to ſet the foot of his operation; For as a man that goeth a journey beholds the way firſt with his eyes, and then goeth it with his feet; ſo a wiſe man conſidereth the way whereby he may effect what he intendeth, and then goeth that way, not caſting his eyes hither and thither, but warily looking to the ſaid way, that he may not take another inſtead thereof.

Gregor. Paſt. p. 3

Baſil. *Baſil* underſtanding it as ſpoken of the eyes beholding right things, ſaith, As a man by fixing his eyes upon green herbs, or things, hath his ſight refreſhed, but being ſet upon the diſeaſed, he is in danger to be infected with the ſame diſeaſe; ſo he that ſetteth his eyes upon the beauty of an Whore is infected, but he that looketh upon the wiſe, uttering inſtructions of Wiſdome, is made wiſe to his exceeding great comfort. And againe, one having ſet his eyes upon beauty, which he ſhould not, an impreſſion is hereby made in his heart, as in wax by a ſeale, ſo that although the object bee gone, this impreſſe worketh ſtill, and illudes the minde by images.

Verſ. 26. *Ponder the path of thy feet, let all thy wayes be eſtabliſhed:* Having ſeen the right way with thine eyes, let thy feet be directed accordingly, as a man that weigheth things in ballances, equally poyſing as it were thy ſteps, that thou mayeſt in all things walke orderly, and keepe an equall pace, not ſometime being too quicke through prepoſterous zeale, and ſometimes too ſlow through lukewarmneſſe.

Verſ. 27. *Turn not to the right hand, or the left, but keep thy foot from evill.* Here by right hand, 1. Some underſtand proſperity, by the left hand adverſity, ſaying he turneth to the right hand, that is puffed up by the one, and he to the left, that is caſt down by the other: 2. Some, friends and enemies, ſaying, He declineth to the right, that is led by favour or affection to his friend, to doe injuſtice for his ſake, and he to the left that for hatred to one, that is his enemy, doth it. 3. Some, by the right hand underſtand

Bernard. *Hugo.* *Rodolph.*

ſtand good workes, by the left evil; ſaying, He turneth to the right, that having done good is puffed up, and taketh the praiſe to himſelfe; he to the left that doth evil. 4. *Auguſtine* hath another, By turning to the right hand underſtand, him that ſaith, He hath no ſinne; to the left, him that is ſet upon all wickedneſſe, without any feare of puniſhment. 5. *Beda* alſo hath another; To turne to the right is to be wiſer then it becomes a man to be, That is, above that which is written, to the left, to be fooliſh and ignorant, not regarding knowledge. Laſtly, ſome ſay, that to turne to the right is the ſame with that, *Eccleſ.* 7. 16. *Be not wiſe over much, nor over fooliſh*; That is, as is by and by expounded, *Over righteous, or over wicked*; and over righteous is he, that propounds more rules of holineſſe and righteouſneſſe then God hath propounded; and he over wicked that abridgeth them, and makes them fewer; both which the Phariſees did, they propounded more in their traditions, and abridged them in their gloſſes upon ſundry Commandements commemorated, *Matth.* 5. 22. 28. 33. And after the Phariſees the Papiſts doe, for they alſo propound unwritten traditions, and abridge that precept touching the Lords Supper, *Drinke ye all of this*, as if there were no ſuch Scripture; *Unleſſe ye drinke the bloud of the Sonne of Man, ye have no life in you.* To reckon up no more here, although they have many.

Auguſt. *Beda.* *Hieron.*

CHAP. V.

MY *Sonne, attend to my wiſdome, and bow thine eares to my underſtanding*; Here *Salomon* begins another Oration, or Sermon, eſpecially tending to make incontinency and fleſhly luſts odious unto us; and in ſaying, *Attend*, and then, *bow thine eares*, he meaneth, Attend both with the bodily eare and the minde, as inſtructions moſt deſireable to all thoſe that would be wiſe. *That thy lips may keep knowledge*; That thou mayeſt be ready when temptation cometh to any incontinent action, to ſay with *Joſeph*, *Shall I doe this evill and ſinne againſt God?* thus *Muffet*; and it is meant alſo, that thou mayeſt have nothing in thy mouth, but tending to continency and againſt whoredome, for this wickedneſſe beginneth firſt in the words of thy mouth, but he that keepeth knowledge in his lips, keeps himſelfe by refraining from obſcene ſpeeches, and uttering words of diſtaſte of this abomination, from the very firſt degree or beginning hereof; ſo *Lavater*; And from hence we learne, that it is neceſſary, as to get knowledge, ſo to be ready when need requireth, to utter that which may be a fence to our ſelves and others againſt ſinne, and to turne here-from, eſpecially from the way that the whoriſh woman would bring us into.

Verſ. 1. *Muffet.* *Lavater.* *Note.*

Some, by thy lips keeping knowledge underſtand ſilence, whereby as in the Schoole of *Pythagoras* knowledge is kept in, till that by ſerious meditation and ſtudy more is attained, as theſe words joyned to the former, that *thou mayeſt regard diſcretion*, imply, being in the vulgar Latine rendred, *That thou mayeſt keepe cogitations*; and Hebr. *To keepe cogitations*; That is, by ſerious meditating upon my inſtructions, imprinting them in thy minde, which being done, thy lips, that is, thy ſpeeches ſhall alſo be conformable to the ſame. And in ſaying before, that by keeping knowledge in our lips, uttering it is meant, there is no contradiction, for it is not meant of uttering, till by ſerious meditation attained. But keeping knowledge in our lips, indeed implyeth keeping, and ſhewing it only, and not vanity and folly by looſe and corrupt talking.

For the lips of a ſtrange woman drop as the Honey-combe, and her mouth is ſmoother then oyle. Having made his exordium in the former words, now he cometh to the Argument of this Chapter, which is to give warning againſt the allurements of Harlots; and in doing this, firſt he ſheweth, how alluring they are by the ſhew of all pleaſure and joy that they ſhall have, who conſent unto them; Secondly, that within a while all this ſweetneſſe ſhall be turned into bitterneſſe. The ſweetneſſe of Honey, and the vertue of Oyle, the one to the taſte, the other

Verſ. 3.

to

to the limbes and ſinewes by ſuppleing them, doe much affect and draw mens mindes to them, if we conſider what uſe they made of Oyle anciently for the purpoſe aforeſaid; now both theſe, or ſomething like both theſe, is in the mouth of the Harlot, her words ſeeme to be ſo ſweet, and ſuch good in the imbracing of her, that if a man be not wiſe, to diſcerne whether the preſent pleaſure offered tendeth, he ſhall not be able to withſtand her temptations.

Verſ. 4. But wiſdome telleth him, that *Her end is bitter like worm-wood, ſharpe as a two-edged ſword.* Thus the ſeeming ſweetneſſe that is in following fleſhly luſts, and ſatisfying them, is in a ſhort time turned into the greateſt bitterneſſe, and the ſanative vertue, as of Oyle to the limbes, into a ſharp ſword, cutting, wounding, and killing without remedy, the ſilly deceived lecherous young man. But to return to each Word in particular, moſt ſignificant is this ſaying; *Her lips drop as the Honey-combe*, for hereby are denoted two things;

1 That the pleaſure of an Harlot is to be looked upon but as an Hony-combe taken out of the Hive, and dropping, which dropping indeed is ſweet to him that licks it in for the preſent, but the Hony in a ſhort time is dropped all out, and then what remaineth but a little harſh unſavoury Wax, that hath no ſweet taſte any more?

2 That the pleaſure of an Harlot is yet more momentary, viz. no longer laſting then the ſweetneſſe of Hony in the palate of the mouth, whilſt it is going downe.

Againe, in comparing her mouth to Oyle, if it be conſidered, that a young man, or any carnall man by reaſon of the luſt in him is as fire, he implyeth the great danger that is in conſorting with her, even as when Oyle and Fire come together. Some by her lips and mouth here, underſtand her ſweet ſinging, where-with her lovers are taken, becauſe it is propheſied of *Tyre*, that ſhe ſhould ſing as an Harlot; which implyeth this to have been the cuſtome of Harlots, by ſinging to inchant their Paramours; but if ſhe ſingeth not, but frameth her ſpeeches ſuch a way as may be apt to allure, it is all one. Some expound it of her kiſſes, it may beſt be underſtood of all, both her ſinging, ſpeaking, and kiſſing.

The Allegory. The Fathers moſt generally expound this Allegorically of humane wiſdome, which hath her inticing words, according to the Apoſtle, who ſaith, *Not with the inticing words of mans eloquence*; and this wiſdome indeed may well be ſet forth by an Harlots bewitching the ſimple by her pleaſing ſpeeches, againſt beleeving the Goſpel, to the deſtruction of their ſoules; For the end of this ſinfull pleaſure being bitter like Worm-wood, it is commonly obſerved, that ſweet things being eaten are turned into bitterneſſe; and therefore in alluding to this, it may be taken as thus ſpoken: but by bitter like Worm-wood here, as in other places, that which is deadly poyſonous is meant, and ſo the ſweet ſpeeches, ſinging, and kiſſes of the Harlot are ſoone turned into deadly poyſon. But the Phiſitians, as one noteth, have found out, that vinegar is a meanes to qualifie the bitterneſſe of Worm-wood, and to make it ſweet; ſo bitter ſorrow for this ſweet ſinne takes away the bitterneſſe thereof againe, that a man is not now any more indangered hereby, as by poyſon. And to a two-edged ſharp ſword is an Harlot compared, becauſe by her, both the body is wounded as it were, and conſumed to death, and the ſoule alſo.

Verſ. 5. *Her feet goe downe to death, her ſteps take hold on hell*; That is, by going in the way that luſt brings thee into, nothing elſe can be expected, but death and damnation for ever; So *Gal.* 5. 19. having ſhewed, that Fornication and Adultery are fruits of the fleſh, he ſaith, *They that doe ſuch things ſhall never enter into the kingdome of heaven*; And *Col.* 3. 5. *For which things ſake the wrath of God comes upon the Children of diſobedience.* For the more full underſtanding of this, looke back to chap. 2. 18, 19. where the like ſayings to this and that, ver. 6. have been already opened.

Verſ. 6. *Leſt thou ſhouldſt ponder the path of life*; or that thou mayeſt not thinke of going in the path of life, which by following Harlots is ſo obſcured to the eye of thy minde, that thou canſt never ſee to turne into it, and ſo thou canſt not be ſaved but,

but periſh everlaſtingly, as ch. 2. 19. it is ſaid, *None that goe to her returne againe, neither take hold of the paths of life*; as one that goeth downe into a darke pit, cannot ſee the way to come out againe, but as the *Egyptians*, plagued with three dayes darkeneſſe, did none of them, nor could remove out of their places; ſo cannot he that goeth into an Whore-houſe, there is no thinking for him that he will not be ſo intangled, but that he will come away againe, when he liſteth, as many ſuch wicked ones doe; and the Philoſopher going unto a Whore ſometime, ſaid, *I will poſſeſſe her, ſhe ſhall not poſſeſſe me*; but this wickedneſſe will poſſeſſe thee, and hold thee to the deſtruction both of thy ſoule and body when thou thinkeſt in the end to returne to life, it being ſaid to thee, and to all ſuch as thou art, *Depart ye workers of iniquity, I know you not*. *Note.* Mat. 7. 23.

Remove thy way farre from her, and come not nigh the doore of her houſe. Verſ. 8. Even as a man that would avoyd the infection of the Plague, he muſt this, more dangerous, and to this end keep farre off, and not come nigh her doore, for he that will not evil doe, muſt doe nought that belongs thereto. So *Muſſet*, who noteth in this and the former verſe two meanes of being kept from the danger of this ſinne, 1. Verſ. 7. To be a diligent hearkener to the Word of God. 2. Here, not to come neare an whores houſe. Then he addeth the reaſon, ver. 9. *Muſſet.*

Leaſt thou give thy honour to others, and thy yeares to the cruell.

1. By going to whores thy comlineſſe and credit are loſt, wherein thy honour lyeth, and now thou art counted baſe, and vile, and looked upon with loathing.

2. If thou committeſt Adultery with another mans wife, thou art in danger of being cut off by her Husbands rage through jealouſie; if it be to one, a Siſter, by her Brothers, as *Shechem* by the brethren of *Dinah*. Gen. 34.

3. Verſ. 10. *Leaſt ſtrangers be filled with thy labours, and thy riches be in another mans houſe*; For he that goeth to whores, ſpends like the Prodigall his patrimony upon them, yea, and if he hath by his labour gotten ſomewhat, it goeth thus away for a little vaine and ſinfull pleaſure.

4. *Leaſt thou mourne at the laſt, and ſay, &c.* ver. 11. This ſinne will bring thee to miſery in the greateſt meaſure, for which thou ſhalt mourne, but have no remedy, *when thy fleſh and body are conſumed*. Here he ſheweth one cauſe that the Adulterer ſhall have to mourne, viz. for the waſting of his body and ſtrength, by diſeaſes coming through his incontinency; and ver. 14. he ſheweth another; *I was almoſt in the midſt of the congregation in all evill*; That is, ſaith *Arboreus*, This makes me ſorrow the more, becauſe I was carried away almoſt to all manner of wickedneſſe in the midſt of the Church; That is, of Doctors and Teachers, by whom I had admonitions to fly wickedneſſe, given me from time to time, ſo that I cannot for the extenuating of my ſinnes ſay, that I was ignorant, or knew not, how great and dangerous an evil this was. And this the Whoremonger is brought in ſpeaking, his fleſh and body being conſumed, and he now in a weak eſtate, and ready to dye, as was ſaid before, *ver.* 11. and he now upon this crying out againſt himſelfe, that he was ſo deſperately ungracious, as not to hearken to the inſtructions of his teachers; which ſhould be a warning to all wicked perſons more to regard holy inſtructions, to be kept hereby from miſery coming by ſinne, by being turned there from before it be too late. And hereby is intimated, that this doth not a little aggravate the ſins of Chriſtians, that they live under meanes of holy and zealous teaching, as the wickedneſſe of *Chorazin*, *Bethſaida*, and *Capernaum* are aggravated, *Matth.* 11. and chap. 12. and of the *Jewes* in generall, *John* 3. 16. *Joh.* 15. 22. *Arbor.* *Note.* *Note.*

Touching the two words here uſed, *Congregation*, and *Aſſembly*, or Church, *Arboreus* ſaith, That one did ſet forth the Synedrion, or Congregation of the ſeventy, the other the aſſembly of all the faithfull, to pray, and heare the Word in the publick places conſecrated for this purpoſe. But to ſay ſomething more of all things in particular, from ver. 8. *Remove thy way farre off from her*; That is, fly from her, as *Joſeph* did from his Miſtris. This, as *Auguſtine* ſaith ſpeaking upon that, 1 *Cor.* 6. 18. *Fly fornication*, is a kinde of ſuffering Martyrdome;

Aug. de temp. ſer. 240.

Col. 3. 5. Rom. 8. 13.

Cyprian, *Per infinita dedecora multiplices mortes invehit.*

Chryſoſt.

Chryſoſt.

Fulgent.

For although theſe, ſaith he, be times of peace, yet they are times of ſuffering martyrdome, for he that flyeth fornication, is a Martyr, *his members upon earth are* thus mortified, and by the Spirit *he mortifieth the fleſh, and ſhall live*, and be crowned with glory. He that thus flyeth, fighteth no leſſe valiantly, then he that fighteth in the face of the enemy, and therefore it is no ſhame, but a praiſe; for the honour by adultery given to another, this is by the diſgrace which a man thus doth to himſelfe; according to which *Cyprian* ſaith, An Harlot bringeth a man to manifold deſtructions, by infinite diſgraces, and they are called infinite, becauſe the diſgrace thus coming, is never amongſt men wome away againe to his dying day; for the next words, thy *yeares to the cruell*: Some hereby underſtand the woman, that is an harlot, of whom *Chryſoſt.* ſaith, That ſhe is of all beaſts the moſt cruell, in inveighing againſt *Herodias* for asking *John Baptiſts* head; for the next words, v. 10. *Strangers being filled with thy wealth*, the Vulg. *with thy ſtrength*, is likewiſe Heb. wealth is meant, becauſe that herein lyeth a mans ſtrength, or might, as the word is alſo uſed, *Hoſ.* 7. *Job* 30. *Eſa.* 3.

Chryſoſt. To expreſſe the conſumption of a mans wealth upon harlots, calleth them the quickſands, and rocks of Patrimonies, which *Fulgentius* further proſecuting, ſaith, That the Poets feigne *Scylla* one of the great Rocks of the ſea to have been an Harlot, that caſting her ſelfe into the ſea, was turned into a moſt dangerous Rocke, ſplitting and drowning the ſhips that are beaten upon her; ſo very great and rich ſhips of Patrimonies are daſhed in peeces, and periſh. For the words v. 11. *And thou mourne at the laſt*, the word בהמותה properly ſignifieth to *roare*, and in uſing it he alludeth to a Lion being ready to ſtarve for hunger, and roaring out therefore, ſo that the extream poverty, to which the Whoremonger is brought in the end, is hereby denoted, *And thy fleſh and body be conſumed*; For as Phyſitians note, the braine thus waſted, and the *ſpina dorſi*, the moiſture in the nerves, the backe is weakned, the eyes made dim, the belly pained, the reines, the teeth, the loines, the heart, the liver, the breaſt, the bladder, and the feet, according to *Galen, Hippocrates, Avicen, Cornel. Celſus*, and divers others. Laſtly, for the words v. 14. *I was almoſt in all evill in the midſt of the congregation.* Some by evill underſtanding ſinne, as hath been ſaid before; by the congregation, will have the company of evill perſons meant; ſome, as if he ſaid, I was a publickly noted ſinner. Others, by evill underſtanding the Devill, ſay, I was amongſt the devills of hell, as it were, although I lived amongſt men. Laſtly, others by evill underſtanding miſery, I was in all miſery, whereinto my inordinate life brought me; and for the word almoſt, they underſtand it of a ſhort time; as if he had ſaid, I was ſoone brought to all manner of miſery, which arrideth mee moſt, but for the evill here ſpoken of, wee may beſt underſtand ſinne and miſery; and from the expoſition of the Congregation, I thinke it not good to recede from the firſt.

Verſ. 15.

Ovid. *de remed. amoris* l. 2. *Explenda eſt ſitis iſta tibi qua præditus ardes, Cedimus e medio jam licet amne bibas & fruereuſque tuâ, nullo prohibente, puellâ.*

Cyprian.

Drinke waters out of thine owne ceſterne, and running waters out of thine owne well. Here after a ſerious charge given againſt whoredome, a remedy is preſcribed, by being fully ſatisfied with a mans owne wife, whom he hath ſingularly once choſen, and vowed forſaking all others to cleave onely to her. As he that hath a Well of his owne, which as he hath profeſſed, ſeemed to him the beſt and moſt delectable of all others, cares not for going out to fetch water to drinke elſewhere, becauſe his owne is beſt; ſo he that hath a wife ſhould be ſo delighted in her love, as to be fully ſatisfied herewith at all times as long as ſhe liveth, ſetting light by all other women in compariſon of her; ſee ſomewhat like this. *Eccl.* 9. 9. and the Poet *Ovid* ſeemeth to have taken that which he writeth from hence. *That thirſt wherewith thou burneſt, thou muſt fill here we yeeld, that thou mayeſt drinke out of the midſt of the river, and enjoy thy owne wench alwayes without the controle of any man.* In theſe words is a manifeſt allowance of Matrimony, as a remedy againſt whoredome, ſo 1 *Cor.* 7. 1. *Heb.* 13. 4. being reſtrained to ſome, but extended to all men that have not the gift of continency.

And *Cyprian* writing of chaſtity, and aſcribing to the unmarried the firſt degree thereof, yeeldeth that the ſecond is of the married, when every man keeps him to his

his owne wife, and every woman to her owne husband. So that it is Antichriſtian to inhibit Clergy-men from marriage, and deviliſh, as may be gathered from 1 *Tim.*4.1.3. For the ſetting forth of a wife by the ſimilitude of waters, *Lavater* ſaith, that heathen writers doe the like, as *Heſiod.* ſaying, A man goeth not over a river, but having firſt powred out his prayers to the gods: whereby *Johan. Grammat.* underſtandeth, that it is meant of a wife, with whom a man muſt not, may not come together, but prayers being firſt offered up to God for the ſanctifying of the marriage: *Plutarch* ſaith, that anciently at marriages they uſed water and fire, the one to ſignifie the fervent heat of the deſire both of the man to the woman, and of the woman to the man, the other to ſignifie their coming together in marriage to be a means, as by water, of quenching this fire. There is the like in a man drawn after whores, and in the whore, for there is alſo fervent heat of luſt, but there is not the like effect of water, for hereby the fire is ſo far from being allayed as that it burneth the more, as water caſt upon brimſtone on fire, it burneth the more, according to which *Auguſt.* ſpeaking of it ſaith, *Their luſt is brimſtone, it burneth very much, and cannot be extinguiſhed,* Eſa. 51.1. it is ſaid, *Looke to the hole of the pit from whence ye were digged*; where the word rendred pit is מקבה, and בקבה ſignifieth a woman, ſo that a woman, if we looke to the denomination of her name is not unaptly ſet forth by a Pit or Well of water; or as *Chryſoſt.* noteth, to a Ciſterne into which no water cometh but from above, ſo *Sarah* ſpoken of by this name was not fruitfull, but by the ſingular bleſſing of God coming downe from heaven, and hereby any wife is made as a Ciſterne of running waters, or a Well iſſuing out by children, as followeth Verſ. 16.

Lavater. *Heſiod.* *Plutarch.* in Sympo. *Auguſt.* *Chryſoſt.*

Let thy fountaine be diſperſed abroad, and rivers of water in the ſtreets; which is ſpoken of children brought forth and well educated, and ſo coming forth, afterwards being profitable members of the Commonwealth, of whom others have joy, as they that dwell in hot and dry places, of ſprings of water coming out. And that when it is thus, it is by Gods bleſſing as is ſhewed, v.18. But it is to be noted, that here are two words uſed בור rendred *Ciſterne*, and באר *a Well*, intimating that through the bleſſing of God, the wife, who is as a Ciſterne without water, is made a Well full of water, and iſſuing out from generation, to generation into multitudes, as God pleaſeth, and we may ſee in *Abrahams* wife *Sarah*, whoſe childrens children increaſed ſo mightily both in *Ægypt* and afterwards: Whereas ſome by Ciſterne here underſtand worldly goods, as if the charge given were to make uſe of a mans owne, and not either by oppreſſion, or theft, or deceit, to take other mens, it is not to the purpoſe here, the argument in hand being nothing tending to this, but to commend continency, and to make a man out of love with ſinfull luſts after harlots. But whereas others by this Ciſterne, or Well underſtand the Spirit of God ſpeaking in his word, and by the ſe waters good and true inſtructions drawne from thence, whereunto every faithfull ſoule hath a thirſting deſire: I cannot, but approve of this, as a fit and profitable allegoricall interpretation: According to this then, *drinke waters out of thine owne Ciſterne*, is, as if he had ſaid, Drink not in puddy and venemous inſtructions out of the muddy ditches and ponds of hereticks that derive them from their owne addle braines, truſt not every ſpirit to be lead hereby, but out of the cleare fountaine of the Scriptures, which God hath given thee, and his Spirit ſpeaking therein for thy guide. *Gregor.* Thou that art a Preacher, having a fountaine of waters, which from thee flow forth to others, drinke thereof thy ſelfe, teach thy ſelfe firſt, and then teach thy congregation, and then doe thy waters come forth rightly into the ſtreets, and are diſperſed as followeth, v.16. If this allegory from waters to the Scriptures be followed, by the harlot likewiſe the hereticall Synagogue is to be underſtood, and all things ſpoken before touching her accordingly to be applied, as they may well be.

Verſ. 16. *Baſilius.* *Arboreus.* *Auguſt.* in Epiſt Johan. Trac.6 Ambr.l.1.de ſp.ſ.c.20. Hier.in Amoſ. 4. *Gregor.*

Let thy fountaines be diſperſed abroad, &c. This is to be underſtood either of beſtowing children in marriage, about which parents ought to be carefull, when they obſerve their inclinations, and not let them goe as waters that run down an hill without a channell, but being kept within bounds, as waters running in channels made for them in the ſtreet, or of their placing them ſo, as that they may follow

Verſ. 16.

one, one honeſt Trade, and another, another; or of their childrens coming forth after them in publike places, they being nothing aſhamed to be known to be their parents, as adulterers and harlots are, but glorying in them, as being rightly bred and brought up in a vertuous, and good courſe of life.

Verſ. 17. *Let them be thine, and thine onely, &c.* Here ſome go on again, as before, expounding this of worldly goods, as if a man were hereby warned not to communicate them to others, either Bauds or Whores; but others underſtand them of a mans wife, as if direction were given to keep a vigilant eye over her, that ſhe may have no ſtarting hole left whereby to goe aſide to others, that ſo the children which ſhee bringeth forth, may freely be thine owne; ſome, of a mans ſo keeping him to his owne wife being vertuous, as that hee may not by conſorting with an harlot bee neceſſitated to bring up and provide for children begotten of her, as well as for his owne, which may indeed bee the children of another man, as well as his, wee may take it both theſe laſt wayes, and ſo wee ſhall have the full meaning.

Verſ. 18. *Let thy fountaine be bleſſed, and rejoyce with the wife of thy youth.* Here the imparative may be taken for the future, as amongſt the Heb. it is the ſecond future, *thy fountaine*, that is, thy wife then ſhall be bleſſed by being made fruitfull, as *Pſal.* 127. where having ſpoken of the bleſſing upon one that feareth God, it is ſaid further to ſhew wherein this bleſſing ſhould lye, *Thy wife ſhall be as a fruitfull vine, and thou ſhalt rejoyce in the wife of thy youth*; that is, thou living in chaſte wedlocke with her, the joy and pleaſure which thou haſt in her, ſhall continue even when ſhe is old, and thou alſo, as if ſhe and thou were both ſtill young, ſuch difference ſhall there be betwixt keeping thee to her onely, and going after a harlot, the one being old, thou ſhalt loath, as by whom thy health and wealth being waſted, but ſtill alwayes love the other, as by whom rather both have been preſerved, as *Gallen* teacheth, That Venery moderately uſed with a mans owne wife, doth availe to the preſervation of the health and ſtrength of the body, to ſet forth which *Pauſanias*, that the *Spartans* had a Picture of *Venus* married with this ſuperſcription, ἀμοσογηρα *deferring old age*, as meaning that marriage doth not haſten, but deferre old age, ſo that man married be wiſe to moderate, and not to follow his luſts.

Galen.

Pauſan. l. 3.

Verſ. 9. *Let her be as the loving hinde, and pleaſant roe, &c.* As the Bucke is taken with the love of the Hinde ſo, as that leaving the reſt of the herd of Deere, he followeth her from place to place, ſo let thy wife be to thee: Thus *Muffet* and *Lavater*, either as the Hinde for her great love to her young, and the Roe for the love thereof to the damme; or as great men love the fleſh of theſe beaſts, and extraordinarily delight in keeping them: I preferre the firſt, underſtanding both by the *Hinde* and the *Roe*, the ſame female of the Bucke, becauſe it is Heb. a feminine, and not the love betwixt the damme, and the young, can be thought a fit ſimilitude to ſet forth the love that ſhould be betwixt a man and his wife, but betwixt the male and the female. And amongſt all other creatures, it is taken from the Bucke, and the Hinde his female, becauſe the Bucke is obſerved to be moſt ardently ſet upon his love, and is moſt impatient of any corrivall. Some looking at the docibility of the Hinde, and how eaſily ſhee may be tamed being young, thinke this to be reſpected here, as implying alſo the tractability of a good wife, being eaſily brought to conforme her ſelfe to the manners of her husband, and this he muſt endeavour to doe betimes, whilſt ſhe is young, it being vaine to attempt it afterwards, as to make an Hinde tame, that is now paſt an *hinnula*, as the Roe is in that called: For her breaſts delighting thee alwayes, hereby is meant the imbraces of her, Vulg. *Let them inebriate thee*; that is, fill thee ſo, as wine or ſtrong drinke, wherein one delighteth ſo as not to deſire any other, and this muſt be alwayes to the end of her life, and not onely whilſt ſhe is young and beautifull. And therefore it ſtands a man in hand when he taketh a wife to thinke upon this, that he may not be lead by wealth, or blinde affection to beauty, but make the feare of the Lord his loadſtone, which will not draw for a time but alwayes retain the ſame vertue to hold the thing touched herewith, and the iron together.

Muffet, Lavater.

And

And why wilt thou (my Sonne) be raviſht with a ſtrange woman? Here *Salomon* laboureth yet further in diſſwading from intanglement with an harlot, from this conſideration, *That every mans wayes are before the eyes of the Lord, and he pondereth all his paths*, as *Pſal.* 139. So that if any one ſhall flatter himſelfe, thinking that it ſhall not be knowne, he will goe ſo ſecretly to worke, he ſhall be herein deceived, for nothing that he doth can be hidden from God; and when he ſeeth ſuch abominations, he doth not preſently paſſe them over, but pondereth them; That is, weigheth the foulneſſe of the fact, as a Judge, before whom Caſes come, and Malefactors, and ſo giveth ſentence againſt all the wicked, the officers imployed to apprehend them being their owne ſins, of which he ſaith, ver. 22. That they ſhall lay hold upon him as Serjeants, or Bayliffes, to Arreſt him, and carry him to priſon, and as a Jaylor binding him there, as it were with cords and fetters, and ſo keeping him faſt till the day of Judgement; as it is ſaid of the evill Angels, that they are kept *in chaines of darkneſſe* till then.

Verſ. 20.

Verſ. 21.

Verſ. 22.

Jud. Epiſt. verſ. 6.

And when that time cometh, *He ſhall dye for want of inſtruction*; That is, becauſe he regarded it not, to be moved hereby to take heed of the abomination before-ſaid, but againſt it hardned himſelfe, to wander on *in his great folly*, and ſo in the way leading to deſtruction, being herein a very foole, as the event ſhal prove; although he thought himſelf wiſe, and cunning enough to take his pleaſure, and yet to keep out of danger. For the eyes of God beholding wickedneſſe committed in ſecret, ſee *Syracides*, c. 23. and *Seneca*, and *Bernard* exhorting laſcivious perſons to thinke upon *Cato*, or *Latius*, or ſome other grave Senatour beholding them, and if this would ſtrike a feare into them, to thinke upon Gods preſence will doe it much more. Hereby the Heathen uſed to diſſwade and terrifie from ſinne, by ſaying, The gods behold and ſee thee, as *Heſiod*. And *David* found it to be ſo by experience, when he ſo ſecretly committed this foule ſin of Adultery.

Verſ. 23.

2 Sam. 12.

Tertullian compareth an Adulterer going in the darke to his Whore to an Oſtridge, which hath a great body, but if his head be hidden in buſhes he is ſecure, thinking becauſe he ſeeth no body, that no body can ſee him; The like doth the Doterell in *England*, for his ſins laying hold upon him, and binding him as cords, one ſaith well; That not only the guiltineſſe of ſinne is as cords to his conſcience, which lookes upon the ſinner as bound, like a priſoner, being ready to come in againſt him when God will, to charge him there-with; but the ſins themſelves are as cords, or fetters, binding the ſinner that delighteth herein, and will not be warned, ſo faſt, that he cannot get looſe there-from any more, till that hereby he be yeelded up to death without remedy; wherefore *Iſaiah* compareth ſinnes to cords, and Cart-ropes, ſaying, *Woe to them that draw on iniquity with Cart-ropes, &c.* And againe, *Leſt your bands*, That is, the bands of your ſinnes *be made ſtrong* by your continuing in ſin againſt all admonitions. For the laſt words, *He ſhall dye, &c.* they follow moſt aptly after theſe promiſes, being taken, as if he had ſaid; He thinketh haply to come out of theſe cords when he will, as having a long time yet to live, but this his imagination deceiveth him at the laſt, death bodily preventeth him, and ſo departing without repentance he dyeth un-inſtructed, and after the bodily, immediatly followeth the death of the ſoule for evermore. To expreſſe which truſt of his to a longer life, the Sept. hath it; *He is caſt downe out of the multitude of his life*; the life of which he thought that there had been many dayes to come, failes him before he is aware of it, and ſo he periſheth. And thus ſhall it be with all that perſiſt in ſinne againſt inſtruction, upon hope to live to repent afterwards.

Tertul. De veland. virgin.

Eſa. 5. 18.

Eſa. 28. 22.

Note.

CHAP.

CHAP. VI.

THis Chapter containeth many good inſtructions, and warnings againſt divers Sins, and againſt Adultery alſo, which hath been ſo much inveighed againſt before; And,

Verſ. 1, 2.

Firſt, He giveth warning againſt Surety-ſhip, whereby many men unadviſedly run a great hazzard to their worldly eſtate, and ſometimes to their utter undoing, in ver. 1, 2, 3, 4, 5. wherein both warning is given here againſt, and direction what to doe in caſe that a man be thus intangled, viz. To ſeeke with all diligence by all meanes to be delivered againe; as the timorous Roe, or young Hinde, or the Bird in a Net, who being in ſuch danger take no reſt, till they be againe at liberty; no more ſhould a Surety, but partly by importuning his friend, for whom he is Surety, to keep touch, and to pay the Debt, that he may not be damnified, and partly by intreating the Creditor to ſpare him, and to exact his Debt of the Debtor. If it be demanded here, whether all Surety-ſhip be not forbidden? I anſwer no, but circumſpection herein is preſcribed, that a man may not be taken hereby, as it were in a Net, for *Paul* was Surety to *Philemon* for *Oneſimus*; and the Wiſe man ſaith, *An honeſt man is ſurety for his neighbour, but an impudent man leaveth him*; And yet, ver. 19. he ſaith, *A wicked man falleth into Surety-ſhip*; as if it were by a Judgement upon him, that any man becommeth a Surety: but the ſcope of all is to ſhew, 1. That Surety-ſhip for any man may have danger in it, and therefore is generally to be taken heed of by thoſe that would live comfortably in the world, of which it was laſt ſpoken, chap. 5. ſhewing that to this end he muſt keep conſtant to his owne Wife, and not be allured by Harlots.

Eccl. 29. Verſ. 14. Verſ. 19.

Now aptly followeth another Charge againſt Surety-ſhip, the which will otherwiſe interrupt the joy of the Married, when a man muſt either pay anothers Debt to his great hinderance, or goe to priſon; therefore hence comes the Proverb, *Sponde, noxa propè, Be Surety, and hurt is neare.* For the goods of this world are uncertaine, ſo that he who hath wealth now, and where withall to ſatisfie his Creditor, may ſoone become ſo poore, as not to be able to doe it, and then the Surety is lookt after; It is therefore here meant, that a man ſhould not undertake, 1. For ſuch as by evill courſes bring themſelves to poverty. 2. When for an honeſt man, not to engage himſelfe very deep, to be ſure, not beyond his owne preſent ability; ſo that although he be forced to pay, yet he may have where withall to live ſtill. For thus to help a poore man that is in diſtreſſe, by being in Debt, through the hard-heartedneſſe of the Creditor, is to doe a great act of charity; and rich men are to be incouraged to undertake, and if need be to pay alſo in this caſe; but if otherwiſe thou haſt inconſiderately undertaken, know that thou art in danger, and therefore doe as hath been ſaid before, and ſeeking to the Creditor for mercy, humble thy ſelfe, and be not ſtout, ſo ſhalt thou come off with the leſſe loſſe, which becauſe ſome Sureties will not doe, they are forced to ſuffer all extremity.

Beda. *Greg.* Paſt. p. 3. The Allegory.

Bernard. *Amicus eſt in ſponſione, ſed extraneus in exigenda ratione.*

Chryſoſt.

Beda, Gregory, Chryſoſtome, Tho. Aquin. and *Bernard*, by the Surety here, allegorically underſtand the Paſtor, who taking a charge of ſoules upon him undertaketh for them, ſo that he had need to be very carefull, leſt any periſhing now through his neglect, or default, God, who is yet a friend, touch not being kept with him, become a Stranger, and accordingly proceed againſt him with rigour, according to *Bernard*, who ſaith, God is a friend in thy undertaking, but a ſtranger in calling thee to an account. And *Gregory*, To be Surety for thy friend, is to put the danger of another mans ſoule upon thy converſation, for before thou beganneſt to be a Preacher unto him, thou wert free, now by thy owne words thou art bound, becauſe he that ſpeakes good words to others is firſt bound to keep them himſelfe, and if he doth not, he is intangled; and it is juſt with God to exact ſo much good of thee, as thou haſt commanded and required of others. And *Chryſoſtome* ſaith, The Rector muſt give account of all men, women, and children com-

committed to him, wherefore he bringeth ſo great a ſine upon his head, that I marvell how any Rector can be ſaved: but this is ſpoken more to terrifie, and to ſtirre up to circumſpection, then to determine; for ſo it were enough to diſcourage any man from this office, and ſo to make the people Paſtorleſſe; whereas St. *Paul* incourageth hereunto, ſaying, *He that deſireth the office of a Biſhop, deſireth a worthy worke.* 1 Tim. 3.

Goe to the Piſmire thou ſluggard, and conſider her wayes, and learne wiſdome. Having given a charge againſt one great evil, namely Surety-ſhip, tending ſo much to the prejudice of the married in reſpect of thriving; now he giveth warning againſt another, and that is Idleneſſe; and he propoundeth the little Ant for an example of induſtry and providence, as if he had ſaid; If the examples of holy men, and their increaſe in worldly wealth by induſtry, and the decree of God, that man ſhould get his bread with the ſweat of his browes, will not move thee, yet be moved in conſidering the induſtry, wit, and providence of this little Creature, of which *Pliny* writeth; That with often paſſing and repaſſing, they weare tracks even in Rocks. And *Ariſtotle*, That they gather up and carry Corne ſhed being upon the ground, greater then themſelves, and when they have brought it to their harbour, they divide it, that it may not grow againe, and ſo be made unuſefull for them, and being thus divided by gnawing it aſunder, they obſerve faire dayes to lay it out into the Sunne to dry, that it may not grow muſty. Verſ. 6. *Pliny.* *Ariſtotle.*

To theſe Piſmires we are ſent, (becauſe of them many things may, and ought to be learned, and we need not to goe farre to ſee them and their doings;

1. We may learne by their wearing the very way where they goe, although ſtony hard, through often going, ſo as that furrowes be as it were made therein; That nothing is ſo difficult, but by labour we may overcome. *Note.*

2. By their keeping to one track, one following after another, to keep all of us to the ſame way and ſtreight path of vertue, and never to goe out of it.

3. If they having no King nor Leader doe thus, much more the people living under Teachers, and Leaders, ought to doe ſo, and being deſtitute of ſuch at any time, not yet to deſiſt; and that every one, as there is none of them but travelleth, and laboureth thus, all the time that they can labour.

Thus *Chryſoſtome*, *Ambroſe*, and *Baſil* apply this Similitude, praiſing from hence induſtry, and providence in our worldly Callings; but *Auguſtine* not only ſo, but alſo applying it ſpiritually, ſaith, We ſhould learne of the Piſmire in the ſummer of our proſperity, whilſt we enjoy the meanes, to gather graines of conſolation into the cloſets of our breaſts, hiding them there againſt the winter of adverſity, and then we ſhall have in ſecret within us where-with to be ſupported, and not pine and famiſh for want of ſpirituall repaſt. *Chryſoſt.* *Ambroſ.* *Auguſt.* The Allegory.

Baſil, and *Cyril*, by the graines to be gathered, underſtand Almes, which are laid up in Heaven, the benefit whereof they ſhall have that are charitable when the time cometh, that will be more terrible to the uncharitable, then any hardeſt winter. *Clemens Alexand.* ſaith, That the Heathen Poets thought it nothing derogatory from *Jupiter*, to tell, That he turned himſelfe into the likeneſſe of a Piſmire; and of *Endimidoſa* begat the *Myrmidons*: hereupon ſome liken Chriſt to this little Creature, ſaying, That to him we are myſtically ſent to learne, and doe as our duty requireth; For as the Piſmire conſiſteth of two parts, like Globules joyned together in the midſt; ſo Chriſt of two Natures; and as the hinder part is as it were dragged upon the earth after the fore part, but that is more erect, ſo Chriſts Humanity by his Divinity; Thus divers wits make divers applications: but I reſt in the former, only let me adde one thing more out of *Jerome*; That Piſmires, when one amongſt them is dead, carry it forth orderly and bury it. *Baſil.* *Cyril.* *Alexand.* *Cl. Alex.* *Hierom.*

And one *Antizoes* further ſaith, That in doing this none but black appeare, if any red or yellow chanceth to come amongſt them, they fall upon it and teare it in peeces. Whither theſe things be true or no, *Penes authores fides eſto.* The ſcope of this place is by the example of the Piſmire to ſtirre men and women up to labour, and to fly idleneſſe. 2. To doe this in time. 3. To be provident for time to come, keeping ſome-what, as we ſay, for a blacke winter.

Touching

Touching labour and industry; For labouring in our callings, not only the holy Scriptures condemne the idle and slothfull, and streightly forbid this sinne, but also men led onely by the light of nature, as *Lavater* sheweth. *Draco* the Lawgiver of the *Athenians*, adjudged the idle, and such as would not worke, to dye. The *Areopagites* also punished the idle, and suffered none amongst them, but such as being from time to time examined could shew that they had a trade of life wherein they laboured to get their living; and the *Massilians* did the like: And good reason, because of idlenesse come many foule and grosse sinnes, fleshly uncleannesse, as was proved even in *David*, according to that saying, *Otia si tollas, periere Cupidinis arcus.*

Lavater.

2 Sam. 11.

The bow of Cupid cannot wound,
But where idlenesse doth abound.

2. Theft, lying, fraud, and deceit: for he that is in want, will rather steal, or cousen, or cheat, then starve, and he that liveth in idlenesse cannot but want, as it followeth v. 11

Vers. 11. *Thy poverty comes as one that travelleth, and thy want as an armed man.*

3. All sinne, that the devill by his suggestions shall attempt to draw a man to, because idlenesse is his advantage, continuall labour keeps off his assaults, as *Jerom* sheweth well, saying, Pray, and when thou art weary of praying, read, and after reading labour, be alwayes doing something that is good, that the devill coming, and not finding thee idle, may not be able to fasten any temptation upon thee.

Hieron Epist.

4. Besides the sinnes caused by idlenesse to the hurt of the soule, much evill also cometh hereby to the body, and the outward state, of one of which is expressly spoken v. 11. as hath been already noted; and another is, that the body is hereby corrupted, and so a foundation of sicknesse and death is laid, according to another saying,

Ovid. *Cernis ut ignavum corrumpunt otia corpus, ut capiunt vitium, ni moveantur, aquæ.*

Bodies by sloth doe much corrupt, and rot,
As water standing still, that runneth not.

2. For providence and saving that which a man hath gotten, the Pismire doth so, and likewise the Bee, which the Sept. Tr. bringeth in here also: and as *August.* noteth, Christ himself had a bag, wherein the money brought in unto him was kept to be afterwards laid out, as need should require; so also 1 *Tim.* 5. 8. whereas he saith, *Care not for to morrow, and consider the foules of the aire which have no storehouses, &c.* His meaning is, not to beat downe lawfull providence, and frugall keeping the remainder of a mans goods for afterwards, but distracting cares, as the word μεριμνα signifieth, when one is anxiously sollicitous about the meanes of living afterwards, being distrustfull of Gods providing for him, whereby a man greatly wrongeth his providence, which is over lesser things, and therefore much more over him, as made after his owne image; for *Joseph* is set forth for an example of that providence before spoken of, and it is plainly commended to us in the Pismire, who *provideth her meat in Summer* against Winter; yet it is a false collection, which *Adimantus* the *Manichean* made from hence, for the justification of covetous hoarding up of worldly treasures, against which *August.* writeth, confuting him by this, That the charge given here, is spiritually to be understood, as hath been said before, but this, saith he, *Adimantus* not understanding, inferreth hereupon, that the Scripture is contrary to it selfe, that of *Christ* to this of *Salomon*; but the best reconciliation of these places hath been already shewed.

Mat. 6.

Aug. cont. Adimant. c. 24.

For the third, that time must be taken whilst it is, to do that which a man hath to do either for body or soul: to this tendeth the saying, *Whilst years and strength suffer, take paines, old age will soon come on, and then thou canst not*; and again, Time is hairy on the forehead, and so to be laid hold upon, but bald behinde, so that if thou dost not now labour, afterwards it will be too late. He then, that will doe wisely must both in youth labour, that he may have wherwithall to live when he is old, and having gotten something, not to fall from his diligence and providence to live idlely and prodigally, but using the like industry and providence as long as he is able to his lives end. And in *youth* he must *remember his Creator*, beginning as *Josiah* and *Timothy*, betimes to feare God. *Esau* coming for his fathers blessing too late lost it, and many shall strive to enter in and shall not be able, if the Master of the house hath shut to his doores, and be gone to bed. If the Ant or Bee should not labour the former part of the yeare, but deferre going out to seeke

Dum vires anniq; sinunt tolerate laborem: Fronte capillata est, post est occasio calva.

Eccl. 12.

Gen. 28.

Luke 13. 29.

provison

proviſion to live upon till the coming on of Winter, they muſt needs ſtarve then, and dye; ſo he that in the time of his youth and ſtrength, gathereth not for his ſoule, at the approach of death, ſhall be deſtitute of that whereby he ſhould live for ever, and ſo be ſhut out, as the fooliſh Virgins, that went then to get oyle in their lamps, but all in vaine. *Note.*

And touching labouring in youth, and providing even in reſpect of theſe worldly things, for afterwards; there be certaine conſiderations, which may make any man ſo to doe, as namely either that he may then by ſome infirmity be diſabled, or by ſickneſſe, which may continue long upon him, or his Trade, or courſe of life, may fail him; or laſtly, times of ſcarcity may come, wherein it will not ſuffice, which he ſhall be able to get at that time to maintaine him, therefore let every one, whilſt he is young, and hath ſtrength, uſe the induſtry and providence before ſpoken of, as alſo that he may be the better able to beare the charges of wife and children, which may haply alſo then be much greater, and let none waſtefully ſpend what by labour, or otherwiſe they have gotten, leſt miſery betide them in the end, when they ſhall have moſt need of this worlds goods. But let no man on the other ſide, that is addicted to the gathering of worldly goods, take advantage hence, to ſay, That if he, like the Piſmire, give himſelfe wholly to follow the world, and gather, none can blame him, although as ſome others, he goeth not ſo much to Sermons, or ſpends no time in prayer, and reading of the word. For although all diligence in the works of our callings onely be commended to us here, and nothing be ſaid expreſly of any induſtry likewiſe to be uſed to get ſpirituall riches, yet both ch. 3. and 4. we are firſt and chiefly exhorted hereunto under the name of wiſdome, and he is converſant about the chiefe merchandiſe of the world, in getting that which is better then gold, and moſt precious ſtones, that laboureth to get wiſdome into his heart, and this is the true feare of God, as is taught, *Job* 28. 28.

A naughty perſon, a wicked man walketh with a froward mouth, Heb. *A man of Belial*; That is, who caſteth off the yoke, that lives licentiouſly. Having ſtirred up to diligence by the example of the Piſmire, and threatned poverty and want to the idle, now moſt aptly he ſubjoyneth an invective againſt ſuch licentious ones, as, ſay the Wiſe-man what he can, will live ſtill in idleneſſe and ſenſuality, and ſo being brought to poverty, are bold to runne into all manner of ſinne. Verſ. 12.

1. Froward ſpeeches, that is, ſuch as are prohibited in the word of God, oaths, curſes, perjuries, blaſphemies, railings, corrupt and filth communication, prophane, and vaine talke of all ſorts; for froward ſpeeches are contrary to right, and thoſe are right which be according to the rule of righteouſneſſe, the word of God, wherefore they are froward that be contrary.

2. When the wicked are ſo curbed, that they durſt not ſpeak with their mouths, then they *ſpeake with their feet, winke with their eyes, teach with their fingers*; that is, by all theſe their members they make what ſignes they can to ſhew the malignity of their hearts. Verſ. 13.

3. If neither by outward ſignes they dare expreſſe themſelves, yet they are of evill and perverſe hearts, and although the evill thoughts here breake not out, yet they defile a man.

4. They make *contention, and machinate miſchiefe at all times*; that is, they are ſtudying how to circumvent, and to doe miſchiefe to the righteous without ceaſing night and day, both whilſt theſe righteous perſons live, and when they are dead, as experience hath often taught. And for contention ſtirring up, this is verified in their ſtirring up of wars betwixt thoſe of the ſame Nation, and for the rooting out of the faithfull, and it is a blacke brand of men moſt corrupt in heart, that they practice and deviſe the making of contention betwixt one neighbour, and another continually. Verſ. 14. Matth. 15. 19.

Laſtly, for all this he ſheweth what ſhall come unto them, *Deſtruction ſhall ſuddenly come unto them*; this ſhall be the end of all licentious livers, neither ſhall any of them ever be delivered again. The Vulg. rendreth the word *Belial*, here *Apoſtata*, one that falleth away, but I ſee no reaſon to goe from the former read- Verſ. 15.

ing, ſith the word Apoſtate doth imply one that hath formerly imbraced the truth, but now is fallen from it.

Gregor. Beda. Bernard. Lyra.

About ſpeaking with *his feet, teaching with his fingers, &c.* I finde divers Expoſitions made by divers; *Gregory*, whom *Beda* followeth, and *Bernard* expound it onely in generall, that he ſheweth by the inordinate motion of all theſe parts of the body, the great wickedneſſe, either pride, or incontinency, or diſſimulation that is in him. *Lyra, he winketh with his eyes*, that is, upon the whoriſh woman in complying with her. *He teareth with his feet*, for ſo the Vulg. renders it, Heb. it is מוּלֵל ſignifying *cutting* off, but he expounds it of wearing evill and filthy wayes by often going in them, as foot-paths are worn: *He ſpeaketh with his finger*, by putting it out proudly ſhewing what he would have done, but without diſcretion or choice. But the word rendred ſpeaking is מורה *teaching*, as in N. Tran. But

Cajetan.

Cajetan, He winkes with his eye, thus diſſembling to him, whom he meaneth to hurt, but ſhewing his mind to his complices; *He tears with his feet*, when by ſtamping, herewith he ſheweth that he would have them, againſt whom, brought under his feet; *He ſpeaks with his fingers*, he arrogateth ſo much knowledge to himſelf as to be able to point at the meaning with his finger, moſt exactly determining touching any thing. So that according to *Cajet.* three vices are here denoted out.

Winking with eyes.

1. Diſſimulation; 2. Cruelty; 3. Pride, and ſelfe-conceitednesſe. Some expound all this of diſſimulation onely. Laſtly, ſome by winking with the eyes ſay, that divers things are ſet forth; 1. Fearfulneſſe, for ſuch as *Pliny* noteth, winke much. 2. Fooliſhneſſe, for the fooliſh doe likewiſe. 3. Diſſimulation, for which conniving is commonly uſed for diſſembling. 4. Laſciviouſneſſe and pride, as *Eſa* 3. the proud daughters of *Jeruſalem* are ſaid to walk with haughty eyes, and ſtretched out necks, tinkling with their feet. 5. Deriſion in way of indignation, and hatred, as *Pſal.* 35. *They hated mee without a cauſe, and winked with their eyes* 6. Aſſentation or flattery. Againe, by ſpeaking or tearing with the feet, is ſet forth either an applauſe given to that which is ſpoken by another, ſo *Cicero*; or according to the uſe at this day, a diſlike by ſtamping with the feet, ſhewed.

Speaking with feet.

Cicero de Orator.

2. Giving a ſigne with the foot by one wicked mans ſecretly treading upon the foot of another. 3. Stately and pompous going forth. Laſtly, teaching with the fingers is either ſhewing by the lifting up of the hand a conſent, or in way of ſcorne, or deriſion, or by ſignes giving the fingers what one would have done. Many wayes then, whereby the wicked expreſſe the great wickedneſſe that is in them, are here ſet forth, when they doe not plainly utter any thing with their tongues, but hereby it is ſhewed, that even theſe inordinate motions of the members coming from an evill heart, are abominable before God, and the wicked ſhall bee judged therefore.

Eſa. 5. 8.

Note.

Arbor.

Arboreus, keeping to Vulg. Tranſlation *an apoſtate*, ſaith, That an hereticall teacher, who is fallen from the true faith, is here ſet forth in his colours, *He winks with his eyes*, by looking diſdainfully, *tears with his feet*, by proudly ſetting his ſteps in a compoſed manner, and *ſpeaks with his fingers*, petulantly ſtretching them in acting his part, as if he went beyond all others: yet all pointing with the finger, is not here condemned, nor all beckning with the hand, or ſtretching the hands out in teaching: for *John* the *Baptiſt* pointed out Chriſt with the finger, ſaying, *Behold the Lamb of God*, and *Paul* beckned with the hand to procure ſilence, whilſt he ſpake, and the Lord ſaith, *I have ſtretched out my hands all the day long to a ſtiff-necked and gain-ſaying people.*

Verſ. 16, 17, 18, 19.

Six things doth the Lord hate, the ſeventh is an abomination to him, a proud looke, a lying tongue, hands that ſhed innocent blond, an heart deviſing wicked imaginations, feet that run to miſchief, a falſe witneſſe, and him that ſoweth diſcord amongſt brethren. Touching pride, this is firſt named, becauſe it was the firſt ſinne, againſt which the wrath of God was provoked both by the Angels that fell, and by *Adam* and *Evah*, and ſtill God deſpiſeth, and is ready to pull downe all that be proud, and hath done it from time to time, as *Pharaoh. Sennacharib, Nebuchadnezzar*, and *Herod*, with many more. And for the coherence of theſe words with the former, it is to be noted, that he beginneth with haughty eyes, and

Jam. 4. 6. Eſa. 2.

then

then goeth to the hands, that ſhed innocent bloud, and after this to the feet, that run to every evill way, as before he had taxed theſe three members for the wickedneſſes hereby expreſſed: From whence it ſeemeth moſt probable (whatſoever conjectures have been before delivered) that *haughty eyes* are the winking eyes there ſpoken of, the *feet tearing*, ſuch as goe to evill, the fingers or hands ſpeaking or teaching, are the hands ſhedding bloud; for thus as by a lively voice with his hands the murtherer ſpeaketh and teacheth, how deſperately wicked and ſinfull he is, although he ſaith nothing. And ſo he fitly reſumeth the ſame argument againe after the laying open of ſuch wicked perſons, and what remedileſſe deſtruction they ſhould come to, here ſhewing how odious they are to God, ſo that none other end can be expected by them; and as he there cenſured the froward tongue, and the heart machinating evill cogitations alſo; ſo here the lying tongue, and the falſe witneſſe, ſpeaking lyes with his tongue to the doing of greateſt miſchiefe, are mentioned as two other of the ſix things hated by the Lord, and then ſuch an heart.

Laſtly, as there he is ſaid to make diſſention, ſo here, to make it amongſt brethren, and this ſeventh, as an abomination, the Lords ſoule is ſaid in ſpeciall to abhor, for this is the Heb: expreſſion, and ſo the Vulg. renders it, wherein yet a ſoule is but improperly aſcribed to him, nothing elſe being hereby meant, but as in New Tranſlation, *to him*, and it is ſo ſpoken, becauſe men uſe commonly ſo to ſpeak, when they would ſhew the greateſt deteſtation of any thing.

Next unto the *haughty eyes*, followeth *a lying tongue*; the firſt God hateth, becauſe ſo diametrically oppoſite unto him: for man to be elate is in effect to equalize himſelfe to God, who onely is high and excellent, and expects that all men ſhould look lowly before him, as if a ſubject ſhould ſet him up a throne by his Kings throne, as proud Lucifer is accuſed to have done. Eſa. 14. 12.

The ſecond God hateth, becauſe man being his creature, and made after Gods image, is by lying made like the devill. Joh. 8 44.

3. *Hands that ſhed innocent bloud*, for this is a breach of the firſt expreſſe Law of God given after the Floud, *He that ſheddeth the bloud of man, by man ſhall his bloud be ſhed*, and the reaſon is rendred, *For after the image of God made he him.* God tenders his image as his glory, for ſo man is ſaid to be the *image and glory of God*: kill a man then and ſtrike at Gods glory, and deſtroy that; therefore moſt hainous muſt this needs bee, yet not all ſhedding of mans bloud, but of the innocent. But of killing ſee more upon Command. 6. in my Catechiſme. Gen 9. 1 Cor. 11.

4. *The heart deviſing evill*, if thou breakeſt not out into murther, yet if thy heart be bent to cruelty through the hatred that is in thee, and thou ſtudieſt how to be revenged upon him, whom thou hateſt, as all the malicious doe, God hateth thee for this, for he ſeeth into the heart, and this hatred, and theſe malicious plottings are murther before him, although they never come into act, for which it is ſaid, *He that hates his brother is a murther.* A point to be conſidered by them, that account their thoughts as no ſinnes, ſo that they never doe, as they in their mindes deviſe, yet this toucheth not thoſe, that have evill thoughts come into their mindes, for which they are humbled, and whereof they heartily repent; For God doth not hate, but pardon ſuch, and to this he labours to bring us all by declaring how he hateth the very imaginations of the heart, if they be evill. 1 Joh. 3. 12. *Note.*

5. *The feet that runne to miſchiefe*, for this commonly followeth after miſchievous imaginations in the minde, to goe to this or that evill, to commit adultery, fornication, theft, idolatry, or any other, as going to Wizards, or Witches in time of ſickneſſe or loſſe: So that under this, all other foule ſinnes are comprehended, beſides thoſe before and after named. There needs not then any queſtion to be moved here, as *Lavater* doth, whether theſe be all the groſſeſt ſinnes that are, and anſwereth no, but theſe are ſpecified, becauſe by worldly men not accounted ſo great, which cannot hold, becauſe no ſinne is even amongſt ſuch counted greater then murther, and falſe witneſſing. But this Query is prevented, if thy feet running to miſchief, or to evill, as רעה ſignifieth, we underſtand any other notorious wickedneſſe, as hath been ſaid. *Lavater.*

6. *A falſe witneſſe*, that ſpeaketh lyes, this is an higher degree of ſinne,

then bare lying, as tending to the overthrowing and undoing of men! ſo that a Common-wealth is by falſe Witneſſes over-thrown, and the well being of any State; for which, falſe Witneſſes are by God adjudged to beare the ſame puniſhment, that he ſhould have done againſt whom they came, to the loſſe of goods, life, or liberty; for in witneſſing before thoſe, to whom the power of Judicature is committed, falſe VVitneſſes doe not only lye, but ſweare falſly, againſt which Gods
Zech. 5. curſe as a great flying book is prepared.

7 *The ſower of diſſention amongſt brethren*; That is, the Tale-bearer, and Back-biter, the evil counſellour ſtirring up the Prince againſt his Subjects, or them againſt him; the husband againſt the wife, Parents againſt their children, the wife, children, or ſervants, againſt husband, father, or maſter; one kinſman, or friend, or neighbour againſt another; for the word *Brethren* is not to be reſtrained to thoſe that come of the ſame parents, but to be extended to the whole Church, or Nation, where the truth is imbraced, as *Abraham* ſaid to *Lot*, *We*
Gen. 13. 8. *are brethren*; and the Kings ſubjects are ſaid to be his brethren, *Deut.* 17. See alſo, *Matth.* 23. 8. 1 *Joh.* 3. *Matth.* 18. &c. the Tale-bearer then, that by telling to one what another ſaid of or againſt him, ſoweth the ſeed of diſſention, and is of all other ſinners an abomination to the Lord, and ſo are all incendiaries to ſtrife and warre, by counſelling, commanding, or compelling thereunto; for ſowing diſſention any way is a ſowing of the ſeed of bloud-ſhed, and that not of a few, but many times of thouſands, ſo that ſuch are greater ſinners then the ſhedder of the bloud of one, or two, of which it was ſpoken before; yea, if a man be but a
Levit. 19. 16. Tale-bearer, he is ſaid to ſtand againſt the bloud of his neighbour. But it is to be noted, that he ſaith not contention amongſt any, but brethren; for otherwiſe Chriſt ſowed diſſention, when by his coming the Father was againſt the Sonne, and the Sonne againſt the Father, the Mother againſt the Daughter, &c. It is therefore
Note. to be underſtood, that there are ſome with whom we are not to have peace, as the *Iſraelites* might not with the *Canaanites*; That is, Apoſtates, that fall away from the truth, ſometime received and held in the Church of God, when the greateſt light ſhined therein, as did in the Apoſtles dayes; and diſſention with ſuch is not here taxed, or in any other place, but rather commended and required, as *Jud.* Epiſt. where he writeth to Chriſtians to contend for the Faith; and touch-
Revel. 18. ing the Whore of *Babilon*, it is ſaid, *Render to her double*, according to that
Revel. 19. which ſhe hath done in ſhedding the bloud of the Saints: and the Word of God riding out upon a white Horſe, and Armies of God following after, kill and ſlay abundantly.

Exod. 32. The *Levites* alſo are called to goe with their ſwords among Apoſtate Brethren, that had ſo foulley ſinned with the golden Calfe, and to kill and ſlay them, without ſparing their neareſt Kinſmen, and are therefore afterwards bleſſed. See alſo
Deut. 33. *Deut.* 13. Wherefore the Papiſts cannot juſtly object againſt us, the Miniſters of the reformed Religion, That we are ſowers of diſſention, becauſe by our teaching ſo great a breach is made in the Church, and ſo much fighting and bloud-ſhed hath followed hereupon, for the foundation of this diſſention was long agoe laid by their Apoſtaſie from the Truth to ſo many groſſe errours, whereof there is no ground in the Apoſtles writings; for they to whomſoever theſe are diſcovered, are bound to quit themſelves from them, whatſoever followeth thereupon, and for ſo doing cannot be counted ſowers of the diſſentions that follow, but they that ſeeke by force to reduce them to their vomit againe. Yet I cannot juſtifie thoſe of our Religion, that being Subjects have ſought by taking up Armes to purchaſe themſelves the liberty of profeſſing it, as our brethren in *France* at the firſt did, whereby occaſion of much Civil Warre and bloud-ſhed was given, which could not be ſuppreſſed againe in forty years, neither could they ever prevaile to bring it to be the Religion of the Kingdome, but when moſt, to have it only tolerated.

But our Fore-fathers of *England* patiently waiting upon God, when they were perſecuted in the time of Queene *Mary*, were ſoone delivered from her tyranny, and were bleſſed with a glorious Queene of their owne profeſſion, who ſetled it for the Religion of the Kingdome, that of Popery being no more ſo much as tole-

rated

rated here. For that was a way to which the *French* were tranſported by prepoſterous zeale, and not according to the rule at firſt given by our Lord, *With patience poſſeſſe your ſoules*; and followed by a cloud of Witneſſes for three hundred yeares together, whilſt heathen Perſecutions laſted, there being none in all that time that ſought by force of Armes to obtaine this liberty, but by patient laying downe their Lives: And ſo God in his good time bleſſed them with an Emperour, that did the like in all the *Romane* Monarchy, that Queene *Elizabeth* did here in *England*. But we, ſince after more then eighty yeares enjoyment of the Goſpel, and withall of proſperity and peace unparalleld in any age, have ſtirred up diſſention amongſt our ſelves, entering into Warres, and that not as they in *France*, but Proteſtants againſt Proteſtants: Thus, whilſt we pretended a more thorow and glorious Reformation, bringing in a *Babel*-like confuſion, and aſperſing our Religion, alwayes hitherto unſpotted with the foule crimes of Diſloyalty, bloud-ſhed, and rapines. The Lord open our eyes yet at length, that we may ſee into our errours, and there may be an healing of our ſins and miſeries.

My Son, keep thy Fathers commandements, and forſake not the Law of thy Mother. Verſ. 20.

Salomon having, chap. 5. given a charge againſt the foule ſinne of Adultery, and Fornication, and diſſwaded here-from by conſidering the miſery and want that Whoremongers fall into through Gods juſt Judgement upon them; and in the former part of this chapter againſt Surety-ſhip and idleneſſe, and the evill courſes that idle perſons coming to want take into, all which make greatly againſt the happineſſe of the married in this life; now he returnes to the ſame theame againſt Adultery againe, and proſecutes it to the end of this chapter; and in this verſe, and ver. 21, 22, 23, 24. as one that enters upon an Argument of great moment.

He againe makes a Preface, as chap. 5. 1. and as chap. 1. 8. to move the more, he propounds it not only as his command, but of his mother alſo; and as chap. 3. 17. and 4. 10. 12. So here he ſheweth againe, how ſafe he ſhall be, that applieth his heart to walke ſo wiſely, as his commandements teach, upon which I will ſay no more here, but referre the Reader to that which hath been already ſaid upon thoſe places.

Luſt not after her beauty, &c. Verſ. 25.

The whoriſh woman brings a man to a morſell of bread. Verſ. 26.

After the Preface, the Commandement followeth, and becauſe the Harlot by her beauty inſnareth men, and ſpecially by her wanton alluring eye, a waming is given here-againſt, which is inforced with divers reaſons. 1. Becauſe the fruit of Adultery or Whoredome is poverty: for although ſome Adultereſſes allure men by gifts, which they give moſt ſhameleſly to them, yet moſt commonly when they have taken a man with the ſnare of their beauty, they draw rich gifts from them, and thus in time they are waſted in their eſtates, and impoveriſhed and brought ſo low, that they want even bread, as the Prodigall did.

Thus *Cajetan*, who diſtinguiſheth alſo the words of this verſe, applying the firſt to an Harlot by trade or profeſſion, *A Whore brings a man to a morſell of bread*, the laſt to a wife of another man, an Adultereſſe, *A woman hunts for the Precious life of a man*, or as the word ſignifieth, *his ſoule*; although ſhe takes nothing, yet by her he looſeth much more then an Whores hire, his life, if the Law be proſecuted againſt him, becauſe the puniſhment of Adultery is death, and *his ſoule* for ever, of which our Lord ſaith; *What ſhall it profit a man to win the whole world, and to looſe his ſoule?* *Cajeta.*

Notable upon this is the ſaying of *Auguſtine*, O how great iniquity is this Adultery, how great a perverſneſſe! the ſoule redeemed by the precious bloud of Chriſt, is thus for the pleaſure of an houre given to the Devill, a thing much to be lamented and bewailed, when that which delighteth is ſoone gone, that which tormenteth, remaineth without end. *Auguſt. Lib. de honeſt. mulier.*

This expoſition of a man being brought to a morſell of bread by an Harlot is generally followed, and agreeth beſt to the Hebr. עַד כִּכַּר לֶחֶם, but the vulg. renders it, *The price of an Harlot is ſcarce one bread*; expounded commonly by ſuch as follow that reading of a little matter, that is given to her, but withall the

ſoule

ſoule is hazzar le l, which is farre more precious; and to approve this, they bring for example, *Judah* giving a Kid to his Daughter-in-Law *Thamar*, in the habite of an Whore, to lye with her, which was in thoſe dayes a thing of ſmall value. And the *Athenians* made a Law, that a ſmall gift only ſhould be given her, as *Suidas* ſaith. And thus *Auguſtine* underſtanding this place ſaith, turning it yet to another ſence, The pleaſure of whoredome is no more, but as of a peece of bread, which a man being hungry eates greedily with delight, but it is ſoone done and digeſted, and then he is hungry againe, but the loſſe ſuſtained is unſpeakeable and everlaſting, namely, the loſſe of the ſoule. Some by this bread underſtand, that which is by Hunters given to a wild Beaſt, ſo made, as that the Beaſt eating it, is caſt into a ſleep, and ſo eaſily taken.

This laſt ſeemeth to me the beſt, and the Hebr. will beare it being thus rendred, word for word; *By reaſon of the whoriſh woman, even a cruſt of bread, a woman hunts after the precious ſoule of a man*; That is, offering, or giving only a peece of bread, as it were, as the cunning Hunter dealeth by the Beaſt, when ſhee yeeldeth the uſe of her body to him, ſhe taketh and deſtroyeth his ſoule; the pleaſure that he thus hath, being no more then that of a peece of bread to the hungry for the preſent, but of as evill conſequence, as the bread confected purpoſely by the Hunter, being eaten by the beaſt. The Reader may follow either this, or the firſt expoſition, for it agreeth well either way, but if the firſt be followed, here are two evils coming by Adultery, and Whoredome, the one extreame poverty, the other the loſſe of the ſoule, enough to prevaile with any man to make him fly this foule ſinne, and not to be taken with the Harlots beauty: touching which, heare therefore what *Chryſoſtome* ſaith; When thou ſeeſt a faire woman looking with a pleaſant countenance upon thee, pull off her skin, and then thou ſhalt ſee all the vileneſſe of her elegancy; dwell not upon the outward aſpect, but pierce in thy cogitation into her inner parts, and what ſhalt thou ſee there, but bones, veines, and ſinews? And againe, thus having ſeene her beauty outwardly, and her deformity inwardly, thou wilt ſay, that the fineneſſe of her body is nothing elſe but a ſepulcher plaiſtered and whited over, but full of filthineſſe within.

Chryſoſt.

Againe, looke not upon a womans beauty, for that ſoone paſſeth away, but woundeth, and the wound hereby made paſſeth not away, but remaineth and ſlayeth, even as an Hart wounded by the dart of the Hunter, although he eſcapeth away, yet he dyeth of his wound. And *Ambroſe* ſaith, The eye of the Harlot is the ſnare of the Lover, in alluding to that, womans hunting after a mans ſoule.

Doe but think then (O man full of luſt) that when beauty appeares, a Net is ſpread for thee, as by a Fowler before a Bird a Net is ſpread; and ſeeing this, be not more fooliſh then the ſilly Bird, before whom the Net is ſpread in vaine if it be ſeene, for then ſhe flyeth away, and keepes afarre off, as was ſaid before, chap. 1. 17.

Verſ. 27. *Lavater.* *Can a man take fire in his boſome, and his cloathes not be burnt? Can he goe upon coales, and his feete not be burnt?* Becauſe, as *Lavater* hath it, ſome are not moved by that which hath been ſaid, but harden themſelves to the committing of this ſinne, upon this ground, That whatſoever affections by ſeeing are ſtirred up in them, yet they ſhall goe no further, but they will keep them within their owne breaſts, and ſo they ſhall never hurt them.

Againſt this a Compariſon is here taken from Fire, as if he had ſaid; The eyeing of beauty in a woman, is like unto the opening of the boſome to take in fire, or treading with the feete upon fire, but neither of theſe can a man doe without burning; no more can he fix his eyes upon beauty, or with his affections, which are the feete of his minde, goe as it were hereupon, but the fire of luſt, by this meanes kindled, will burne within him, and hurt and bring him to much paine and loſſe afterwards, if the burning proveth not unquenchable, and utterly deſtructive. And if beholding alone hath this dangerous effect, much more kiſſing and wanton dalliance, for which chambering and wantonneſſe are cenſured, as fruits of the fleſh, excluding out of the Kingdome of heaven.

Note.

Gal. 5. 19.

Nilus following this compariſon taken from Fire, ſaith, She is more dangerous then he,

Nilus, Orat. 20

fire, becauſe if a man feeles himſelfe burne by fire, he goeth from it, and is pained, but from this fire burning he goeth not, but comes nearer, inſtead of paine, feeling nothing but delight, till that he be deſtroyed hereby.

Auguſt. Fire doth little hurt if it be ſhaken off ſo ſoone as it flyeth upon us, but if delay be made before this be done, it burneth; ſo ſeeing beauty hurteth not, but fixing the eye upon her eyes cannot poſſibly be without burning, the heart is now bewitched with the eye by the eye. And he diſtinguiſheth betwixt fire here ſpoken of in the boſome, and fiery coales, upon which one goeth with his feet; the fire in the boſome is ſome beautifull woman, a ſtranger of the better ſort beheld with pleaſure; the burning coales under the feete ſet forth a Maid-ſervant, with luſt towards whom by too much familiarity thou mayeſt alſo be taken and burned, although ſhe be of an inferiour condition, as it were, under thy feet. Some expound it of a blemiſh thus gotten, that is not worne away againe; ſome hence condemne not only fixing the eye, but the ſlighteſt converſing with her that may be, as he that with his bare feete goeth upon burning coales, cannot be without all hurt hereby, make what haſt he can to get off. And becauſe the Garment burning is ſpoken of, *Baſil* noteth, That it is dangerous to meddle with a woman, although a garment be between thee and her, for luſt is ſtirred up even by the touch of her garment, verſ. 29.

So he that goeth in to his neighbours wife, who ſo toucheth her ſhall not be innocent; That is, as he that goeth upon burning coales cannot but be hurt, ſo he that goeth in unto his neigl bours wife, that is by lying with her he is hurt, as it were by fire in his boſome, and if he doth not ſo, but only toucheth, or wantonly kiſſeth her, he ſhall not eſcape without all hurt: God counts not him that goeth but thus farre as an innocent man, he is even by this blemiſhed before him, although carnall men count this as nothing; a good leſſon for wanton men, that will be kiſſing and hugging of any woman that cometh in their way; hereby let them learne to leave this ſinfull cuſtome, as making them guilty before God, as well as Adultery, though not ſo greatly.

There is alſo according to ſome, another thing intimated in ſaying, *Fire in his boſome*; that is, the luſtfull perſon may thinke that his wickedneſſe ſhall be kept ſecret, but that is impoſſible as for him, that hath fire in his boſome, to conceale it, for it will burne his garments, and ſo cauſe a ſmell, whereby it ſhall be perceived; ſo ſuch foule ſinnes will come out.

Here finally a compariſon is made betwixt a thiefe and an adulterer, *He is not deſpiſed that ſtealeth to ſatisfie his hunger, &c.* His puniſhment that ſtealeth indeed is great, although he be miſerably poore, for if he be found, and hath not wherewith to make reſtitution, by the Law of God he was to be ſold for a ſervant, and ſo reſtitution was to be made, but the adulterer by the ſame Law was to dye, and the whoriſh womans husband, whom he had defiled, he might be ſure, would proſecute the Law againſt him to the uttermoſt, and not be pacified, although he would give him great gifts, yea all that he hath, becauſe he hath robbed him of his chiefeſt treaſure, for which he cannot make him amends whatſoever he doth. *Chryſoſt.* ſaith, that adultery is not onely greater then theft, but then Idolatry, becauſe the adultreſſe is to be put away, but the idolatreſſe to dwell ſtill with her husband, if ſhe will; ſome others affirme it to be greater then any other evill committed againſt man, except Treaſon againſt the Prince, ſo greater then perjury, becauſe bringing more detriment to the Commonwealth. But to hold to the compariſon made by *Salomon*, as moſt apt, becauſe both theft, and adultery are acted in ſecret, both are great wrongs, and as hunger putteth on to the one, ſo an evill appetite to the other, a queſtion ariſeth here, becauſe he ſaith, That he *ſhall reſtore ſevenfold*, and another, becauſe it is added, *And give all his ſubſtance*; for in the Law four-fold, or five-fold is the greateſt reſtitution appointed, and in ſome caſe but twofold. Some ſay, that in other Nations a ſevenfold reſtitution was required, but this is onely conjecturall; Some that two and five are put together to make ſeven, if part of the thing ſtolne remaineth alive, and part be gone, for the one two-fold reſtitution being made, for the other five-fold; Some by ſevenfold underſtand a perfect

Auguſt. Serm. 250. de temp.

Baſil.

Verſ. 29.

Note.

Verſ. 30, 31, 32, 33.

Chryſoſt.

1 Cor. 7.

Exod. 22.

fect and full reſtitution, becauſe the number of ſeven, is a number of perfection: and this doe I prefer as moſt probable. For the other queſtion *And* is ſometimes in Hebrew put for *Or*, and ſo it is meant, or give all his ſubſtance, whereby it ſeemeth, that if a thiefe had any worldly goods, although not ſufficient to countervaile the worth of that which was ſtolne twice or foure times over, yet the man robbed muſt accept of theſe as a ſatisfaction, but if he had not, then he was to be ſold, and with his price reſtitution to be made, becauſe *Exod.* 22. it is ordained that he ſhould be ſold, here in caſe he hath not enough to ſatisfie for the thing ſtolne, that hee ſhould give all his ſubſtance. But why is it ſaid, *The thiefe is not deſpiſed* in the caſe here put? and in Vulg. Latine, *It is no great fault*; Is there any neceſſity that diſpenſeth with Gods Law, *Thou ſhalt not ſteale?* Stealing by whomſoever, is condemned for ſo great a ſinne, as that whoſoever doth it, ſhall not inherit the Kingdome of heaven. A poore man therefore howſoever put to it, for food or raiment, or other neceſſaries, ought rather to periſh bodily, then by ſtealing to hazard his ſoul: It is ſo far from being a little ſin as that it is ſometime linked with the foul ſin of adultery, *Thou ſaweſt a thiefe, and didſt runne with him, and tookeſt part with the adulterer*, and a charge is given againſt it, as well under the New Teſtament, as under the Old. *Let him that ſtole, ſteale no more, but worke with his hands the thing that is good.* The ſcope therefore of this place is not to extenuate this ſinne, that any man in want may be bold to commit it, but to aggravate the ſinne of adultery, as farre more heinous. The thiefe is infamous, and all honeſt men are averſe from ſuch as will ſteale, and from having to doe with them, but the poor man who is juſt and true, they eſteem well of, though he be very poore, and are ready to be helpfull to him, as there is good reaſon, becauſe he liveth by precept, being induſtrious and painfull in his calling, and not waſting what he getteth by running to any exceſſe of riot, as others doe, and ſo either by idleneſſe or drunkenneſſe, come to be cloathed with rags and to be ready to ſtarve through hunger; for ſuch feare not God, and therefore are none of his poore members, neither doth any good ſpoken of the poore pertaine to them, as that they *receive the Goſpel, and are rich in faith*, for theſe are the priviledges onely of the poore that worke, and abhor from all ſtealing and injuſtice. Wherefore *David* declaring to what poore he did good, ſaith, *To the Saints, and ſuch as excell in vertue*, and Chriſt in rewarding the charitable, praiſeth not the feeding or giving drinke to any, but his poore members, but giving to them he praiſeth and rewardeth, which ſhould make us to order our charity with this diſcretion, as *David* ſaith of the righteous, *He diſtributeth and giveth to the poore, he ordereth his wayes with diſcretion.* We ought indeed to do good to all, but eſpecially to thoſe of the houſhold of faith, yea to enemies when they hunger; but this is to be done more ſparingly to prevent periſhing through want onely, not to maintain them in their idle wayes, but reproving them therefore that they may ceaſe from a vagabond and idle life, and ſo the evills that follow by maintaining ſuch may be prevented, and not daily increaſed as now they are.

1 Cor. 5. Gal. 5. 19.

Pſal. 50.

Eph. 4. 28.

Note.

Pſal. 16.

Matth. 25.

Pſal. 112.

Rom. 12.

But to returne to that, for which ſtealing is here ſpoken of by way of compariſon, extenuating this ſinne thus, doth no more juſtifie him that ſteales for neceſſity, then the condemning of the Jewes, in compariſon of the Sodomites, juſtified them. The abomination of adultery appeareth hereby to be the greater, becauſe the adulterer doth more vilely then the thiefe; 1. For that neceſſity inforceth the one, but there is no neceſſity to inforce the other, but either he hath a wife of his owne, to whom he may goe in for the neceſſity of his nature, or if he hath not, he may take one. 2. Such a thiefe ſteales but a little bread or cloath, but the adulterer ſtealeth away the heart of another mans wife, which is more to him then all worldly wealth, yea he robbeth his family of credit, his children being by this meanes counted baſtards, and of his inheritance, and goods which goe to ſtrangers, yea and of his goods alſo, that by his whoriſh wife are given unto him, and in his abſence ſpent upon him. 3. The thiefe ſtealing brandeth not the party from whom with a note of diſgrace by this fact, but the adulterer doth the husband of ſuch a wife he undergoeth the odious name of a Cuckld, a Baud to his wife, if he ſuffereth this wrong,

Ezek. 16. Matth. 12.

wrong, and ſeeks not to bring the Adulterer to condigne puniſhment, and his wife turned an harlot alſo. The conſideration of this, ſhould make Adulterers aſhamed, and not being guilty of ſo foule an evill, lift up their heads, as worthy ſtill to be well accounted of; for the thiefe, whom thou ſo much deſpiſeſt is nothing ſo wicked and vile, as thou Adulterer art. And therefore great is the imperfection in our Lawes, whereby a poore thiefe is hanged, but the Adulterer goeth unpuniſhed; whereas the Law of God is onely for reſtitution, unleſſe in caſe of breaking into an houſe in the night, but for ſtoning the adulterous to death And amongſt the heathen, lead onely by the light of nature, death hath alſo been the puniſhment. The Saxons who of old inhabited this land, ſtrangled the Adultereſſe being taken, and then burnt her body with fire, and hanged the Adulterer over a flaming fire, burning him by degrees, till he died. as *Boniface* Archbiſhop of *Moguntz* writeth in his Epiſtle to a King in this land, who being a Chriſtian lived in Adultery. *Julius Capitolinus* writeth of *Opilius Macrinus* an Emperour, that he cauſed the bodies of the Adulterer, and the Whore to bee joyned together, and ſo burnt with fire. *Aurelianus* cauſed the Adulterers legs to be bound to the boughs of two trees bent together, and then violently being lifted up again, his body was torne aſunder. And the Julian Law amongſt the Romans puniſhed Adultery with death by cutting off the head. Laſtly, the Turkes ſtones Adulterers to death. Amongſt many people that be Chriſtian, it is not now ſo, but the Adulterous goe ſcot-free, onely being put to a little penance, and this ſeemeth to have been grounded upon *John* 8. where to the woman, taken in Adultery, Chriſt ſaith, when he had asked her, Hath no man condemned thee? and ſhe anſwered, No man, Lord: *Neither doe I condemne thee.* But it is to be noted, that hee ſaith not thus, but after he heard that no man paſſed ſentence againſt her, hereby intimating, that he would not interrupt the courſe of the Law, but if according to it, ſhe had been proceeded againſt, he would not have releated her, but ſhe being brought to be judged by him, and condemned to dye, he did no more in effect, but put off from him the Judicatory office, as he did alſo *Luke* 12. the time now not being for him to judge, but to convert, and forgive, and ſave; make up therefore the defects of your Lawes, ye Law-givers in reſpect of Adultery, and pull downe their exceſſe againſt theft without violence, remembring him, that hath ſaid, Not one jot or title of the Law ſhall paſſe, till all be fulfilled; For what are the penalties annexed to Gods Laws, but parts thereof? *Lavater* conjectureth, that connivency and lenity towards the Adulterous ſprang firſt from the forced ſingle life of Prieſts, with whom it would have gone hardly for their incontinency, if this Law had ſtill been kept up.

But for ſo much as we are ſeparated from that ſuperſtition, let the Law returne, in Gods name, to the ancient courſe againe, without which we cannot be altogether, but onely almoſt good Chriſtians, yea good Naturaliſts, or truly rationall: For the revenge, which he ſaith, the man wronged will take in this caſe, it is conceived, that this is not meant of ſlaying the Adulterer immediately with his owne hands, but by proſecuting the Law againſt him, becauſe private revenge is forbidden, and this were the way to ſend him hence without repentance, and ſo into everlaſting deſtruction; yet the Law favoureth a man wronged in this caſe ſo farre, that it ſuffereth him to goe unpuniſhed, if through extreme impatience at ſo great an indignity, he being tranſported with jealouſie, ſlayeth the Adulterer taken in the act. And hereof *Caſſiodor* yeeldeth this reaſon, it is naturall in other living creatures to be inraged at wrongs done them in this kinde in their females as in the Hart being at deadly feud with another Hart about the Doe, the Ram puſhing with his horne with all his might in the like caſe, and the Horſe and Bull likewiſe; yet it cannot be ſaid, it is no ſinne in him that thus revengeth his owne wrong for the reaſons before going, and therefore every man is rather to be exhorted to refraine himſelfe, and commit it to publike judicature.

Note.

Levit. 20.
Deut. 22.

Boniface Mogunt. Epiſc.

Note.

Matth. 5. 20.

Lavater.

Verſ. 34.

Rom. 12.

Caſſiodor.

CHAP. VII.

HEre *Salomon* after another Preface, made not much unlike the former, giveth his Sonne to underſtand what the qualities of the whoriſh woman are, ~~and~~ and how fairely ſpoken ſhe is, ſo that he that is not well inſtructed, and by wiſdome, and ſerious conſideration reſolved againſt this ſinne, cannot eſcape ſnaring by her; And laſtly, to what miſeries young men are brought by being allured by her.

Verſ. 2. *Muffet.* In ſaying, ver. 2. *Keep mine inſtructions as the apple of thine eye*, he intimateth, ſaith *Muffet*, that inſtruction, inlightning the underſtanding, is like unto the ſight of the eye, and therefore of it we ought to be as careſull, that no hurt commeth to it, as doth by ſinne. He that receives not inſtruction is without the apple of his eye, and therefore although he hath eyes he ſeeth not; and having received inſtruction, but not regarding to doe accordingly in eſchewing ſinne, he hurteth it, and is in danger of having the ſight thereof put out againe. In ſaying, *Call underſtanding thy brother, and wiſdome thy ſiſter*, that a man ought to be moſt familiar and well acquainted with wiſdome, neither ſhould it be as a ſtranger to him, but co-habiting, and converſing with him continually, as it is when he is much in reading, hearing, and meditating upon the Word of God.

Note.

Verſ. 4.

Lavater. There is nothing, ſaith *Lavater*, that we love ſo dearly as the apple of our eye, and therefore a compariſon is often borrowed from hence, to expreſſe the greateſt love that can be, as *Pſal.* 17. *Keep me as the apple of an eye*, Zec. 2. *He that toucheth you, toucheth the apple of mine eye*; and *Andromache* in *Euripides* calleth her Sonne, the eye of her life.

Baſil. For the keeping of the apple of the eye *Baſil* obſerveth, 1. That the eye hath a brow hanging over it ſet with haires; and 2. As it hath an upper brow, or lid, ſo it hath a neather, to keep it ſafe from any thing that might hurt it; and 3. By the prominency or hanging over of the upper eye-brow, the eye being placed more inward, it ſeeth directly on afarre of; And laſtly, That eye-brow keeps the ſweat which through labour ariſeth upon the fore-head, from running into the eye to hurt it. So there ought to be in us, if we would keep inſtruction as the apple of our eye, 1. A purpoſe of heart to live according to it in all things, and from this purpoſe frequent prayings, and ejaculations as haires upon the brow ſhould ſpring up daily, that our eye may be the better fenced; that is, we may the better put in execution what we piouſly intend. 2. A neather eye-lid ready as occaſion ſerveth to cloſe with the upper, that there may be no vacant place for any thing to come in and hurt the eye; as it is with the Lions eye, who becauſe he hath no neather eye-lid hath his eyes continually open to danger: and this neather eye-lid is the renewing of the ſame godly purpoſe of keeping the Commandement every day, as *Ignatius* applyeth it, ſaying, Then the two eye-lids cloſe to ſave the eye, when this purpoſe is in us in the morning, and againe at noone. 3. An eye-brow of a right intention to direct our purpoſes of living according to inſtruction to the due end; that is, not for the praiſe of men, but that God may be glorified, he being bleſſed for our charity by the poore, and his grace acknowledged by all about us to be of great power to keep us, that are by nature corrupt as well as others, in ſo good and perfect a way. 4. An eye-brow keeping the ſweat of worldly labour from running into our eyes, which is, When although in the ſweat of our faces we get our living here, and by great paines-taking increaſe in worldly goods, our hearts yet are not taken with the love hereof, as we are injoyned; but this is kept off and let run downe to our feet, through the contempt wherein we have the things of this world, in compariſon of heavenly things, as *Paul* accounted all things as droſſe, and dung in this regard. Some number foure, ſome five membranes by nature placed about the eye, or the apple thereof, or tunicles: 1. That called *ſpecularis*, becauſe it is lightſome. 2. *Reticularis*, becauſe it is inter-woven with arteries like a net, called *rete*. 3. *Uvea*, like the leaſe of a vine about the grape which is, *uva*. 4. *Cornea*, Horney becauſe it reſembleth an horne. 5. *Agnata*, whereby

Ignatius.

1 Joh. 2. 15.

Phil. 3. 8.

whereby the ſight is kept together from flying about: and they apply them, ſome by comparing them to the five bookes of *Moſes*, by the diligent peruſing whereof the eye of the minde is well furniſhed, and fenced, to the keeping of all good inſtruction, as *Galatinus* ſaith the *Jewes* apply them, and as *Auguſtine*: Some, to underſtanding, memory, will, practiſe, and good intention; but for as much as the eye doth rather conſiſt of theſe, I hold me to the firſt. *Galatin. Auguſt. De monamach Davidis.*

At the window of my houſe I looked through my caſement; Here *Salomon* having made way by his Preface to renew his admonition againſt being inſnared with the inticing allurements of Harlots, proceedeth not, as before, by giving warning, but by way of parable relating how one foole was taken, makes the deeper impreſſion in the minde of the Hearer, to make him take heed of being catcht in like manner, becauſe examples move more then precepts. Verſ. 6

In ſaying, That he lookt out at his window, where he might heare, and ſee, and not be ſeene, he teacheth it to be a good policy in Magiſtrates, ſometimes to looke, and pry into the manners of the people, when they know not of it, that diſcerning them they may know the better how to provide for a Reformation; and likewiſe for Miniſters, who are ſet to be Watch-men, that they may know which way they are indangered by the common enemy, ſinne, to admoniſh them thereof, as *Ezekiel* was ſhewed, to this end, the abominations committed by the Children of *Iſrael* in ſecret, after that God had appointed him to be their VVatch-man; for they will not doe in the open preſence of ſuch, that which they are bold to doe, when they thinke themſelves to be out of their ſight; yet they know that no wickedneſſe can be acted ſo ſecretly but God ſeeth it, with whom the darkneſſe and the light are all one, and who is ever, though concealed, about all our wayes, and all our paths." In this parable, firſt is the deſcription of a fooliſh man impetuouſly carryed by his Luſt towards an Whore-houſe in the night. 2. Of an whoriſh woman. 3. Of his being taken by her, and the miſchiefe redounding to him thereby. *Note.* Ezek. 8. Ezek. 3. Pſal. 139.

For the firſt, The night is ordained for man to take his reſt and ſleep in, after his labour and travell in the day: it is therefore a perverting of the courſe of nature when there is no neceſſity, to walke abroad in the night, and none, but wicked and evil-minded perſons, doe ſo. Therefore the night is by *Ovid* numbred amongſt the things that are dangerous temptations, ſaying, *The Night, Wine, and Luſt perſwade nothing moderable, this takes away ſhame, Wine and Luſt feare.* And the Apoſtle ſaith *They that are drunken, are drunken in the night*, 1 Theſſ. 5 *And the Thiefe digs through in the night the place by him marked in the day.* For his going towards a corner of the Harlots houſe, hereby a warning is given againſt coming neare ſuch places, as a man that would not be infected with the Plague, comes not neare to a Peſt-houſe. Verſ. 9. Ovid, *Nox, & Amor Vinumq; nihil moderabile ſuadent illa pudore vacua, Liber Amorq; metu.*

For the deſcription of the Harlot; *A woman met him with the attire of an Harlot, and ſubtile in heart, ſhe is loud and ſtubborne, and her feet abide not in the houſe.* The vulg. *Prepared to catch ſoules pratling, and wandering*, Lavater, *With open ſignes of whoredome her heart was hidden*, Hebr. *the ornament of an harlot, an heart kept cloſe*, By the firſt of which the Harlots curious dreſſing of her ſelfe, painting her face, curling her haire, or wearing it ſo, as that ſhe may moſt ſtirre up Luſt in the beholder, and putting on coſtly apparrell, leaving neck, breaſt, and armes naked is meant; for thus ſhe ſheweth the immodeſty of her minde, and caſteth out her net as it were to catch ſoules, as the vulgar hath it, looking more at the ſence then at the words; A thing to be conſidered by Gentle-women, and other young women, yea and ſome old alſo, that they may cover their nakedneſſe, and flee ſuch vaine curioſities, that they may not ſo much as have any appearance of evil in their outward habit or dreſſe, as it is commanded, where it is ſaid, *Abſtaine from all appearance of evill*, but aray themſelves with modeſty and meekneſſe, as women fearing God did of old. By the heart kept cloſe, R. *Joſeph* rendring it, *deſtitutum*, for *cuſtoditum*, ſaith, an heart deſtitute of vertue is meant; but I rather aſſent to them, who expound it of her heart ſet to inſnare fooliſh young men, as her Luſt moveth her, making ſhew of nothing but love to them, when Verſ. 10. Verſ. 11, 1 Pet. 3. R. *Joſeph.* *Vatablus.*

when as the event of yeelding to her allurements will be ſad and miſerable in the end; ſhe propounds nothing but pleaſure and delight that they ſhall have, but in her heart ſhe knoweth, that her Husbands jealouſie and rage will be thus ſtirred up to take revenge upon them, touching whom ſhe ſeekes to make them ſecure. R. *Levi ben Gerſon*, by the *heart bound*, as he rendreth it, underſtands the breaſt bound about with coſtly apparrel, but the parts upward naked.

Rodolph. Not much unlike to this *Rodolph.* ſaith, That they make themſelves fine about the breaſt, and herein much glory, or they lace them here cloſe, that by the ſwelling of their bodies no loſſe of their virginities may appeare, or wearing their garments looſe like women downward, they are begirt upward as a man, all modeſty of a woman being put off, and the impudencie of a man put on; but *Vatabl.* and moſt are for the firſt: let the Reader follow which he pleaſeth. For her much pratling and gadding abroad, which follow next, theſe are evil ſignes of levity, and therefore to be avoyded. That it ſtands not with the modeſty of a woman to ſpeake in the Congregation, *Paul* teacheth, and both pratling and going abroad much is taxed in young widowes; and *Dinah* is ſet forth for example, that women may learne to keep at home, as *Paul* alſo exhorteth. The Ancients do ſhew painted *Venus* in the ſhell of an Hand-maid, as having her houſe ſtill over her head.

1 Cor. 14.
1 Tim. 5.
Gen. 34.

Verſ. 13. *So ſhe caught him, and kiſſed him*; where it is to be noted, That Adultery beginneth with kiſſing, and how much luſt is ſtirred up hereby hath been already ſhewed upon Chap. 6. 29. that all may take heed of this laſcivious behaviour; unto her kiſſing, ſhe addeth next inticing ſpeeches, *I have peace-offerings, &c.* When Peace-offerings were made, ſome ſmall part of the Beaſt was offered to the Lord, and the greateſt part ſpent in feaſting; according to this cuſtome ſhe ſpeaketh, meaning, that now ſhe had very good cheare prepared, to which ſhe inviteth this foole; And to allure him the more, ſhe telleth him of divers other things well pleaſing to him, and then for his ſecure injoying of his pleaſure with her, ſhe telleth him of her Husbands being forth in a farre journey; by all which he is ſo taken, that he followeth her, *As an Oxe to the houſe of ſlaughter, or a foole to the ſtocks.* vulg. *And as a wanton Lambe, and ignorant, that a foole is drawne to bands.* Hebr. it is, *As an Oxe to the ſlaughter, and as to the correction of the Stocks the foole.*

Verſ. 14.
Verſ. 16, 17, 18.
Verſ. 19, 20.
Verſ. 22.

Here are two Compariſons, 1. To an Oxe, or as ſome have it, a Bull following a Cow, as ſome butchers uſe to draw him the more willingly to the place of execution by driving a Cow before, which I muſt needs ſay agreeth moſt aptly to the libidinous mans following the Whore, thinking to have pleaſure, but it is turned to his deſtruction, ſometimes of the body, but alwayes of the ſoule. Some conceive an alluſion to be made to the drawing of an Oxe with a rope to the place of ſlaughter, as if the great force that is in the Harlots actions and words were denoted, like a rope forcibly drawing the Oxe.

2 To a foole bound to be puniſhed, or corrected, for the word עכס ſignifieth fetters, as well as ſtocks; and ſometime it is put for a bell in a fooles cap, whereby he may be knowne, which is to him delightfull, but notifying him to the world to be a foole, to his great diſgrace: and if it be thus underſtood, it may be rendred thus, *As a bell is the erudition of a foole*; ſo that he comes both to deſtruction and ſhame, as a naturall foole, that hath no wit, who is drawne by an Harlots inticements.

Verſ. 23. *Till a dart ſtrike through his Liver, as a Bird haſteth to the ſnare, and knoweth not that it is laid for his life.* Here are two Compariſons more to ſet forth ſuch a foole, as is drawne by an Harlot:

1. From an Hart wounded and ſlaine by the Huntſ-man, when in following his female, after whom he is moſt earneſtly carryed, he ſhooteth him; For the Huntſman, they ſay, makes a noiſe like the Doe to the Hart, which being heard he is drawne neare to the place of his ſtanding, and ſuddenly ſtricken. But this ſtriking is by ſome expounded of Luſt, which woundeth, as an arrow or dart, the Liver, the ſeate of love, of which wound he dyeth afterwards without remedy, unleſſe as ſome ſay,

ſay he eateth ſome of the hearb called *Virginale*: ſo the wounded by *Cupids* dart, unleſſe he repenteth and turnes chaſte for ever after: By ſome, of his being ſuddenly ſtricken by the womans husband in his rage of jealouſie, being taken with her; it may be underſtood of both.

The ſecond compariſon is taken from a bird flying to the ſnare, which is to be underſtood in a place, where corne onely is ſeen, and the ſnare hidden, ſo that the bird haſtens thither being drawne by the corne, but whilſt he is well pleaſed with feeding, the ſnare takes him, and he dyeth: So the Adulterer ſeeth nothing in the caſe before put, but good cheare and pleaſure to ſatisfie his luſt, but ſuddenly, he is inſnared and deſtroyed.

The Parable being ended, *Salomon* now commeth hereupon to dehort againe from whoredome, renewing his reaſon, taken from the danger of death incurred by him, that will not be diſſwaded, uſed before, Chap.5.5. Onely he further ſaith here, that by ſuch women, the ſtrongeſt men have been overcome, that no man may preſume upon his ſtrength to keep himſelfe from this danger, but having ſuch examples before his eyes, beware that he cometh not neare an harlot. Beware ſaith *Jerom*, of abiding in the ſame roome, for thou art not ſtronger then *Sampſon*, nor holier then *David*, nor wiſer then *Salomon*, who were all overcome by women; yea a woman cauſed the caſting of *Adam* out of Paradiſe, whereupon this diſtich is made, *Adam, Samſonem, Petrum, Davidem, Salomonem Decepit mulier, quis modo tutus erit?* where *Peter* is brought in, becauſe even Biſhops, and chiefe Biſhops, pretending *Peters* ſpirit and authority, have beene overcome by women. Heare for this *Cyprian*, How great, and what manner of Biſhops and Clericks, and Lay-men, after confeſſions and victories gotten againſt perſecuters, and ſignes and wonders ſhewed every where, have beene knowne with theſe to ſuffer ſhipwracke.

Verſ.24, 25.

Verſ.26, 27.

Hieron.

Cyprian *de ſing. Cleric.*

CHAP. VIII.

Doth not Wiſdome cry, and Underſtanding put forth her voice? 2. She ſtandeth in the top of the high places, &c. *Salomon* having hitherto inveighed againſt the fooliſh young man, through his ſimplicity deceived by an harlot, now before he paſſeth to the body of his Parables, which beginneth Chap. 10. touching all other things, the knowledge of which conduceth to wiſdome, he returnes againe to the care that wiſdome hath to inſinuate her ſelfe into mens hearts, and to ſhew the antiquity and excellencie hereof, beginning here as Chap.1.20,21. and proceeding verſ.10 11. as Chap.3.13, 14. and verſ. 22. &c. as Chap.3.19. So that upon the ſame things iterated againe, we ſhall not need to goe anew, but referre the Reader to that which hath beene there ſaid; onely what is more ſaid here, I ſhall ſpeak upon: Verſ.2. it is ſaid, *Upon the top of the high places*, Chap.1.21. *In the chiefe places of concourſe:* The phraſe being thus varied here, to ſhew the loud ſound of the voice of wiſdome, ſo that none in the Church can ſay they heare it not, but are left without excuſe, if they be not converted hereby.

Verſ.1,2.

Verſ.2.

To you (O men) I call, and my voice is to the ſonnes of men. Here by men, *Lavater* underſtandeth the greater and better ſort; by the ſonnes of men, the meaner and common ſort; For Chriſt, by the word *Wiſdome* here ſet forth, inſtructed all ſorts, and admoniſhed all, *Nicodemus*, and *Joſeph* of *Arimathea*, the Scribes and Phariſees, who were of an higher ranke and quality, and the common ſort that flocked unto him, ſometime in the Temple and Synagogue, ſometime in houſes, ſometime in the wilderneſſe, and ſometime out of ſhips at ſea, as Wiſdome is ſaid to have cryed to all men in all places. To intimate this diverſity of men here ſpoken to the word אִישִׁים is uſed in the firſt place, and the word אָדָם in the ſecond ſignifying earth, as the firſt men of quality lifted up ſomewhat higher by their wealth and honour in this world; this alſo *Chryſoſtome* and *Auguſt.* who together with the reſt of the Fathers, generally underſtand Chriſt by wiſdome here ſpeaking;

Verſ.4. *Lavater.*

Beda. ing; and *Beda* his teaching upon the Mountaine by this in *high places*, his teaching thoſe that followed him in the wayes that he went, by this, *by the way in the places of the paths*; and his teaching himſelf to bee the Chriſt by the famous miracle wrought upon the widows ſonne of *Naim* in the gate of that City, raiſing him up from the dead, by this, *In the gates at the entring of the City.*

Verſ. 5, 6. *Hear yee ſimple ones, the opening of my mouth ſhall be of right things.* Here becauſe amongſt the common and meaner ſort of people, there be many ſimple, and of leſſe capacity then others, Chriſt is brought in ſpeaking to them, to ſhew that none are ſo weak in reſpect of their naturall parts, but by Chriſts teaching they were made to underſtand, yea and to underſtand that, which they that had more wit and learning did not, as he ſaith, *I thank thee (O Father) that thou haſt hid theſe things from the wiſe, and revealed them to babes*: that is, babes in underſtanding. The Jeſuits apply this, which is ſpoken, not onely to Chriſt, but alſo to the Virgin *Mary*, which ſome of them labour to make good, but in vain; neither can any meere creature be thus ſpoken of without deifying it, and ſo committing Idolatry; to let this paſſe as a fruit of their ſuperſtition. Here are many things, whereby Chriſt commendeth his word unto us; 1. It is touching excellent things, the ſubject matter thereof, is not baſe or triviall, but of the higheſt nature, Faith, Regeneration, and Salvation.

2 Tim. 3. 16. Verſ. 7. 2. *Right things*, for it is perfect and ſound in all parts, and there is nothing corrupt or unſound herein, as in things that come from men; and the man of God is hereby made perfect and righteous. 3. Truth, as alſo it is ſaid, Pſal. 19. *The word of the Lord is true, and righteous altogether.* There is nothing therein contained but truth, ſo that a man by following it, ſhall be ſure to follow the truth and no errour in any thing, and what promiſe ſoever is here made of bleſſing and reward to come to thoſe that keepe it, ſhall in Gods good time be fulfilled, neither

Verſ. 8. ſhall any thing herein ſpoken faile, but be certainly accompliſhed. 4. *Juſt*, for the condemning of thoſe that are juſtly to be condemned, but commending the commendable, here is no partiality ſhewed towards one more then another, but every one is ſentenced, as he is, and continueth either repentant or unbeleeving.

Verſ. 9. 5. Plaine and eaſie to the ſpirituall man, who diſcerneth all things. 6. *Beneficiall*, as gold and precious ſtones for the purchaſing of inheritances here, for the attaining of the heavenly inheritance hereafter. 7. *Sweet and delightfull*, as it is alſo ſaid, Pſal. 19. *as the hony comb*; and all this is to be underſtood as ſpoken in oppoſition to the deceitfull, inticing, flattering, and in the end bitter-proving words of the harlot ſpoken of Chap. 7.

Lyra, Rodolph. *Lyra* for the excellent things here ſet forth, underſtandeth hereby great and weighty matters, as hath beene ſaid, *Rodolphus* things profitable and tending to informe touching good manners. But they are called excellent, as *Auguſt.* ſheweth, becauſe none but weighty matters were by Chriſt ſet forth, whereas in the old Teſtament Precepts were given of leſſer matters, carnall ſacrifices and rites, which were but as ſhadows fit for the Church in the infancy, theſe greater, and of more moment, for heires come to full age, theſe being but ſhadows, little light, but all things here made plaine, which pertaine to ſalvation: For the next words, *My*

Auguſt. in Luc. 1. 15. de Catechiz. rud. c. 4. Verſ. 7. *mouth ſhall ſpeake truth, and wickedneſſe is the abomination of my lips.* The laſt are by one inverted thus, *The wicked hath my lips in abomination*, or *My lips are an abomination to the wicked*; for it is, שפתתי רשע תועבת and being thus rendred, the meaning is, Although I ſpeake nothing but the truth, the wicked will hate me therefore, as was verified touching Chriſt in the hatred of the Phariſees ſtirred up againſt him, when he ſpake truly againſt their wickedneſſe.

Verſ. 8. The next words alſo, *All my ſpeeches are right*, ſhew he is free from all hypocriſie and diſſimulation, which was the ſinne wherewith they were groſly tainted.

Verſ. 12. *I wiſdome, dwell with prudence, or ſubtilty, and finde out knowledge of witty inventions*: The Vulg. better, *of cogitations*, Heb. מזמות *evill cogitations*, or *abominations*. Here after the praiſe of wiſdome, it is ſhewed where ſhe dwelleth, if any man deſireth to finde her out, and to poſſeſſe himſelfe of her, and ſo of the ineſtimable treaſure and pleaſure before ſpoken of, She dwelleth in the prudent, that

is,

is, ſuch as have ſharpneſſe of wit and underſtanding to pry into the wily fetches of enemies, that they may not through ſimplicity be overtaken herewith. For then doth a man attaine to the *knowledge of evill cogitations* in the mindes of the wicked againſt them, when they truſt not to every ſhew or appearance of well meaning, but as he is *innocent like a dove*, ſo he is *wiſe as a ſerpent*. Matth. 10.16. And that eſpecially to diſcerne the ſtratagems of our great adverſary the Devil, that craftily ſeekes the deſtruction of our ſoules, and the wily inventions of his curſed inſtruments tempting him to evill: for an inſtance of one ſort of which, the woman ſpoken of Chap. 7. is put. Here is, according to the moſt proper meaning of thoſe words alſo, meant wit and ſubtilty, to diſcerne ſnares of faire ſhews, and ſpeeches laid for the righteous to bring them into the danger of deſtruction here; we are indeed ſimple, before that Chriſt comes by his Spirit to dwell in our hearts, but then this prudence entreth into us, whereby wee know beſt what to doe to be preſerved in time of temptation for the ſafety both of our ſoules and bodies; and this is not attained to without inſtruction, and hereby knowledge of the word and will of God; ignorant perſons then, that care not for divine knowledge, have not this wiſdome dwelling in them, and ſo are in continuall danger to be circumvented to their deſtruction. Theſe words may alſo bee applyed to Chriſt in reſpect of his diſcerning the thoughts of mens hearts to cenſure and judge them therefore, as he is often ſaid to have done. *Note.*

The feare of the Lord hateth evill, pride, and arroganty, and the evill way, the froward mouth doe I hate. Verſ. 13. Having hitherto ſpoken in the name of Wiſdome, now he changeth the word, and ſpeakes in the name of the Feare of God, which Chap. 1.7. is ſaid to be the *beginning of wiſdome*, and *Job* 28.28. *Wiſdome*; it is the mother of wiſdome, then bringing her forth in whomſoever ſhee is, and hereby it may be knowne in whom ſhee is, *viz.* in him or her that hateth evill: this is the effect of the noble filial feare, it makes one like unto God, who is ſaid to hate evill alſo, Chap. 6.16. Six evills eſpecially being there enumerated, yea ſeven, as here are three anſwerable to them.

1. *Pride* and haughtineſſe of ſpirit.

2. The *evill way*, which is as much in effect as there is ſaid, *The hands that ſhed innocent bloud, and the feet that runne to miſchief*, which the heart before deviſed and meditated upon, and this by being iterated againe and again, becomes a beaten path or way.

3. *The froward mouth*, which is as much in effect as the *lying tongue*, *the falſe witneſſe ſpeaking lyes, and the ſower of diſſention*: And theſe are ſummarily all greateſt evils comprehending all others under them, neither can hee juſtly count himſelfe to be one that hath the feare of God in him, that hateth not all theſe, and out of an hatred of them, eſcheweth them continually, and not onely out of a ſlaviſh feare of judgements, of which before, Chap. 1.7. according to a remarkable diſtich.

Counſell is mine, and ſound wiſdome, Heb. *Counſell is mine and ſubſtance* Verſ. 14. the Vulg. *Equity*, but the word is תשׁוּה *ſubſtance* or *eſſence*: and this moſt aptly agreeth to Chriſt, as verſ. 12. 13. *I wiſdome dwell with prudence to finde out, &c.* That is, have prudence cohabiting with me, ſo that no evill cogitations are hid from me; I alſo hate *pride, and evill wayes, and tongues*, as he abundantly ſhewes by his invectives often made againſt the proud Phariſees, and their evill wayes and ſpeeches. For the counſell here ſpoken of, Chriſt alſo is called the *Counſellor* by *Eſay*, and ſaid to have the *Spirit of counſell and underſtanding upon him*; For his being Eſſence, he ſaith, *Before Abraham was I am*, and for his power, Heb. 1.2. *Upholding all things by the word of his power*. Eſa. 9.7. Eſa. 11.1. Joh. 8.

By me Kings reigne, and Princes decree juſtice. Verſ. 15. As Wiſdome, that is, Chriſt aſcribeth to himſelfe foure things, Verſ. 14. *Counſell*, *eſſence*, or *ſubſtance*, *underſtanding*, and *ſtrength*, ſo here, and verſ. 16. are foure ſorts of Rulers, and men in authority mentioned, as coming to theſe high and eminent places by him, 1 *Kings*, who are the ſupream, who have none upon earth above them, but God alone.

2. Princes,

2. Princes called רוזנים a word coming of רזה to understand, and therefore most probably the Counsellours to Kings are hereby meant, who advise the King, and counsell him, that he may make just and righteous Lawes, and they in whose power, together with the King, it is to make Lawes.

3. שריעם rendred also Princes, which is a generall name for all chiefe men in a State, who are set up in high place to rule over others, as if one should say, principall men; but specially the word is put for chiefe Captaines, or Generals of Armies.

Rom. 13. 4. נדיבים *Spontanei, Liberates, Magnificias*, in N. Tr. *Nobles*; From whence we may rightly gather, that all these are the Ordinances of God, as *Paul* calleth the higher Powers, and therefore not to be resisted or divided, the one thus banding against the other, or any of them annulled. For if they, being the orders of a Kingdome set up by God, are put downe, confusion is brought in, which is not without much calamity to any Kingdome, and he that is the Author of these Orders, and the gifts sutable to them, will not long suffer it, or the Authors thereof, how potent soever they be, to goe unpunished: unlesse in case of necessity, the Supreame allowing to the Subordinate no power together with him, but seeking their extirpation, and the bringing in of a new way of Government absolutely Anarchicall, prejudiciall to his Subjects states, and lives, not suffering them to comply with him, as the King of *Spaine* did by the Lords of the Low Countries, whereby they were inforced to arme against him, and to cast him off, and his Posterity to this day. But this doth not justifie any other Nation doing the like, unlesse the case be in all things alike.

For the coherence of these words with the former, it is this; Christ, the wisdome of the Father having declared foure excellencies to be in him, Counsell, Essence, Understanding, and Fortitude; now sheweth, that according to one of these he giveth Essence to Kings, according to another, Counsel to Counsellours of State, according to another, Fortitude to Generals of Armies, and according to another, Understanding to Nobles, and Judges of the earth, to doe justice to all men, and being thus qualified by his speciall providence sets them up, that by meanes of their Government, the people living under them may enjoy peace, their goods, estates, lives, and prosperity, which otherwise would be daily hazzarded. But it

Quest. may be demanded here, how Kings reigne by Christ, who never was himselfe but a titular King, only he had a spirituall Kingdome over the faithful; 1. Subjecting them unto him by turning them to the faith, and then ruling and reigning in their hearts by his Spirit.

Vers. 2. *Ans.* Although he did not exercise a Kingly power, and said, That his kingdome was not of this world, yet as God is King of all the Kingdoms of the world, so the man Christ by vertue of his union with the God-head, is King of all Kingdoms, for which he is prophesied of as of a King, that should have given unto him the Heathen for his inheritance, and the uttermost parts of the earth for his possession. His Kingdome yet, as he said, was not of this world, because he did not take worldly royalty and majesty upon him, yet the power over all was in him, as he

Mat. 28. 18. said; *All power is given unto me in heaven, and in earth*, and therefore the Kings of the earth reigne by him, or his appointing them to their Kingdome, and for him, as Vice-royes and Deputies, which should make them to have a great care in all things to reigne according to his will; if any doe not, but are wicked and tyrannicall, yet they are to be accounted Deputies by him appointed, and their Subjects ought to beare their evil manners, waiting till God will be pleased either to

Rom. 13. amend or end them, lest in resisting them, they resist Gods Ordinance, and so reap

1 Tim. 2. unto themselves damnation. They have only prayers to fly unto, according to that of Saint *Paul*, *Let prayers be made for Kings, and for those in Authority, that we may live a peaceable and quiet life, in all godlinesse and honesty under them.*

August. in Hos. 3. *Et patientia justorum probetur, & peccatum impiorum puniatur.* If Kings be evil, saith *Augustine*, we must not say, that it is just with God to set them up, for he doth it, that the patience of the righteous may be proved, and the sinne of the wicked punished. By the power given to the Devil *Job* was tryed,

that

that he might appeare to be juſt; and *Peter* was tempted, that he might not preſume of himſelfe; *Paul* was buffeted, that he might not extoll himſelfe; and *Judas* condemned, that he might not hang himſelfe. Some by Kings underſtand Apoſtles, by Princes Miniſters of the Goſpel, that both teach and write, by Nobles, all the reſt of the Miniſtry; ſome, Spirituall perſons of all ſorts, that reigne, and get the dominion over their luſts.

I love them that love me, and they that ſeeke me early ſhall finde me. Having ſhewed where wiſdome dwelleth, now he further declareth how it may be attained; there muſt firſt be a love, and earneſt deſire hereof wrought in the heart, and then this rich poſſeſſion ſhal be injoyed; the love of wiſdome makes it eaſie, but if the love hereof be wanting, it ſhal be an harſh and hard thing. And this is the cauſe why ſo many are averſe from living in the feare of God, preferring to follow their owne Luſts, and thinking it a bondage to live in ſtrict obedience to Gods Lawes, they love it not, but hate it; and why doe they not love it? becauſe they neither ſee, nor know the excellency of it; feare God, thinke they, and bid adieu to all pleaſure, to profit, and to honour in the world, and ſo have no joy of a mans life; for who live ſo melancholly, ſo poorely, and are ſo much deſpiſed as they? Verſ. 17. *Note.*

Againſt all this, Wiſdome here telleth us of riches incomparable, and honour, that ſhall be to them that feare God, and then what life for joy and comfort, can be comparable to a life led in the feare of God? of which ſee before, Chap. 3. 14, 15, 16, 17. But it is to be noted, that he who loveth wiſdome ſeeketh her early, he is none of thoſe that put off a godly care of turning from his ſins till afterwards, but in the prime of his age, and firſt in the morning every day he ſeeketh it, by praying for it, waiting diligently at the poſts of Wiſdomes gate, *ver.* 34. That is, upon the Miniſtery of the Word, whereby faith and grace to feare God is attained; and this of loving wiſdome is ſubjoyned after that, which is ſaid of Kings and Princes, for whom wiſdome is moſt neceſſary of all other ſorts of men, for the well managing of the great and weighty affaires committed to them; and to intimate, that to them eſpecially the love of wiſdome is commended for this end. It is ſaid, verſ. 20. *I lead in the way of righteouſneſſe, and in the pathes of judgement*, which are afterwards ſaid to be eſtabliſhers of the throne. Verſ. 18, 19, 20, 21.

The Lord poſſeſſed me in the beginning of his way, before his workes of old. From hence to *ver.* 32. Wiſdome commends her ſelfe to us from her antiquity, and working together with God, in making all the parts of the world, and alwayes ſince their Creation governing them, and keeping them in ſo good order; which alſo moſt aptly agreeth to the matter in hand, the praiſe of wiſdome being here ſpecially entred upon for their ſake, who are Kings, Princes, and Judges of the world; for what King will not eſteeme of, and love that which the moſt wiſe Architect of the whole world, and Lord and Governour thereof eſteemed of as the moſt excellent poſſeſſion, and uſed in all his workes of Creation, and doth daily uſe in his governing the world? But it is to be underſtood, that having hitherto commended this Wiſdome, his Sonne, in the created effects hereof, which are in men fearing God; now he proceedeth to ſubſtantiall and uncreated Wiſdome, which is Chriſt co-eternall with the Father, and co-equall. And it is ſaid, *The Lord bleſſed me in the beginning of his wayes*; That is, in his beginning to create the world, and all things therein. The Sonne was with the Father from all Eternity indeed, but then he poſſeſſed him as it were, when by and with him he acted, and did theſe great workes, making this his moſt excellent poſſeſſion knowne to men, who are ignorant of what he did before: and it were a preſumptuous wickedneſſe for any man to enquire what, becauſe it is not revealed, but kept ſecret, and ſo belongs not to us, but to the Lord only: for that this ſubſtantiall Wiſdome was not only firſt then when the world was created, but before from all eternity appeareth herein, He ſaith, *Before the earth was made, from everlaſting*, ver. 23. wherefore the Sept. tr. which hath for *poſſeſſed, created me in the beginning*, is to be taken heed of, as from whence the *Manichees* tooke occaſion to teach, That Chriſt the Sonne of God was a Creature, from which this context doth utterly abhorre. Verſ. 22. Deut. 29. 19.

horre. The same then is here taught, that is, *Joh.* 1. *In the beginning was the Word, and this Word was with God, and this Word was God*; not a Creature of God, but Co-essentiall, and Co-eternall, *and by it all things were made*; And Revel. 1. 8. *The Alpha and Omega, which is, was, and is to come, even the Almighty.*

And *Augustine* and other Ancients not condemning the Sept. tr. expound it of Christs Humanity; but how this could be said to have been created in the beginning, which was not, till foure thousand yeares after, I see not, unlesse his creating be understood of his decree to Create, and then that which followeth, ver. 23.

Vers. 23. *I was set up from everlasting*, is applyed to his Divinity; the word is by some rendred, *I was anointed from everlasting*, but נסכ signifieth neither set up, nor anointed, but covered or concealed, by *R. Abrah.* rendred *I had the principality*; so likewise by *Jerome*, by the word *covered* best agreeth, Christ the Sonne of God, as touching his Incarnation and Passion to follow; for our Redemption was concealed, and covered from the knowledge of men of old, as being not declared but obscurely, and by types and figures. God indeed from eternity decreed this, for which he is said to be *the Lambe of God slaine from the beginning of the world*, but before the time of the Creation altogether concealed, and began then first to be revealed, when our first Parents having sinned, it was said to the Serpent, *He shall breake thine head, and thou shalt bruise his heele.*

Gen. 3. 14.

Vers. 27. *When he prepared the heavens I was there.* Wisdome having hitherto shewed her antiquity, here proceedeth to shew her workes of Creation of Heaven and earth, and the deep waters, which are all with infinite wisdome made, placed and ordered in the best manner, together with clouds, as bottels holding the water, where-with the earth is watered at Gods good pleasure from time to time, and made fruitful. *Then was I by him, as one brought up with him, I was daily his delight, &c.* Here the deare love betwixt the Father and the Son is set forth, as it was afterwards said, when the Heavens were opened upon Jesus, *This is my beloved Sonne in whom I am well pleased.* It is therefore here spoken as of a tender-hearted Father, bringing up his Sonne with great delight and pleasure-raking in him; as *Machirn* the Sonne of *Manasseh* is said to have been brought up upon *Josephs* knees; which commendeth infinitely the love of God to us, in that he spared not his Sonne, so greatly beloved, to be a ransome for us, *that we might not perish, but have everlasting life.* And this his love towards man is expressed, vers. 31. *Rejoycing in the habitable parts of the earth, and my delights were in the sonnes of men*; for herein he prophesieth of his Incarnation, or taking flesh, that he might be our Redeemer and Saviour, washing his Church by his bloud, that she might be *glorious, an holy Spouse unto him, and without blame*; for what is this, but unparaleld love and delight in the sons of men?

Vers. 30.

Mat. 3. 16.

Gen. 50.

Joh. 3. 16.
Rom. 5. 8.

Vers. 31.

Ephes. 5. 27.

Vers. 32. *Now therefore hearken to me (O yee children) blessed are they that keep my wayes*; upon the premises now Wisdome cometh to exhort to hearken to all that she shall say throughout the rest of this booke following: for who would not hearken to Gods darling so long dwelling in him, and working with him, and out of his love to Man-kinde making himselfe like unto poore mortall man, and suffering for them to deliver them, and by suffering attaining such experience of our sufferings and sympathie herein, that if we suffer walking in his wayes, he is alwayes at hand to provide against our suffering above that, which we are not able to beare, and making our very sufferings easie and comfortable? And to that end we may hearken, as is required, we must be daily at *The gates of wisdome, and waite at the posts of her doore.*

Vers. 34.

By the Posts and Gates the Doctors of the Church are generally understood, who are like unto *Janus*, from whom *Janua* a Gate hath the name, having two faces, one to looke unto God by prayer, study, and meditation, to receive from him learning divine, fit for their doctrinall Function, and another to looke upon the infirmities of the common people, to apply themselves to speake so, as that they may come to understanding and reformation of life accordingly. And it is alluded to the Gates of the Temple built by *Salomon*, and the two pillars of brasse,

Jachin

Jachin and *Boaz* ſtanding there, becauſe to the doore of the Tabernacle or Temple, not into them might the people come, from the Prieſts lips to receive knowledge. All diligence according to *Caietan*, in coming hither, is here commended, as of a man that comes daily to the Court ſeeking preferment, a begger to the doore waiting there for almes, or a woer to his Loves chamber door, there he may obtaine her love and marry her. It is not then a little ſeeking by fits and girds, that will make men wiſe to ſalvation, but continuall and daily ſeeking is neceſſary for this: Sometime frequenting Sermons, ſometime reading their books written to inlighten in the knowledge of the holy Scriptures, and ſometime getting into their company by asking queſtions, and moving doubts, ſeeking to draw from them more knowledge as the Queen of the South did by *Salomon*, and the Apoſtles by Chriſt. *Caietan.* *Note.*

And to ſtir up all men the more thus to doe, he concludeth, *Who ſo findeth me, findeth life, he that ſinneth againſt me, wrongeth his owne ſoule, he that hateth me, loveth death.* Heb. for *life* is *lives*, that is, a ſpirituall life, to which hee cometh ſo ſoon as he is converted at the voice of Wiſdome, being before *dead in ſinnes and treſpaſſes*. 2. Everlaſting life, which ſhall undoubtedly follow after this. 3. Life and comfort alſo in this world prolonged to many years, for which it was before ſaid, *On her right hand is long life, on her left, riches, and honour, who ſo ſinneth againſt me, &c.* that is, not regarding, but hating to live according to my precepts following, which is called an *hating to be reformed*, of which ſinne all notorious wicked livers are guilty, although they ſay that they deſire to live better, for they doe but herein diſſemble, they doe in their hearts love ſinne, and hate vertue, and by conſequence they love death, which is the wages of ſinne, which ſhall certainly be paid unto them. Verſ. 35, 36. Eph. 2. 2. Chap. 3. Pſal. 50. Rom. 6. 23.

CHAP. IX.

VVIſdome hath builded her houſe, ſhe hath hewne out her ſeven pillars. Becauſe Chap. 7. he had ſpoken of the harlot that prepared a feaſt, by telling of which, ſhe ſought to draw, and drew the fooliſh young man to her houſe to his deſtruction; he now in oppoſition hereunto, telleth of the feaſt which Wiſdome maketh and inviteth all unto, that would avoid deſtruction, and attaine everlaſting life; ſo that no man, unleſſe he be moſt ſtupid, as an Aſſe, and void of all underſtanding, but will, conſidering the end of the feaſt of the one, and of the other; flye going to the harlots houſe, and death it ſelfe, and hell, and with all earneſtneſſe of deſire come to Wiſdomes houſe, as to the entrance of heaven, and everlaſting life. Verſ. 1.

The houſe, which Wiſdome, that is Chriſt, is ſaid to have built, is the Church or Congregation of the faithfull, called the *Houſe and Church of the living God, the ground and pillar of truth*: A curious fabricke or frame of truth, moſt probably is meant by this houſe in this place, and the Church of God is called his houſe, becauſe the truth is hereby ſupported, and borne up as by a pillar, for which it is alſo ſaid to be *the pillar of truth*; not that the truth alwayes dependeth upon the moſt viſible Church, for ſometime the Church is as a woman fled into, and hid in the wilderneſſe, and a company of corrupt men, who are in many fundamentals gone from the truth, lift up their heads for ſome articles of the Chriſtian faith held ſtill, as the Catholick Church of God, as is this day, and long hath beene done in the greateſt and moſt populous Kingdomes of Europe; the Church of *Rome* challenging to be this houſe, and condemning all others as hereticks and ſchiſmaticks, who have been therefore, and are ſtill compelled in many places to lurke in ſecret. For as it was in the dayes of *Elijah*, ſo it may be in theſe our dayes, as then the ſeven thouſand that were the true Church were hidden, and the Prophet himſelf knew not where they were, and the reſt being the far greater number that were of *Ahabs* and *Jezabels* religion went for the Church; ſo now in many Countries they of the Reformed Religion, which be the true Church, are 1 Tim. 3. 15. Rev. 12.

hid and the Roman Catholicks, notwithstanding their many grosse Idolatries, beare themselves as the Church, and because the Church, as having that priviledge inseparably annexed to them, such as cannot erre, and therefore are the ground and pillar of truth, although in that Church nothing be lesse held up then the truth; many grosse errours instead thereof being stiffly maintained; wherefore the house built by Wisdome, is the goodly frame of truth, without mixture of errours in faith, or divine worship; and of this pure truth the pillars are here said to be seven, and these doe *constituere Ecclesiam* constitute the Church of God, for which it is worth the while to inquire what they be; Some say, the manifold gifts and graces of the Spirit, as *Chrysostome* set forth by the number of seven, because this is the number of perfection, both *Esa.* 11. 1. where seven are named, and *Rev.* 1. where the seven Spirits of God are spoken of. Some all particular Churches of the world, which make the Catholicke, or Universall, because seven Churches are mentioned, *Rev.* 1. for all. Some the seven Sacraments, but without all colour of probability, *Gal.* 2. *Peter, James,* and *John* are called *pillars,* because maine upholders of the truth of the Gospel, from whence we may gather, that as they, so others of the same order, even all the holy Apostles were pillars, and to them we may take the Prophets, consonant to whose, their teaching was in all things, for which they are together spoken of as the foundation of this building, *Christ himselfe being the chiefe corner stone.*

Eph. 2. 20.

They were indeed many more then seven, but thus called, because this, as hath been already said, is the number of perfection, the number whereby all holy reckonings went of old; the seventh day must be the Sabbath, at the end of seven weekes the feast of Pentecost, and the end of seven times seven yeares, the Jubilee, seven Priests, with seven Trumpets of Rams hornes compasse *Jerico*, seven dayes, and the walls thereof fall downe, besides the seven graces and seven Spirits before spoke of, wherewith these pillars were indued. And these pillars Wisdome is said to have hewed out, in alluding to his choosing and fitting them for their high and weighty calling with gifts and graces to discharge it. The whole scope of this place is to stir us up to come to the house of Wisdome, and to the feast here prepared, and not by any allurements to be drawn to the house of the Harlot; and this is done, when we imbrace and cleave to the truth taught and set forth by the Prophets and Apostles, and follow their doctrine and example in all things, and not our owne carnall lusts. He that doth otherwise, goeth to an *house, which is the way to hell, and goeth down to the chambers of death*; but Wisdomes house is strongly borne up, as by pillars enough, so that the gates of hell cannot prevaile against it, and hath a faire and high standing, as a City set upon an hill, which cannot be moved; so that come hither, and be safe against all enemies, though never so potent, for ever. But let none mistake this City, concluding for the visibility and outward flourishing estate of any Church, this is it, but seriously consider whether all truth, and onely the truth be taught and maintained there, and judge thereof accordingly. For this was the rule by which they went in the primitive times, when there was no visible face of a Church in all the time of persecution, beginning at the death of Christ, and from thence full three hundred yeares to the dayes of *Constantine* the Great. Besides this exposition of the Church being the House here spoken of, and the Prophets and Apostles the pillars, and the faithfull Doctors of the Church successively, which is most commonly followed by the Fathers, there are other expositions, as of the Hebrews, who by this house understand the Temple, and by the pillars, the pillars thereof, and by the feast the sacrifices.

1 Cor. 11.

Prov. 7. 27. Matth. 16. 16. Matth. 5. Psal. 125.

Note.

Rabbini.

2. That mentioned by *Origen* the *encyclopaideia* of all Arts, which are seven. *Grammar, Logicke, Rhetoricke, Arithmeticke, Musicke, Geometry, Astronomy,* which *Hugo* doth thus further paraphrase upon; By these seven are set forth all the parts of honesty, which are not in dishonest and wicked men: no grammar in detractours, because by their evill tongues many barbarismes and solecismes in their speeches come from them, aspersing fouly the good name of their neighbours; no Logicke in flatterers, because that speaks reason, they unreasonably praise, and so abuse their friends; No Rhetoricke in filthy speakers, and the scurrilous, for this

Origen.

Hugo Card.

teacheth

teacheth *Ornate*, and the best manner of teaching; no Arithmetick have the proud and disdainfull, for that teacheth to put Numbers together, but these, as if they were too good to consort with others, stand aloofe, magnifying themselves above all; No Musick doe Schismaticks know, for this teacheth consent and harmony, but they practise discrepancy and harsh sounding discord; no Geometry doe the Covetous know, for they measure not things according to justice or equity, but as their covetous mindes carry them, passing all bounds of right, they leap upon other mens estates.

Lastly, the Luxurious know no Astronomy, which makes a man looke up to Heaven, and the Starres, but they, like Swine, wallow in the mire of sensuall pleasure; but upon well speaking of our Neighbours plainly reproving sinne in all, uttering grave, holy, and modest speeches, humble, and gentle, and meeke speeches, and behaviour, just dealing in all things, and an heart lifted up to Heaven, as upon seven Pillars both Ethicks, Politicks, and Metaphysicks, that is, Divinity are built and founded.

3 *Anastasius, Ambrose, Gregory*, by this house understand the Human nature of Christ, and by the seven pillars the seven gifts of the Spirit, said to be upon him, *Esa.* 11. *Anastas. Ambros.*

4 *Athanasius* by this house understands the just mans soule, and the seven Pillars supporting are by *Bonaventure* found, *Jam.* 3. to be *chastity, peace, modesty, teachablenesse, consenting to the good, full of mercy, and judging without dissimulation*, for such is the wisdome that is from above said to be, but the two last in N. Tr. *without partiality, without hypocrisie* *Athanas.* Jam. 3. 17.

Shee hath killed her beasts, Hebr. *her killing, mingled her wine*; All that is spoken Allegorically, it being hereby shewed, That they who come to wisdomes house, shall finde a table there fully furnished; that is, Be satisfied with Spirituall food, as well as if they had filled their bodies with all good cheare and wine, that is commonly at Feasts, of one of which, a most abominable one, he hath spoken before, chap. 7. Not much unlike to Wisdome thus preparing and inviting, speakes our Lord of himselfe in Parables, under the name of a King, *Matth.* 22. where the Reader may see what is meant by these things; and the Maidens here said to be sent out, are there said to be servants, Christs Ministers. Vers. 2.

Lyra understanding it of the Lords Supper acknowledgeth, That anciently as Bread, so Wine was given to all at the Lords Supper, but now for feare of spilling the Wine, Bread only; and some, because the Wine is said to be mingled, inferre, that in the Lords Supper it ought so to be, but the word מסכה signifieth as well pouring out, as mingling, and a word from the same root signifieth a drink-offering, and therefore here is no ground for that Tenet, which is yet so generally held in the Church of *Rome*. *Lyra. Ciprian.*

Shee cryeth in the highest places; That is, when her voyce may best be heard, for which, Pulpits out of which we preach, are set up on high, as in the dayes of *Ezra*, and hereby is declared the farre and wide piercing sound of the Gospell preached, for which the *sound* is said to have *gone through all Lands*. And who are invited to this feast? *Simple ones*, and such as *want understanding*. Which was notably fulfilled, when the mysteries of the Gospel were revealed to babes in understanding, the wise having them hid from them; That is, the Scribes and Pharisees, and Expounders of the Law, and the noble and great ones of the Land. yea, unlesse one be *a foole* and simple in himselfe, he cannot *be made wise* thus. Such hungry ones are *filled with good things*, as the blessed Virgin *Mary* saith, but the rich in wisdome and understanding, who thinke highly of themselves, are sent empty from this feast away. See also, 1 *Cor.* 1. 20. *Not many wise or noble, God hath chosen.* Vers. 3. Rom. 10. 18. Vers. 4. 1 Cor. 3. 18.

And herein the Lord is contrary to the Philosopher, who being about to set forth his Ethicks would have no simple ones to come to his teaching, but either intelligent or apt to learne. Wherefore let none be discouraged for their naturall weakenesse, if they be willing; that is all which the Lord requires, that they may be Guests at Wisdomes Table, and feed, and be filled here to everlasting life, and as *Note.*

to

to a feaſt, and that moſt ſumptuous and compleat muſt we goe to, holy Exerciſes; the want of which conſideration is the cauſe of ſo great a neglect in many, who come to Church, as to a Houſe of Correction, or truantly Scholars to School, being moſt glad when they have liberty to returne home againe, or to their ſinfull pleaſures; or as the *Iſraelites*, who having been long fed with Manna, which at the firſt they thought moſt delicate food, when they had been long uſed to it day after day, loathed it.

Lavater.

The vulg. verſ. 3. for theſe words, *Shee hath cryed from the high places of the City*, hath it, *that they might call to the tower, and the walls of the City*; That is, ſaith *Lavater*, as ſome expound it, to heavenlineſſe of minde, the heart being lifted up on high, when a man cometh to this ſpirituall feaſt; Some, that the houſe, to which they are called, is as a tower on high, in which Captaines uſed to give their Souldiers ſome repaſt of good meat and wine, that thence they deſcending againe might goe into the Battel with more courage; ſo wiſdome dealeth by thoſe, whom ſhe inviteth, feeds them with Spirituall food, thus filling their hearts with more courage to ſpirituall encounters.

These things I grant are true, and very uſefull for ſuch as are going to holy exerciſes, eſpecially the firſt; but the words in Hebr. will not beare this expoſition, and therefore ſome, that hold to that reading, ſay, that ſhe calleth her maidens to this Tower, that ſpeaking from aloft they might be the further heard, and ſo they come to the ſame in effect, which I ſaid before.

Eccleſ. 12. 1.

Touching the *ſimple ones*, and *deſtitute of underſtanding*, or as it is Hebr. *of an heart*, Hereby moſt probably two ſorts are ſet forth; 1. Of young ones 2. Of ſuch as have yeares enough, but are weake in underſtanding; for the will of the Lord is, that children ſhould come to this holy Feaſt, as well as men of yeares, for which cauſe children are often ſpoken to before.

Verſ. 7.

He that reproveth a ſcorner, gets himſelfe ſhame. Having hitherto in the name of Wiſdome invited to her feaſt, now he ſheweth, who ſhall not come in hither, viz. the proud and ſcornfull, or any wicked perſon bent to goe on in his ſins, how effectually ſoever he be diſſwaded there-from, yet ſuch are brought in alſo; for both good and bad are ſaid to have been brought in, *Matth.* 22. but no good doth redound to the ſoules of ſuch; neither hath wiſdome any credit, but a blemiſh by their meanes, through their living, and coming into her houſe or congregation.

Gregor. Moral.. Clem. Alex.

But how doth he get himſelfe a blot, that reproveth a ſcorner? *Gregory* anſwereth well, by the ſcorners retorting upon him the vices objected, where-with he is charged, yea and more to his diſgrace amongſt many Hearers; and *Clemens Alexandrin.* expreſſeth this well by the ſimilitude of a Looking-glaſſe, upon which a man full of ſores and blemiſhes upon his face looking, the like appeare in the Glaſſe; ſo the ſcorner makes his reprover ſeeme as vitious as he. Here betweene the ſcorner and the wicked is this difference, the ſcorner is one that hath ſome knowledge, but for this he thinketh himſelfe wiſer then his Teacher, and ſo mocketh at what he ſaith, and contemneth it; the wicked is one that ſinneth not out of weakneſſe, but maliciouſneſſe, theſe two being oppoſed to the two before ſpoken of, young ones, and weake in underſtanding like children, although of mens yeares, and ſo through weakneſſe and ignorance ſinning, but upon better information ready to reforme.

Auguſt. De Doct. Chriſt. Moxes doctoris profectus auditoris.

And a blot ſaith *Auguſtine* he getteth to himſelfe that laboureth, by reproving and laying open the ſinnes of ſuch, becauſe the profiting of the Hearer is the reward of the Teacher; but he that laboureth for a reward, and knoweth that he ſhall have none, cannot eſcape unblemiſhed with folly.

Verſ. 8.

Reprove not a ſcorner leaſt he hate thee, reprove a wiſe man, and he will love thee. This is added, to ſhew that we are not only to forbeare inſtructing and reproving ſcorners, leaſt by ſo doing we get a blot, but leaſt for our good will we be requited with hatred. But muſt we therefore let ſcorners goe unreproved altogether, doth not love binde us without regard to the harme that will redound unto us to doe our dutie? and what is this but to reprove ſinne in whomſoever, and ſpe-

Levit 19. 17.

cially

cially the teacher, who is as a watchman and shall be in perill of losing his life for his life, if he giveth not every sinner warning. Ezek. 3.

Sol. Some answer, that there is another way of reproving, although a man saith nothing, and that is by doing so, as that he may be ashamed: Some that although his hatred by reproofe procured, be spoken of, and a blot to the reprover, yet this is not the onely thing for which he must forbeare, but lest he being reproved adde unto his sinne, by being more exasperated to the increase of sinne in him, and consequently of damnation, which is illustrated by divers comparisons: As a muddy place being stirred stinkes the more, and fire burnes the more ardently, and a mad man rages the more he is opposed; so the scorner. *Paulinus.* *Pacianus.*

2. As a soule, having divers sorts of egges under her, by sitting upon them produceth divers sorts of young ones, some good, some bad, as the egges are; so it is with those, that are under the reproofe of a teacher, if they be docible and tractable, they come out reformed, if scorners, more increased in sinne. *Plutarch.*

3. As a graine of wheat cast into the ground, if the ground be good, comes up with increase, but if it be bad, it degenerates into darnell, or other soile; so instruction and reproofe, as he is, upon whom it lighteth. *Basil.*

4 As the Persian Apple, which according to *Pliny*, is wholesome and good growing in some soyl, but in some other present death, as poyson if it be eaten; so reproofe. *Hugo Card.*

5. As a Pearle being put into vinegar, and dissolved, eats sharpe like vinegar, but in hony, sweet like hony; so reproofe.

But it is not necessary to yeeld, that a man ought not to reprove a scorner, as if it were here altogether forbidden: for *Elisha* reproved and cursed the children of *Bethel*, and *Elijah*, by mocking the Prophets of *Baal*, reproved and incensed them, and Christ the Scribes and Pharisees, that much desired it: whereby their hatred was the more stirred up against him.

This is therefore spoken rather in way of concluding upon the premises, Vers. 7. as if he had said, Sith it is so, that he who reproves a scorner, reapeth shame, therefore in reproving such like, look not for any good successe, reprove him not expectation, that thy reproofe should work him to good, but from the wise before called simple, because as children easie to be drawn to good, thou mayest well expect that thy reproofs should doe good: yet that thou mayest not make thy selfe guilty of the scorners sinne by thy silence, hold not thy peace; onely let him know to his greater terrour, that he hath no part nor portion in this feast of Wisdome, consisting of instructions, reproofs, and consolations, but the docible and teachable, whom they count simple, but God counts them wise; for that which is said, *Matth.* 7. which seems not to differ from this, *Cast not your pearls before swine, &c.* See my Exposition upon that place. Note, that by a mans love or hatred of his reprover, one is knowne of what condition he is, whether wise, or a foolish scorner, and consequently whether the word bee to him the savour of life to life, or of death to death. He that, Pharisee-like, becomes the more malicious against his teacher, the more he is reproved, to him the word is to death and condemnation, but to such, as *David*-like, love him it is to life and salvation.

And why should not any sinner love his reprover, that herein doth the greatest act of love towards him that can be, thou art to appeare before the great Judge of all the world, and if thou appearest blemished woe will be unto thee, for he sits to adjudge all the spotted and blemished to hell fire: Oh what a good office then doth he unto thee, that seeks to doe away thy blemishes of sinne against that time? And how much art thou bound to love him therefore, as the Corinthians *Paul*, who in his sharpe reproving of them, sought nothing but to present them, as a pure virgin, to Christ, not having spot or wrinkle. And thus *Gregory* professeth, that hee should dearly love him, that would deale thus by him before his appearing at the Tribunal of that most strict Judge. *Greg.* in Epist.

If thou beest wise, thou art wise for thy selfe, if a scorner, thou alone shalt suffer. Having made a short repetition againe of things before said touching Wisdome, and the benefits hereof, Vers. 9. 10. 11. now he concludeth therefore that Wisdome in exhorting to vertue, and to turn from sinne, aimeth not at any emolu- Vers. 12.

emolument or profit of her owne, but at the good of others, to whom ſhe directs her precepts, and the keeping of them from miſeries, which otherwiſe they ſhall inevitably ſuffer; thus *Caietan*: but *Jerom* ſaith, onely that we are here exhorted to be wiſe from the conſideration of the benefits, that we our ſelves by this meanes ſhall reap, and dehorted from ſcorning and hating reproofe from the conſideration of the miſeries that ſuch ſhall ſuffer.

Caietan. *Hieron.*

I rather prefer the former, becauſe it addeth ſomewhat the more weight to the propoſition, and prevents an objection that might be made of Wiſdomes ſeeking her ſelfe. But when he ſaith, *Thou art wiſe for thy ſelfe*, it is not ſo to be underſtood, as if the benefit coming in by wiſdome ſhould not be imparted to others, for he that is *inſtructed*, ought to *make him that inſtructs him, and formes* this wiſdome in him, *partaker of all his goods*, and to give almes to the poore, but theſe things alſo redound to his owne good, Gods bleſſing being hereby the more procured both in this world, and in the world to come. How great a motive this is of being wiſe for a mans ſelfe, to ſtir up hereunto is ſhewed even by naturall reaſon in *Plautus*, where an husbandman is brought in animating his ſon chearfully to doe his works of husbandry thus, *Thou ploweſt, harroweſt, ſoweſt and reapeſt for thy ſelfe, to thee ſhall this labour bring in joy. But be a ſcorner and thou alone ſhalt ſuffer*; this ſhall turne to miſery to thee, and herein thou ſhalt be alone, having none to comfort thee, or to beare a part with thee, all other wicked perſons having each one enough to *beare of his owne burthen*, as every one ſhall do: yet this is not ſo to be underſtood, but that for the wickedneſſe of one, many may ſuffer in this world, as all the hoſt of Iſrael for one *Achan*, all *Jeroboams* poſterity, and all *Ahabs*, for *Jeroboams* and *Ahabs* ſins, the family of *Ely* for *Hophni* and *Phinees*: See alſo *Jer.*23.10. *Hoſ.*4.1. where mourning is threatned to the whole land for oaths, and adulteries, &c. although all were not ſuch. The meaning then is, thou alone ſhalt ſuffer eternally in hell fire, and not any other with thee for thy ſins.

Gal.6.6. Mal.3.8. 2 Cor.8. Matth.25. Matth.10. *Plautus.* Gal.6.

A fooliſh woman is clamorous, ſhe is ſimple, and knoweth nothing. Here after Wiſdomes feaſt, and invitation, and the good and benefit ſhewed which cometh by wiſdome, as a woman for all parts of excellency moſt worthy for my ſoule to deſire to joyne in marriage withall, he repeateth ſomething ſaid before of the whoriſh woman, Chap.7. that the amiableneſſe and beneficialneſſe of the one, and the tumultuouſneſſe, and evill qualities, and impudency of the other, and the unſpeakable miſchiefes following a mans being allured by her being together looked upon, a love and earneſt deſire to the one may be wrought in us, and as great a loathing of the other, making it impoſſible for her to faſten any alluring temptations upon any young man, although never ſo full of fleſhly luſts. And that which is here ſpoken of an whoriſh woman may well alſo be myſtically underſtood, as ſpoken againſt any arch-hereticke, or ſeducer to Idolatry. She is tumultuous, as the word ſignifieth.

Veſ. 13.

Lavater is altogether for a myſticall underſtanding, ſaying, That this woman ſetteth forth Antichriſt, although according to the opinion of ſome, Philoſophy oppoſite to Chriſtianity is hereby ſet forth, or hereſie, or idolatry, as is ſaid before. But he ſaith, that he tooke it from *John Huſſe*, that Antichriſt is meant, who is contrary to Chriſt, before ſet forth under the name of wiſdome. And this Antichriſt he ſaith, is the Pope of *Rome*, unto whom all things here ſpoken touching this fooliſh woman, doe moſt notably agree: For who hath ſtirred up ſo great tumults and troubles in the world, as the Pope, perſecuting with fire and ſword all ſuch as oppoſe his pride and ambition, whereby he exalts himſelfe above all, not only other Paſtors and Biſhops of the Church, but alſo over Kings and Emperours, whereby he hath filled the world with war and trouble.

Lavater.

If it be demanded, if a man be meant, why is he ſet forth by a woman?

Anſw. A man ſo ſitteth in that Seat, that it hath alſo ſome time been ſupplyed by a woman, Pope *Joane* diſguiſing her ſelfe, and by putting on mans apparrell, making the world beleeve that ſhe was a man, calling her ſelfe alſo by the name of

John

John, untill that her bringing forth of a Baſtard, as ſhe went in Proceſſion, diſcovere her deceit, in remembrance whereof, as *Sleidan* ſaith in his Commentaries, they have a cuſtome ever ſince, when a new Pope is choſen to feele him, being ſet in an hollow Chaire, the party that doth it being asked, *Utrum habeat teſticulos. Shee is ſimple, and knoweth nothing*, if this be applyed to the Pope, it may ſeeme not to agree at all, for who is crafty and ſubtile, if he and his inſtruments be not? but ſo is an whoriſh woman, wiſe to doe evil, but without underſtanding, to doe good, as the Prophet ſpeaketh. Ierem. 4. 22.

In like manner he is ſimple in reſpect of the good, ſaving, and ſound knowledge that cometh from wiſdome before ſpoken of; for who but a ſimple man would for worldly honour and profit looſe his owne ſoule? as he doth, ſeeing he that exalts himſelfe ſhal be brought low; who but a ſimple one would buſie himſelfe about toyes and bables, matters of greateſt weight being neglected? as he doth in ſtanding for Baby-like Images, bowing, and crouching to a dead peece of Bread, and carrying it about in pomp to ſick perſons, to quench Fires, to aſſwage the ſwelling of Waters, as ſome of them have done moſt ridiculouſly. Who but a ſimple one would truſt to Holy-water, and Croſſing, as having vertue to fence from the Divel? which *Silveſt.* 2. once proved that they could not doe, when notwithſtanding his croſſing of himſelfe in a black day of Thunder and Lightning, the Devil fetcht him away: Not to inſiſt upon more particulars.

But ſimple ones, and ſuch as were without underſtanding, are before commended as the Gueſts invited by Wiſdome, and the ſame the Gueſts of the fooliſh woman alſo; *Sol.* of ſimple ones, and men voyd of underſtanding there are two ſorts, the one of ſuch as either be weake of capacity, and judgement, either for their youth, or defect of naturall parts, yet not wedded to their ſimplicity, but ready to receive inſtruction, when it cometh, or being intelligent deny their owne wiſdome, ſeeming to themſelves ſimple, becauſe not capable by naturall reaſon of Divine Miſteries. The other ſort are either weake of underſtanding, and ignorant in reſpect of Divine knowledge, being yet ſo wel pleaſed here-with, as that they care not for Divine, but deſpiſe it, as the Dung-hil Cock the Pearle; or having underſtanding, ſo wel conceited of themſelves, that they thinke they know more then any other can teach them, and ſo goe on fooliſhly in ſinne or errour, rejecting all admonitions and ratiocinations to the contrary. To the ſimple ones of the firſt ſort Wiſdome calleth, and they come to her feaſt, but the fooliſh woman to the ſecond, and prevailes with them,

Shee ſitteth on a ſeat at the doore of her houſe, in the high places of the City. Verſ. 14. This alſo moſt fitly agreeth to the Pope, who calleth his Epiſcopall place his Seat, and teacheth ſitting in his Chaire, and the doore is a place, where one may ſee Paſſengers, and be ſeene of them; therefore this Whore is ſaid to ſit in the doore, becauſe the Pope ſheweth himſelfe publickly at ſome times, bleſſing the People coming together to ſee him, thus alluring many, and he ſends abroad his Indulgences or Pardons, which are moſt pleaſing to fleſh and bloud, as importing, that for a little money a man may have pardon and deliverance from all his ſinnes, where-with what ſimple body is not eaſily taken, and ſo made to come in unto him, and to imbrace his Superſtition, thus running to the ſinne of Spirituall whoredome; and this ſeat is in the high places of the City of *Rome*, a fit deſcription of the Seate of this Whore of *Babilon*, ſtanding formerly upon ſeven high Hills or places, as is ſaid, *Revel.* 17.

To call Paſſengers, who goe right on their wayes. Verſ. 15. This alſo moſt aptly agreeth to the Pope, who corrupted the Church being before in a right way, publiſhing and cauſing himſelfe to be publiſhed, the Head of the Church, and of infallible judgement, which men beleeving, what would they not after this readily beleeve that ſhould come from him and his party, eſpecially being convened in Counſel? and then taught to be the Catholicke Church repreſentative, that cannot erre, both the Doctrine of Purgatory, the piety of praying for the dead to be thence delivered, and in calling upon Saints departed, worſhipping Images, &c.

Who ſo is ſimple, let him turne in hither, and to the man voyd of underſtanding, Verſ. 16.

ding ſtolne waters are ſweet. Neither doth this diſagree, for as Wiſdome hath her feaſt, which refreſheth and ſuſtaineth life; ſo the Pope, in ſpeaking of Waters and Bread, pretendeth the ſame bread and water of Life; for he maketh men beleeve, that no life or Salvation is to be attained out of his Church, but here is Bread conſecrated, and ſo made Chriſts very fleſh by Tranſubſtantiation, of which he that eateth hath everlaſting life; And this is called hidden bread, becauſe the people are made to beleeve, that it is Chriſts very fleſh, although hidden under the forme of bread, and in this fleſh lyeth hid bloud; ſo that he who receiveth it, receiveth his other part alſo, his bloud conducing likewiſe to Salvation. And ſtolne water, or drinke, this is called, becauſe they that ſteale, hide the goods ſtolne, therefore ſtolne and hid are *Synonyma's* here, one further expreſſing what is meant by the other. And if by waters we alſo underſtand the conſolations of the Scriptures, his Doctrines are pretended to be the very Scriptures of God, becauſe according to the ſence thereof, which it is not in the power of any private perſon, but of the Church to give; they are ſaid to be ſtolne, becauſe in the text ſtolne away from the people, by being kept in an unknowne and hidden tongue. and Bibles in a knowne tongue are taken away, they being thus robbed of the Truth indeed; ſo that he, that wil have any of the Scriptures, muſt have it from his Prieſts lips being corrupted by running through their pudly braines. And ſweet theſe waters are called, becauſe pleaſing to mans nature, the maine part of his Religion conſiſting in vaine and pompous Ceremonies, and Doctrines pleaſing to nature, of which he that is a Propugnatour, is bleſſed and happy, whatſoever his life be.

And the ſimple are wel ſaid to have been bidden come in hither, and ſuch as are voyd of underſtanding, becauſe the moſt ignorant are the beſt Catholicks, beleeving as the Church beleeves, although they know not what this is, is the Popes moſt commended religion, a maxime whereof is, *Ignorance is the Mother of devotion.*

Verſ. 17. *But he knoweth not that the dead are there, and her gueſts in the depth of hell*; That is, theſe ſimple perſons by ſpecious pretexts of Antiquity, and Univerſality, and ſucceſſion for ſo many hundreths of yeares, and viſibility, being deceived, thinke them bleſſed that are Papiſts, and conſtantly continue in the Popes way of ſuperſtition, when as poore ſoules they are utterly deceived, for bleſſing, they and ſuch as they are, being in the way of curſing, and for life attaining by ſuch bread, in the way of death; and for being comforted by this deceitfull feaſt, in the way of being tormented in Hel for evermore, as it is ſaid of the Beaſt in *Revel.* that ſhe is caſt in, and the ſmoake of her torment aſcendeth for ever; and ſuch as is her reward, muſt all looke for, that follow her. If it be demanded, Are all damned then that be Papiſts, and if ſo, what is become of our Anceſtors?

Note. See my Catechiſm upon that Article of the Church.

I anſwer, It is to be hoped that many of them, although they outwardly conformed to the Church of *Rome*, yet they had ſome perceivance of the vanity of the Popes Religion, to which yet they were inforced by the higher Powers, and grieved to ſee thoſe ſuperſtitious Rites then uſed, and in their hearts derided them, ſome alſo having ſo much courage in all times as to cry out againſt them, and againſt the Pope as Antichriſt. Such as were not thus ill-affected towards them, but had, or have at this day a complacency in them, and preferre adhering to them; I ſee not but that this text muſt needs be verified touching them, *The dead are there, and her gueſts in the depth of hell.*

Others repenting of their errours, and ignorances in common, although they knew not wherein they ſtood, might have pardon; for the word uſed to ſet forth Antichriſt, it is בסיל, ſignifieth according to R. *Salomon*, fooliſh, and rich, and truſting in his riches: which may wel be applyed alſo to the Pope, becauſe he by ſo many wayes and meanes rakes together wealth in abundance. and as confident that he is for this happy, he fareth moſt deliciouſly, as that foole, *Luke* 12. that tooke care for nothing, but about living at eaſe, eating and drinking and being merry; as *Paul* 4th. in ſpeciall did, who being before a poore Fryer, and then upon the Stoole, at which he ſate daily, and ate bread, and dranke water he wrot: *Panis & aqua vita, Bread and water, a bleſſed life*; but being made a Pope, he exceeded

exceeded in good cheare every day, and then changed his Poſie; *Aqua & panis vita canis, Water and bread a doggs life.*

Whereas ſhe is ſaid to be ſimple, the word rendred *ſimple* ſignifieth either one eaſie to be deceived, or deceitfull, apt to deceive others; wherefore the vulgar hath it, *Plena illecebris, full of deceits, for ſimple*; both which, as hath been ſhewed, agree to the Pope, he is fooliſh and ſimple, becauſe deceived by the Devil, who through pride and covetouſneſſe tempts him to many fooliſh things; and to make theſe ſeeme to come from God, he and his adherents have many devices of feigned miracles, and ſome coming from the dead, and declaring the truth of his Tenets.

Other Expoſitors generally, are ſome for a fooliſh, who are properly underſtood here; ſome for pleaſure, that inticeth as an Harlot; ſome for the wiſdome of this world, which is ſo contrary to Divine wiſdome; or if by wiſdome before ſpoken of, honeſtly be underſtood, for the fooliſh woman, diſhoneſtly here. And ſo they apply all things following accordingly. I ſubſcribe to *Lavater*, and therefore forbeare to proſecute other interpretations, as agreeing better to chap. 7. *Cajetan. Beda. Hugo. Auguſt.*

CHAP. X.

A *Wiſe Sonne makes a glad Father, but a fooliſh Son is an heavineſſe of his Mother. Salomon* having ſpoken hitherto by way of Preface, as the Hebrewes ſay, ſtirring up to get wiſdome, by declaring the excellency hereof, and the benefit in divers reſpects, intermingling alſo ſome precepts of wiſdome, now he entreth upon the body of his Inſtructions, or Proverbs before intimated, or promiſed, for which a new title is prefixed here; *The Proverbs of Salomon*, as if he had ſaid, Now to come to the body of them, take this for the firſt. *A wiſe Sonne, &c.* And he worthily beginneth with this of a wiſe Sonne, becauſe to his Sonne, and to all others by the name of children he hath hitherto directed his Exhortations, and he moveth him to affect wiſdome ſo much hitherto commended to him from this, that joy ſhall hereby come to his Father, but otherwiſe heavineſſe to his Mother; if therefore thou loveſt thy Parents be wiſe, and be not a foole to follow fleſhly delights, as ſenſuall perſons doe. Verſ. 1. Proverbs 1.

But why ſhall the Father be glad, and the Mother heavy, and not both be like affected at their ſonnes wiſdome or folly? Some ſay, this is ſpoken with reſpect to that which the man or the woman is moſt apt unto, the man to rejoyce, when there is cauſe, and the woman to grieve moſt; which laſt was verified in *Rebecca* the mother of *Jacob*, and *Eſau*; for when *Eſau* had taken a ſtranger to wife, and not of the kindred, ſhe ſaid, *If Jacob doth ſo, what good will my life doe unto me?* And of *Jacob* it is ſaid, He had ſo great joy of *Joſephs* proſperity, and honour in *Ægypt*, that his ſpirit, before drooping, renewed. Gen. 27. 46.

Some, becauſe the Father is the chiefe meanes under God of his ſonnes being wiſe, becauſe he is more ſevere in reproving and correcting him, whereby iniquity is driven away; but the Mother more indulgent and cockering, whereby the childe is many times corrupted, and therefore ſhe, as the cauſe, hath moſt griefe for this, the Father moſt joy for that, as the effect of his Diſcipline; and this pleaſeth me beſt, although there be ſome alſo that yeeld another reaſon, viz. The mans going more abroad, to ſee in what view and credit his ſonne liveth for his wiſdome, to rejoyce his heart, but the woman keeping at home ſeeth it not ſo much; but if he be fooliſh, this is ſhewed moſt towards her to her griefe, who is alwayes in the houſe with him, and whom, for her weakneſſe, he is moſt apt to deſpiſe. *Rodolph.*

Laſtly, the ſonne for the moſt part is like the Mother, as the common ſaying is, *Partus ſequitur ventrem*, therefore the mother conceiving, that the fault will be laid chiefly upon her, grieveth moſt, as having the viciouſneſſe in her ſelfe thus the more laid open; to ſay nothing of the mothers knowing him to be her owne ſonne, but the father only thinkes him to be ſo, as *Menander* ſpeaketh; Who is a wiſe *Menander.*

a wiſe ſonne in ſpirit. *Reſp.* We ſhall not need to enquire the premiſes, Chap. 1. &c. conſidered. There is alſo other wiſdome, of which it is ſaid that *Aholiab* and *Bezaleel*, had the Spirit of wiſdome to worke in braſſe, and likewiſe wiſdome to worke in any Trade, or in any Art. The ſonne therefore, that is skilfull and wiſe in any Art, or Trade, or place, or calling to doe the workes thereof, if he hath the feare of God, withall, is a wiſe ſonne here ſpoken of: And he is a joy to his father, becauſe he is the more eſteemed for his ſonne, and ſo is his whole family, and the greater good for liveli-hood may hence redound unto him in his old age, as *Jacob* and all his family fared the better for wiſe *Joſeph*. *Note.* It is alſo a joy to him, becauſe that when he dyeth, he ſhall ſtill live in his ſonne. Therefore parents beſtow good education upon your children, let them be taught and inſtructed betimes, bring them not up in idleneſſe, or in any evill way, let them betimes learne ſome Trade, or Art, to which each one is moſt apt, and when need is, let not reproofe and correction be wanting, and let not mothers, who are ſo tender over their children, that they cannot indure to correct them themſelves, be grieved at their being corrected by others, tutors, or governours; eſpecially ſuffer not theft, deceit, lying, gaming, or company-keeping in them: uſe them to duties of devotion, and by no meanes let them ſee an evill example in you that are their parents, but altogether good, knowing that by example they are kept off from good as it were, with both hands, if it be evill, and pulled by precept, but with a little finger.

It is a great overſight in Parents to be altogether intent to gather worldly goods for their children, but for their good education, to have little care, when as riches are fading, and ſoone ſpent away, and are oft-times a meanes to corrupt thy ſonne, and to deſtroy him both in ſoule and body; and it is a great provocation of God to make them in his judgement to be ſo, to ſeeke ſo earneſtly and ſolely after them, but much more if they be gotten with an ill conſcience, as commonly they are by men ſo worldly minded.

Verſ. 2. Prov. 2. And therefore to take our mindes off from this, and to make them more intent to give our children education, it followeth, *The riches of iniquity profit nothing, but righteouſneſſe delivereth from death.* As if he had ſaid, Ye parents may by drudging, and making your children drudge, intend nothing elſe but to get riches, but this ſhall not profit you or them finally; If yee could leave them thouſands, all were too little to deliver them from death, or to make them live the Pſal. 49. longer in this world, or the more happily: but breed them up in the feare of God, and in the way of vertue, and then ye take a courſe indeed to ſave them from death, that they may live a bleſſed life here, and afterwards in heaven for ever, and not come into that place of torment; Of all the gods, ſaith one, none but will take a gift, except death, but he will take none, nor have any altar built to him, therefore riches are vaine to ſave life, when death cometh to ſtrike.

How righteouſneſſe delivereth from death, it may well be conceived, becauſe underſtand it of death bodily, and it is verified, becauſe the wicked thiefe and robber commonly ſuffereth death, but the juſt and righteous man, no man will harme: Or underſtand it of death everlaſting, when he, that by any wicked meanes getteth Eccl. 7. 20. worldly goods, ſhall after ſuffering here, or if he eſcapeth, hang in hell hereafter; the righteous, who liveth in the feare of God, is free from this danger, not becauſe he is ſo righteous that God can have nothing againſt him, for no man is righteous and ſinneth not, but becauſe God accepteth of him in Chriſt for perfectly righteous, and ſo he is delivered.

If it be ſaid, ſo an unjuſt dealer, that getteth goods unrighteouſly, if he repenteth, ſhall be delivered from death, as the thiefe upon the Croſſe beleeving in Chriſt, and therefore what profit more in righteouſneſſe, if hereby we underſtand righteous dealing, touching delivering from eternall deſtruction, then in unrighteouſneſſe?

Anſw. Very much, becauſe, the juſt dealing man is alwayes in the way of life, and out of the danger of that death, being a beleever, but the wicked is in continuall danger; and it is a rare thing for him to be delivered, if ever he be, it being the caſe of ſo few, that amongſt all the unrighteous dealers that we read of in the booke

booke of God; there was but onely one who repented not till his death that was saved, and that was the thiefe before named.

Againe, he that getteth riches unrighteously is further from salvation, then other notorious sinners be, because their sin is not remitted, unlesse restitution of that, which they have taken away, be made; and where is there a man that *Zaccheus*-like doth this? For the title here given to riches, he calleth them, *Riches of iniquity*, and so doth Christ, saying, *Make you friends of the riches of iniquity.*

1. Because most men get them by unjust and unlawfull meanes.

2. Their hearts are taken up with their rejoycing more in them, then in God and his grace, and trusting in them.

3. They are carried on with an unsatiable desire of getting them, the more they have, being the more covetous. *Crescit amor nummi quantum ipsa pecunia crescit.*

4. Turning even servants unto them, which they should make to serve them, toyling without measure or end, vexing their mindes with worldly cares, sorrowing extreamly for worldly losses, pinching their very bellies, and denying necessaries to themselves. *Imperat aut servit collecta pecunia cuique.*

5. Hardening their hearts against the cryes of the poore, all which are iniquities and every where condemned in the word of God. The first, 1 *Joh.* 2.15. *Prov.* 3. 30. *Matth* 4.13. 2 *Cor.* 7.10. *Matth.* 5.25. 2 *Cor.* 8. and 9. Riches also are turned into gods, *Math.* 6. 24 *Col.* 3.5. Omnipotency to save from evill is ascribed unto them when they are trusted in, and eternity, when it is thought that they shall continue ever. Psal. 62.10.

But how can it be said, *They profit nothing*, when as herewith we purchase food and raiment, faire houses, servants, honours, and power above other men? Psal. 49.

Sol. All these things have an end, at the least when death cometh, but then what profit is there in them? yea, if then the soule be lost, how great is the damage coming by them? *For what shall it profit a man to win the world, and lose his owne soule?* as he doth, whose riches are *riches of iniquity*, any of the wayes before spoken of. He yet, whose riches are Gods blessings, turneth them to his profit, by giving to the poore, he lendeth to the Lord, he putteth out his talent to usury, as it is in the parable to his owne finall great gaine; for feeding the hungry, &c. hee shall heare in the end the Judge inviting him, and saying, *Come ye blessed of my Father into the Kingdome prepared for you.* He exerciseth hospitality with *Abraham* and *Lot*, and so sometimes receiveth Angels, and divers other wayes he doth good, and so layeth to himselfe a good foundation, and a treasure in heaven, which never fadeth, neither can be taken away. And if this be the case of such as have the riches of iniquity, as was before said, who would not rather by good breeding sow the seeds of grace in his children, then by hooke and crooke gather wealth for them? Let the example of an heathen woman *Cornelia*, a Roman Lady make you ashamed of this; who, when she had another Lady *Campana* with her, who shewed her many precious jewels, and much rich stuffe, and desired to see hers, she having two sonnes, that then came from Schoole, the two *Scipioes*, that were afterwards so famous, said, *These are my ornaments*, meaning to get them inriched with knowledge and vertue was the wealth that she chiefly laboured to inrich them withall. It is true, sometime let parents take what care they can about their childrens education, yet some of them will degenerate, but then they shall have this comfort, that this comes not to passe through their default, and so they shall have comfort to God-ward, the comfort of a good conscience testifying that they have faithfully discharged their duty, as *Abraham* towards *Ishmael*, and *Isaac* towards *Esau*, although the one proved a wilde man, and the other prophane: For they must consider, that Gods decree shall stand, whether to election or reprobation for reasons best knowne to himselfe, *Who will have mercy on whom he will have mercy, and harden whom he will*, as the potter doth by his vessels. Matth. 25. 1 Tim. 5.17. *Note.* *Hæc sunt ornamenta mea.* Rom. 9.

The Lord will not suffer the soule of the righteous to famish, but he casteth away the substance of the wicked. This most aptly followeth the former, *righteousnesse delivereth from death, and riches profit not.* For it might bee demanded, Vers. 3. Prov. 3.

manded, if riches profit not, then they will doe us no good, when famine and ſcarcity cometh; but they doe, as experience teacheth, they that have them buy them food and live, but they that have not, are famiſhed and dye. To this he ſaith, the righteous, be he rich or poore, ſhall not famiſh, God will never ſuffer it, but the riches of the wicked, to which they truſt at ſuch times, ſhall faile them, the famine laying hold upon, and conſuming them, notwithſtanding their wealth. The Vulg. for *ſubſtance* which הון properly ſignifieth, hath *inſidias impiorum ſubvertet*, expounded by ſome, will bring to nought the lyings in wait of the wicked againſt him to rob and ſpoyle him of his goods alſo, and to ſignifie pravities, or lyings in wait, the word is alſo commonly drawn; but then I conceive rather, that it is meant of goods by wicked meanes gotten by tranſgreſſors, whereby they may ſeeme to be ſo well provided, that they need never to feare any want, but that how ſcarce ſoever the times be, they ſhall have enough; but God will herein croſſe them, and doth many times, by caſualties of fire, or other loſſes bringing them to poverty, and ſo they are famiſhed, but the righteous, although poor, and having little, never. They may, as

2 Cor. 11. 27. ſome obſerve, be in hunger and thirſt, as *Paul* ſaith of himſelfe, *In hunger often, and in famine*; and the Worthies, of whom a Catalogue is made, *Heb.* 11. are

Baſil. ſaid of them to have been deſtitute. but this, as *Baſil* ſaith, hath been but as Faulkeners deale by their Hawkes, keeping them hungry to make them flye the more earneſtly after their prey, ſo to make them to be the more elevated in their mindes

Pſal. 34. to things above. But by famine ſuch ſhall never periſh, although the very Lions do, as we may ſee in the example of *Elijah*, when a great famine was in *Iſrael*, God wrought miracles rather then he ſhould want, and the children of *Iſrael* had bread given them from heaven all the time that they were in a barren wilderneſſe, and waters were made to come out of a rocke to give them drinke. Some there are, that by the famine, here ſpoken of, underſtand a diſeaſe called, *Caninus appetitus*, which is, when a man being well fed, is ſtill hungry, and never ſatisfied, which is a great miſery: Some of a ſpirituall famine: but the plaine meaning is, as hath beene already ſaid. And the ſoule is here put for the perſon, as it is commonly in many other places of Scripture. See the like of the righteous being preſerved in time of famine, *Pſal.* 33. *Pſal.* 37. and of Gods care to provide for them by divers compariſons, *Matth.* 6. And this would be well fixed in our mindes, that wee

Note. may neither deſpaire in times of ſcarcity, and want, nor flye to ſinfull meanes for the ſuſtentation of our bodies, to hazard our ſoules by ſtealing, robbing or murthering, as many have done, mothers not ſparing their owne children, and killing

2 King. 7. and making meat of them, as in the ſiege of *Samaria*, and the laſt ſiege of *Jeruſalem* by the *Romans*.

Now *Salomon* having given this comfort to the righteous, of being preſerved in time of famine, herein verifying that which was before ſaid, *Righteouſneſſe delivereth from death*, for famine brings death; he to prevent ſuch thoughts as might ariſe hereupon, If it be ſo, that the righteous ſhall not be famiſhed, whatſoever hard times come, then what need hath he to labour, and work? ſubjoyneth

Verſ. 4. Verſe 4. *He becometh poore, that dealeth with a ſlack hand, but the hand of the*

Prov. 4. *diligent maketh rich*; Heb. for *ſlacke hand*, or *remiſſe*, as the Vulg. hath it. Heb. is רמוה *deceitfull, the deceitfull hand makes poore, but the hand of the ſtrong*, that is, to labour, *rich*. A man muſt not be idle when he is able to worke, diſſembling ſome impotency, for then he may well feare to be poore and famiſhed,

2 Theſſ. 3. 10. for *he that will not worke, muſt not eat*: Yet if any be truly unable through ſickneſſe, or lameneſſe, or any unavoidable caſualty befalling him, he cometh not within the compaſſe of this cenſure, and is to be pitied.

Beda. *Beda* giveth a ſpirituall ſenſe of theſe words thus, The nigardly hand ſhut up when it ſhould be opened to charity, makes poore and deſtitute of all comfort in the world to come, but the hand of the liberall in giving and diſtributing of theſe worldly goods, brings them in abundance of heavenly riches. And one in favour of this expoſition, makes this Animadverſion upon the word hand, twice mentioned in this Verſe, the word in Hebrew yet varied; firſt here is כף *bowing*, ſetting forth the palme buckled together, aptly demonſtrating faſt, and cloſe holding of his worldly goods,

goods, next here is יד from ידד to extend, demonſtrating one that is liberall; but I rather hold with them that underſtand it literally; and the ſame Animadverſions upon the word ſignifying *hand* varied will agree thus very well: for how more aptly can an idle perſon be ſet forth, then by a ſhut and buckled hand, not opened to take any inſtrument to worke withall, or a diligent and laborious perſon, then by an hand ſtretched out? *Lavater. Cajetan. Rodolph.*

Here is alſo another thing to be noted from the word רא *poverty* here uſed, that the ſame word ſignifieth alſo poyſon; for this ſheweth, that poverty coming by idleneſſe is, as it were a poyſonous poverty, accompanied with the poyſon of of many evils, eſpecially ſtealing, and ſwearing, and for-ſwearing, as may be gathered from chap. 30. *Give me not poverty leaſt I ſteale, and take thy Name in vaine.* Sometimes alſo ſuch fall into the horrible ſinne of Murther, and then Poverty proveth as poyſon, killing thoſe that take it; idleneſſe alſo, bringing poverty and want unto death, is as the poyſon of the creature called *Torpedo*, of which *Plin* writeth. That if it caſts out the poyſon upon the ſharpeſt Speare it is blunted, if upon the feet of the ſwifteſt Goer, he ſtands ſtill, and can goe no further, but languiſheth and dyeth; in alluding to which, idleneſſe is called *Torpor*; for even ſo hereby from cuſtome comes a ſecond nature, or habit of idleneſſe, corrupting the body as poyſon, till that going over all parts it be deſtroyed hereby, according to the ſaying before alledged upon chap. 6. 6. Hereby then we may ſee what juſt cauſe there is, as in our Law is provided, to proceed againſt idle Vagrants, by ſending them home chaſtiſed, as Malefactors; for they cannot follow this courſe of life, but withall trade in other ſinnes alſo, tending greatly to the deſtruction of the Common-wealth; and therefore they that releeve them, inſtead of being charitable, are enemies to the Country, for nouriſhing up a generation of Vipers, to the ſpoyling and deſtroying of many through the poyſon aforeſaid, growing in them in their idle way of living. *Note.* *Note.*

He that gathereth in ſummer is a wiſe ſonne, but he that ſleepeth in harveſt a ſonne of ſhame. As hitherto from the beginning of the Chapter each verſe hath been ſhewed to co-here with the verſe before going, ſo this; for next to the laborious hand making rich, what could more aptly follow, then to ſpeake of labouring, and gathering in the fruits of the earth in ſummer, and ſpecially in harveſt? He had ſaid before, ver. 1. *A wiſe ſonne makes a glad father*, now he telleth one property of ſuch, *he gathereth in ſummer*; he takes time whilſt he may to provide as for the Body, ſo for the Soule; in ſummer properly underſtood for the body, being diligent to get in the fruits of the earth, knowing well, that in winter it wil be too late, and in the ſummer of his ſtrength, as is Metaphorically to be underſtood for his ſoul, being as diligent to gather and get up Spirituall fruits, of which ſee the number of nine, *Gal.* 5. 22. *The fruits of the Spirit are love, joy, peace, meekneſſe, temperance, &c.* and not deferre this till the winter of old age, or death, when they are not to be got; no more then Oyle by the fooliſh Virgins in the night of the Bridegroomes coming; wherefore he is a moſt fooliſh ſonne, that may be aſhamed, that ſleepeth now in ſinne, but thinketh to turne and get grace then, he may ſleepe forth on for any good that he may hope to attaine unto, when that time cometh. *Beda* applyeth this to a Preacher gathering in an harveſt of ſoules by converting to the faith; and unto the harveſt is the Church to be gathered under the Goſpel, compared. *Matth.* 9. *Pray the Lord of the harveſt to ſend forth Labourers into his harveſt*; And alſo *Joh.* 4. *Others have ſowne, and yee reap.* Verſ. 5. *Prov.* 5. *Note.* Matth. 25. *Beda.*

Bleſſings are upon the head of the juſt, but violence covereth the mouth of the wicked. Having ſhewed the great difference betwixt the righteous, who is alſo charitable, and the wicked, intent only to gather riches, *ver.* 2. 3. and commended honeſt induſtry and labour. *ver.* 4. 5. now he addeth more touching the righteous in this; and *ver.* 7. *Bleſſings ſhall be upon the head of the righteous.* and *the memory of the juſt ſhall be bleſſed*; That is, the poore ſhall God bleſſe for him, who have been relieved by him, and pray for him, that God would bleſſe him, and when he is departed out of this life, a bleſſed remembrance of him ſhall be left behind Verſ. 6. Pſal. 34. 16. Job 23. Eſa. 26.

behind amongſt men, with whom his fame ſhall live when he is dead, which is no ſmall bleſſing, ſeeing a good name is as a precious oyntment, and many ſhall ſtill bleſſe, and praiſe God for him, and by making a remembrance of him, and his vertues, ſtirre up others to the imitation thereof, as *James* doth to patience in adverſity, by the example of *Job*, who dyed long before, and *Paul* to faith, and through faith to be in a comfortable expectation of the future glory, deſpiſing, in regard of this, the tranſitory things of this life, by the example of *Abraham* and *Moſes*, &c.

Iam. 5. Heb. 11.

And conformably to theſe Leaders doe the Miniſters of Gods Word in theſe dayes, who by ſetting forth the due praiſes of the juſt at their funeralls, ſet as it were an edge upon other mens deſires to imitate and follow them in all good things; to which purpoſe examples are of great force; and therefore for their Preacher at this time to paſſe all the good that was in them over in ſilence, is, both to deny them their due, and wilfully to neglect a ſpeciall meanes of whetting on others to an holy emulation of them, and ſo of taking all advantages to further the worke of grace in them, which who ſo doth, acquitteth not himſelfe well in his Miniſteriall office, in that he ſpeakes not the word in due ſeaſon, which is commended to be like apples of gold with pictures of ſilver. It is true, which is commonly ſaid, Vertue liveth after funeralls, but this it doth not, if it be not ſpoken of, and publiſhed; the tongues of men, and ſpecially of publicke men are the meanes, whereby it is made ſo to doe, next unto the monuments of charity, and other good deeds, which they leave behind them: for what is it to bleſſe but *bene dicere* to ſpeake well, and to bleſſe the memory of a man, but to ſpeake well of the well deſerving, when they are dead? but in ſeeking to make the memory of the juſt after their death bleſſed, we muſt take heed, that to curry favour with the friends of the wicked deceaſed, we communicate not our praiſes to them, but to the really juſt, and herein exceed not the truth neither, leaſt whilſt we ſeeke either of theſe wayes to make the memory of the dead bleſſed, we bring upon our ſelves the curſe of the imputation of baſe and palpable flattery.

Vivit poſt funera virtus.

Hitherto matter of incouragement to the righteous: now for the wicked he ſaith on the contrary ſide, *Violence ſhall cover his memory*, and his *name ſhall rot*; the vulgar, for *violence* hath, *iniquity ſhall cover*, as the word חמס ſignifieth, or lying, where by mouth the face is meant, or the whole head in oppoſition to the head of the juſt ſpoken of before; and in both places it may be taken for the whole man, bleſſing ſhal be upon the righteous, but curſing, the puniſhment of his ſinne upon the wicked, for iniquity is here put for the puniſhment of iniquity; *Cajetan* alone contrary to all others gives this expoſition, Bleſsing is in the head of the juſt, he meditateth how to bleſſe, and bleſſeth with his mouth, but wicked ſpeeches fill and cover the mouth of the wicked, from which curſing and bitterneſſe floweth, as water from a Well being covered with plenty thereof; the former ſence agreeth beſt, and therefore is rather to be followed, becauſe it agreeth beſt with the argument in hand, as hath been before ſhewed, only it may further be added, the juſt ſhall have the bleſsing of worldly wealth, and weare it, as a crowne upon his head, becauſe gotten by honeſt labour, and induſtry in a lawfull calling: but the wicked getting their goods by ſtealth, robbery, and wrong, ſhall have their mouthes covered at the laſt by this their iniquity, coming to ſhamefull ends; or underſtanding by the wicked idle perſons, and ſuch as ſleep in harveſt, The meaning is, they ſhal have little worldly wealth to ſet them forth, but contrariwiſe live in poverty, and baſeneſſe, ſtanding in ſilence, as it were with their mouthes covered, when their betters being in preſence ſhall ſpeake.

Cajetan.

Touching the rotting of their name, when the memory of the righteous is precious, it is a metaphoricall ſpeech taken from a Tree, which for a time groweth greene, and flouriſheth, but at length rottenneſſe takes it; ſo the wicked may for a time flouriſh, and have a great name, but at length they are cut off, and as their bodies rot in the Grave, ſo doth their name, as it was with *Nebuchadnezar*, and other Tyrants, the names of none are ſo rotten and ſtinking now as their names, how-ever glorious they were for a time in this world; but the righteous

Patri-

Patriarchs, Prophets, and Apoſtles, although many of them were deſpiſed, and perſecuted in the time of their living here, yet ſince their death are highly and honourably accounted of amongſt the faithfull in all Countries, and Nations throughout the world. *Lavater.*

Of this even Heathens took notice, *Propertius* ſaith to this effect; *Antiquity feigns all things greater after death, a greater name comes into mens mouthes after their Funeralls.* And if any Martyrs be not remembred by name, yet their names are written in Heaven, and that is the greateſt bleſſing of all; thus *Lavater.* *Propert. Eleg. 3. Omnia poſt obitum fingit majora vetuſtas, majus ab exequiis nomen ad ora venit.*

The wiſe in heart will receive commandement, but a prating ſoole ſhall fall, Hebr. *A ſoole by his lips ſhall fall,* or *in his lips.* Here the wiſe-hearted is oppoſed to one that is raſh to ſpeake, and ſo many times looſeth his friend by his inconſiderate ſpeeches of him, or to him, and ſometimes ſuffereth for his licentiouſneſſe in ſpeaking, or through a multitude of words becomes guilty of ſinne, as it is after ſaid. Verſ. 8. Prov. 7.

The commandements here ſpoken of are his Parents commandements often before mentioned, ſo that ſtill ſome reference is herein had to *verſ.* 1. touching a wiſe ſonne; the word יִלָּבֵשׁ here uſed ſignifieth not only to fall, or to be beaten, or puniſhed, but alſo to halt, ſtumble, and make haſte, upon which laſt R. *Hamanuel* going ſaith, That hereby he is meant, that before he hath well learned that which pertaineth to Divine knowledge, takes upon him to teach others, he through his haſtineſſe uttereth things erroneous, and unſound, and weake, and ſo halteth, and goeth not on ſtreightly, as a Teacher ſhould doe, and by this meanes he falleth from the Orthodox truth, and makes others to fall with him; of ſuch *Gregory Nazianzen* ſaith well; He is not a Painter that doth not firſt temper divers Colours well, and delineate Figures; but into the Chaire men come without any labour or paines taken before, like the Giants of whom the Poets write, making themſelves holy Teachers in a day, and wiſe men, that have yet learned no wiſdome, neither doe they bring any thing conducing to it, but only their wills. R. Himanuel. *Nazia. de laude Baſilii.*

Touching which Fable of the Giants made in a day, the Poets feigne, That *Jupiter* tooke *Lernean* teeth and ſowed them in the ground, which in one day came up into Giants, ready armed with ſwords and ſpeares, and other Armes unto the battell. Againſt this raſhneſſe and haſtineſſe to ſpeake, ſee *Jam.* 1. 19. *Let every one be ſwift to heare, ſlow to ſpeake.*

And the ſame *Greg. Nazianz* further ſaith, To teach others before a man hath well learned himſelfe, is *in dolio diſcere,* That is, to learne in a great Veſſell, by which as a Proverb then in uſe is meant, to doe as a Potter beginning with the forming of a great Veſſel, before that he hath well learned the Potters Art, whereas ſuch commonly begin with making little pannes and pots firſt, not adventuring upon this, as the chiefe worke of that Trade, to which moſt skill is required, till afterwards.

Some expound this of falling at ſome precepts uttered, at which the foole is offended, as that rich young man, that came to Chriſt to know what he ſhould doe to be ſaved; but when he heard of ſelling all, and giving to the poore, he was offended; whereas the wiſe in heart receiveth all Commandements, applying himſelfe to one as well as to another to doe it, and then the word *lips,* which is without any prepoſition, muſt not be read with the word *foole,* but with the word *fall,* and not be underſtood of the fooles lips, but of his, that giveth the commandements. *Cajetan.*

Againe, ſome rendring the word *halt* expound it thus; The foole is fickle and inconſtant, ſometimes holding one thing, which hath been taught, and ſometimes going from this, and holding another, as the Apoſtle ſaith, being carried about with every wind of doctrine; and *Elijah* to *Iſrael, How long halt yee betwixt two opinions?* we may follow any or all of theſe, becauſe the word uſed comprehends them all, and the *Hebr.* text leaveth us to our liberty to joyne lips, either to foole or fall, only becauſe in the former part of this verſe it is ſaid, *The wiſe in heart receives commandement:* it anſwereth beſt hereunto if to foole we joyne *lips,* 1 King. 18.

the foole in lips falleth; that is, the haſty to ſpeake, he in whom the tongue runneth before the wit.

Verſ. 9. *Prov.* 8. *He that walketh uprightly walketh ſurely, but he that perverteth his wayes ſhall be knowne.* If the laſt words of verſe 8. be rendred *fall*, there is ſome coherence of theſe words with them thus; although the foole, who is ſo ready to ſpeake, falls, and diſgraceth himſelfe, by his words bewraying his folly, yet the righteous falleth not, as he goeth, but walketh ſurely, but he thus perverting his wayes by his unſeaſonable ſpeaking, when he ſhould be ſilent, is knowne to bee a foole, and void of that wiſdome, which hath been ſo much before commended unto him. But it is commonly held that a fooliſh prater is not ſo much taxed here, but the deceitfull and cunning diſſembler. He that walketh uprightly, uſing no diſſimulation, is ſure never to be taken to ſuffer as an evill doer, for nothing that is evill can be diſcovered in him, who knoweth himſelfe cleare from all fraud, being the ſame indeed that he is in ſhew, and outward appearance, *but he that perverteth his wayes ſhall be knowne*, the deceitfull perſon making a faire ſhew, but having contrary thoughts and intentions in his heart ſhall be found out in his deceit, and by all men, to his diſgrace knowne at length what he is, and dealt with accordingly.

Greg. mag. To this effect, *Gregory* ſaith, *There is nothing that a ſimple and plaine-dealing man feareth from others, for his ſimplicity or ſingleneſſe is a kind of art unto him, neither can he be ſuſpected, or ſo much as this way ſuffer, for that which he remembreth not, that he hath done; but contrari-wiſe, a wicked deceitfull man is alwayes in labour, becauſe he both ſtudieth how he may circumvent others, and feareth, that being in his ſubtile practices found out, others may doe hurt unto him.* And in particular, touching a deceitfull man, ſaith *Athanaſ.* *Athanaſius*, he is like unto one, that takes up a Serpent to throw at another, he is more bitten and hurt, then he at whom he throweth it.

Verſ. 10. *Prov.* 9. *He that winkes with his eye cauſeth ſorrow, but a prating foole ſhall fall.* Here the laſt words are the ſame with thoſe of Verſe 8. and therefore expounded already; and for winking with the eye, ſee before Chap. 6. 13. but how the winking eye cauſeth ſorrow, and how to this the fall of a prating foole is oppoſed, is here to be ſhewed; *Clem. Alex.* ſaith, that the adulterous eye is the winking eye *Clem. Alex.* here meant, which being firſt caſt upon a woman, and by this ſigne made, the adultery begun, the man that doth ſo, beginneth his owne ſorrow, for that much ſorrow ſhall be to ſuch, hath beene often ſhewed before.

To expreſſe this, *Sardanapalus* that laſcivious Aſſyrian King was painted, lying and looking with his eyes towards the beautifull faces of harlots ſet before him. *Chryſoſtome* expounds it of ſorrow cauſed in a mans wife, by his wanton looking *Chryſ.* upon other women through, having jealouſie in her heart therefore; or in an husband when this is done by his wife: For hence, ſaith he, ariſeth ſo great griefe, as that if all griefes for worldly things were put together, this is equivalent, if not greater then they all. *Beda* taking it for winking by way of deriſion, ſaith ſuch a *Beda.* man cauſeth ſorrow, becauſe he that is thus derided, vexeth, and is pierced as if he were cut in his fleſh thereby, and to intimate this, the word rendred *winketh*, ſignifieth alſo *cutteth*. The Septuagint Tranſlation hath it, *He that winkes with his eyes through deceit, congregates ſorrow as to men, but he that faithfully reproveth procures peace*, which being taken for a Commentary upon this Verſe, ſheweth, that a deceitfull heart covered over with a winking eye, or an eye conniving at other mens groſſe ſinnes, is the winking eye, that cauſeth ſorrow, here meant, for the fathers winking at his childs ſinnes, or the maſter at his ſchollers or ſervants, and not reproving them, or one fellow, brother, or friend at the ſinnes of another, is a permitting of them, till ſinne groweth to an height, and judgements cauſing much ſorrow come therefore; for the next words, *but* or *and*, for ſo it is Heb. *The foole by lips ſhall fall*, if the expoſition laſt given be received, the ſenſe will be plaine thus, the foole affected with the words coming from the lips of the flatterers, who winke upon him, as delighting out of a diſſembling heart in that which he doth, whereby, and by theſe words ſpoken to the ſame effect, he is incouraged

couraged to goe on in his evill wayes, ſhall in the end have a great fall, and be ruined, and undone hereby; and then the ſcope of this place is altogether to ſhew the hurt, which crafty flatterers doe, and to whom, that no man may be ſuch a foole, but learne to be wiſer, then to be taken with their words and winkings, as ſome are, not caring to heare any other ſpeaking, or to conſort with others, from whom they may heare ſomething, of which they have need for their reformation. But let all ſuch know, that if they doe thus, their fall is coming, and they ſhall not eſcape to be moved, no more, to delight in theſe ſoothing and carnall companions, but as *David* did, *In the Saints and the excellent.* *Note.*

The mouth of a righteous man is a well of life, but violence covereth the mouth of the wicked. The latter words here are the ſame with verſe 6. and therefore already expounded. Verſ. 11. Prov. 10.

For the former, *Lyra* and *Hugo*, underſtand hereby the mouth of him that confeſſeth all his ſinnes: for as waters flowing from a Well, come from the moſt inward and hidden parts of the earth; ſo the mouth truly confeſſing all his ſinnes, bringeth them forth from the greateſt ſecreſie, wherein they have beene acted, and from the ſecret parts of his heart, where evill thoughts harbour, although never breaking out into act, and the mouth thus confeſſing is a Well of life, becauſe pardon and life is thus attained, *For he that confeſſeth and forſakes his ſinnes ſhall have mercy, but the mouth of the wicked covereth iniquity*; for ſo the Vulgar renders it, which *Lyra* followeth, and ſaith, contrary to the righteous mans mouth is the wicked mans, for when as the one ingeniouſly confeſſeth all his ſinnes, the other hideth and covereth them cloſe, according to the fore-going words of the place before alleadged, *He that hideth his ſinnes, ſhall not proſper*: But this ſeemeth to me but a forced expoſition, followed onely by thoſe that ſtand for auricular confeſſion. *Lyra, Hugo.* Prov. 28. 13.

There is therefore another expoſition of *Lavater*, underſtanding the mouth of godly Miniſters, or Judges, the one, by their inſtructions and exhortations flowing out waters of life, of which who ſo drinketh hath them continually induring to eternal life; the other, by giving ſentence of life and abſolution for the innocent; but for the condemnation of the wicked, whereby others are made to be ware, and forſaking wickedneſſe, the way of death, by vertuous living, to come into the way of life. *Lavater.* Ioh. 4.

And for the words following, *The mouth of the wicked covereth iniquity*, for ſo *Lavater* alſo readeth it, and the Hebrew will beare it; this is ſpoken to ſhew, that as the godly are exerciſed in good ſpeeches, which may *miniſter grace to the hearers* (not without uttering ſomething in way of humbling themſelves for their ſins, to put their hearers on the more, and that they may finde the more favour at Gods hands, as *Paul* Rom. 7.) ſo the wicked mans mouth, and the words that come there-from, are to cover ſin, either denying or extenuating the evill that they have done, as King *Saul*, who ſaid to *Samuel*, that he had done, as God commanded him, or covering their evill intentions in ſpeaking thoſe faire, whom they deſire to circumvent, as the Phariſees and Herodians dealt by Chriſt, when they ſaid, *We know that thou art a juſt man, and ſpeakeſt the truth, not fearing any man, ſhall we pay tribute to Cæſar or not?* And *Herod* bad the Wiſe-men come againe, and bring him word where Chriſt was borne, that he might come to worſhip him, thus covering his bloody intent to kill him. Thus *Lavater*, whereunto we may adde, that the mouth of the wicked covereth iniquity alſo by juſtifying others that commit iniquity, againſt which a woe is denounced, *Woe to them that juſtifie the wicked, and condemne the righteous*, as the falſe Prophets did. Eph. 4. 28. 1 Sam. 15. Matth. 22. Eſa. 5.

Laſtly, becauſe the Septuagint render the words, *A veine of life is in the hand of the righteous*, Some expound it of acknowledging, becauſe, by this coming from the liberality of his hand, many have their lives ſaved.

This is followed by *Chryſoſtome*, and ſome others, ſaying, that the ſimilitude holds well betwixt a fountaine of living water, and the liberall mans hand, becauſe as this is alwayes in running, and ceaſeth not, either in Winter or Summer, ſo doth not a mercifull man ceaſe giving at any time; and as a fountaine by running continually hath the water thereof kept the ſweeter, whereas ſtanding ſtill water corrupteth *Chryſoſt.*

rupteth, ſo the goods of the mercifull are ſanctified by their giving, according to that, *Give almes of that which ye have, and all things ſhall be cleane unto you.* Mark. 11. 44

Verſ. 12. Prov. 11.

Hatred ſtirreth up ſtrife, but love covereth all ſinnes. Becauſe he ſpake Verſe 11. of covering iniquity, for which he taxed the wicked, now he teacheth, that there is a covering of ſinne that comes from love, whereby the righteous, and ſuch, as are indued with a ſpirit of love, cover ſinnes, which is commendable, yea an inſeparable property of ſuch.

And what covering of ſinne this is, we may gather from the Propoſition propoſed, and oppoſed hereunto, *Hatred ſtirs up ſtrife*; they are then all ſuch ſinnes onely, as are committed againſt us, whereat we are offended, or other ſinnes which are not ſo great and groſſe, but leſſer ſinnes, which are incident to us all, whilſt we live in this world. For great ſinnes, Murther, Adultery, Fornication, Theft, Blaſphemy, Perjury, common ſwearing by the holy name of God, or drunkenneſſe commonly practiſed, with the like, we muſt not cover, or conceale; or Idolatry, or Atheiſme, for he that doth, makes himſelfe guilty; and into this Catalogue cometh alſo Witchcraft, and having familiar ſpirits, and ſeeking to them, and pernicious lying, and prophaneneſſe; for againſt all theſe the Lord hath enacted ſevere puniſhments by men to be executed; and when ſuch have beene tolerated, and not proceeded againſt, God hath beene ſo highly offended, as that he hath threatned, and judged thoſe that have let them eſcape, as contracting guilt thus unto themſelves; as *Ahab*, for *Benhadad* the blaſphemous King of *Syria*, let goe in peace, and *Eli* for his adulterous, and ſacrilegious ſonnes, and the Angel of the Church of *Thyatira* is threatned for ſuffering that woman *Jezabel* there; which ſheweth alſo, that Hereſie is as ſpirituall Adultery, and therefore not to be connived at, but with all vehemency oppoſed till it be rooted out. 1 King. 20. 36. 1 Sam. 1. Rev. 2. 20.

Moreover, *Saul* was charged to have done fooliſhly in ſparing *Agag*, the King of *Amalek*, and therefore had his Kingdome rent away from him; wherefore groſſe ſinnes are not to be covered, but proceeded againſt: But for leſſer ſinnes, love covereth them all, for ſo it is commanded, *Gal. 6. Beare you one anothers burthen, and ſo fulfill the Law of Chriſt*; and what theſe burthens be, the words before going declare, *If any be faln by infirmity, yee that are ſpirituall, reſtore ſuch in the ſpirit of meekneſſe*: they are the infirmities of nature, againſt which we continually ſtrive, but cannot maſter, and altogether ſubdue, whilſt we carry the fleſh about with us; ſuch is raſh anger, and evill ſpeeches uttered in anger, leſſer oaths and lyes, things done or ſpoken againſt us, which are not of any great moment, or which may in love be tolerably interpreted, ſome deceitfulneſſe in dealing, idleneſſe, neglect, &c. for to this effect the Apoſtle ſaith, *Love ſuffereth all things, beleeveth all things, and thinketh no evill*; yet even leſſer ſinnes are not ſo to be covered, as not to be reproved, for the leaſt ſinne is cenſured, *Matth. 5. 19.* and we muſt endeavour, as was ſaid before, to reſtore the faine through infirmity, and then are they covered by love, when meekly and gently we ſeeke to reclaime here-from, and not ſharply and uncharitably either divulge them to others to their diſgrace, or tell them of them in an upbraiding manner, or before others, but firſt alone, as our Lord hath preſcribed. Neither are all wrongs done to us ſo to bee paſſed over, as not to ſeeke recompence there-for, but ſo as not to revenge our ſelves, or to right our owne wrongs by our owne power, but by the higher powers, who beare not the ſword in vaine; and not to doe thus neither, but upon weighty, and urgent occaſions, when we have to doe with unreaſonable minded men, and when with ſuch, not putting yet all love away towards them, but in proceeding againſt them according to Law, ſeeking more their reformation, then their ruine. 1 Sam 15. Rom. 7. 1 Cor. 13. Matth. 18. Rom. 13.

And the like rule is to be followed in oppoſing the moſt notoriouſly wicked, although we contend againſt them to death, as their crime may deſerve, yet not to do it in hatred, but out of love to their ſouls, ſeeking their ſalvation, and that they may be forgiven: and therefore not as glad of the occaſion of bringing them to their condign puniſhment, as being their enemies, but grieving that they ſhould be ſo vile,

vile, as to bring ſuch Judgements upon themſelves. The Sept. for *ſinnes*, which love covereth, have *contentions*, but both *Peter* and *James*, alledging this ſaying, have it *ſinnes*. 1 Pet. 4. 8. Jam. 5. 18.

The expoſition hitherto made, I have for the ſubſtance thereof taken out of *Lavater*, and *Lyra*, and it is true: for as *Auguſtine* ſaith. If thou hateſt thy Brother, and ſo ſpeakeſt unto him, ſtrife will enſue, for hatred both aggravateth all things done or ſaid unreaſonably, and is rugged and harſh in language, ſo that whatſoever ſinnes he telleth another of, that hateth him, there is no expectation of doing him good, but that enmity and contention ſhould be the more ſtirred up; but ſpeake in love unto him, and ſay what thou wilt, the iſſue will be good. But whereas the expoſition before going takes in both ſinnes in generall, and thoſe committed by one man againſt another; ſome reſtraine that which is here ſaid, only to ſinnes committed by one man againſt another, and make this to be the meaning, when any occaſion of ſtrife falleth out betwixt man and man; he that hath love in him handles the matter ſo, that he ſuppreſſeth, and keeps it from breaking out, as a thing covered, and covered ſo, as a Phyſitian covereth a ſoare with a Plaiſter, to heale it, and to make the cure ſo perfect, as that not ſo much as a ſcarre is left appearing; but he, in whom there is hatred, is very contentious, aggravating every ſmall matter without meaſure, and recounts things done of old to encreaſe it the more, as the word יערר *ſtirres up*, intimateth; ſo we look to the word יעור ſignifying, *to ſtirre up from ſleepe*, for hereby is ſhewed, That old unkindneſſes, which have ſlept long, are wakened up againe by ſuch, as have hatred in their hearts, it appearing hereby that they were never dead, and quite forgotten, as they are with thoſe, that are indued with love. *Lavater.* *Lyra.* *Auguſt. in Gal.* *Quicquid lacerato animo dixeris puienti eſt impetus non charitas corrigentis, dilige & dic quod voles. &c.* *Rhodolph.* *Hugo Car.*

This of making things worſe, and faults greater by the malicious, is notably ſet forth by *Greg. Nazianz.* thus: as the earth, which is ſeene by the ſound to ſtand ſtill, but to the diſeaſed by the vertigo or turning ſickneſſe to turne round, ſo when as he that hath love ſeeth nothing, but peace and quietneſſe, the malicious, by reaſon of the diſeaſe of malice in them, ſee all things turning ſo, his paſſion repreſenting them to him, like himſelfe, as that to him there ſeemes matter enough of quarrelling and extreame falling out; or as the diſtance between two Pillars ſeemeth greater to him that is nearer, then to thoſe that are further of; ſo he that is apt to contention, lookes more nearly into things done, and thus the difference is greater, every word and circumſtance ſeeming to him to adde to the offence; whereas the loving over-looke theſe, and ſo the cauſe of diſſention ſeemes ſo little, that he paſſeth it over as nothing, or ſome little diſtaſte only thereof being ſhewed. *Gregor. Nazia. orat. de pace.*

In the lips of him that hath underſtanding wiſdome is found, but a rod is for the back of him that is voyd of underſtanding. Wiſdome is like unto a treaſure; for, as hath been before ſaid, this is ſo great a treaſure, that gold and precious Stones are not comparable to it: Now becauſe treaſures are hidden in the ground, and wiſdome in the heart, for which, places are marked where they lye, that a man may the more readily finde them; ſo there is an outward marke of wiſdome, and that is, the wiſe ſpeeches that come from the lips of ſuch a man, for hereby it may be knowne, that wiſdome is there within the heart, as by ſtripes upon the backe; That is, the markes ſtill remaining of them, that ſuch an one is without an heart, as the Hebrew word ſignifieth, and the vulgar renders it, *deſtituti corde.* Verſ. 13. *Prov.* 12.

But what lips or words are they that ſhew a wiſe heart within? *Anſ.* Uncorrupt words, and ſharp againſt ſinne, which tend altogether to the reforming of mens manners, and wherein there is no falſhood, errour, or flattery; no obſcenity, ſcurrility, or fooliſh jeaſting, which comes from men of a baſe, and degenerate mind. As that they ſay of old, a treaſure hid in the ground was ſometime marked by Char-coale, which being put into the ground is incorruptible, or peices of Glaſſe, which are ſo likewiſe, and ſharp and cutting to him that goeth upon them with his bare feete. As for the rod, which is for the fooles back, the meaning is alſo, he is not taught by words, though never ſo wiſe, but by ſtripes and ſufferings; yea the words

words of his lips, and the acts of his hands are such, as that they procure unto him many stripes. But against that, which was before said of the man of understanding, the next words may seeme to make, ver. 14.

Vers. 14. *Wise men lay up knowledge, but the mouth of the foolish is neare destruction.* For if knowledge be laid up by the wise, it is hidden, and therefore not to be found in his lips. *Lavater* to this saith well, they are said to lay up knowledge;

Lavater.

First because, they make no ostentation of it, as they that have little in them commonly doe, according to the Proverb, The emptiest vessell makes the greatest sound.

2. They bring not forth their knowledge at all times, or before all persons; for there is a time to hold ones peace, as well as to speake; and some are swine, before whom some pearles of precious speeches are not to be cast. It is not meant, that the wise so lay up knowledge, as that they utter none of it with their lips; for what use were there of a treasure so lying hid, or of wisdome thus concealed? thy knowledge is nothing, unlesse it be uttered, that others hereby may be made to know also; and as by word, so by writing, there being otherwise great danger of much of thy knowledge, being at length buried, before that thy lips can come to utter it, as some learned men have beene hereby forced to anticipate the time of uttering themselves by writing, because they could not in their publike exercises go on fast enough in delivering what they had profitably studied.

Scire tuum nihil est, nisi te scire hoc sciat alter.

And for this wee have warrant both by precept, *Hab.* 2. and example not onely of Apostles, and Prophets, and Evangelists, from whom we have the Text written, but also of Expositors, both Rabbins and Christian Doctors, who to the great benefit of the Church, have greatly laboured this way in all times and ages, without helpe from whom, how little should we have knowne in comparison of what wee now doe? although I deny not but that Priest acquitteth himselfe well, whose lips preserve knowledge, yet hee better, who doth it both by lips and penne.

Mal. 2. 7.

These words are so farre from contradicting those of vers. 13. that they are rather a reason of them. In men of knowledge, wisdome may well be said to bee found, as flowing from their lips, because that by much and long study and labour, they have gotten and laid it up before they utter it, and this sheweth them to bee wise; if any man should aske, by reason of the words spoken before, *Wisdome is found in the lips of men of knowledge*, Who are these men of knowledge? It is answered here, such as *lay up knowledge*, first study to inable themselves to teach, and not such, as before any store laid up rashly, adventure upon this office, for such are neare to destruction or contrition by meanes of their mouths, speaking things that they know not at a venture, which hath sometimes caused, to many, much trouble, so that they have been even marred, as a broken earthen vessell, from which the word contrition is taken.

Note.

They also who speake all that they know are likewise here taxed, when they doe it without consideration of time, place, and persons before whom. For as *Socrates* saith, *The knowledge of many things is a meanes either of much good or hurt to many men, of good to him that useth it rightly, but of hurt to him that speakes any thing before any man.*

Socrates.

To conclude, the sense is, hereby it is knowne who hath wisdome, *viz.* he that gathers and layeth it up in his heart, till he seeth a fit time to utter it; but he is a fool, and by his owne mouth is in danger to suffer, that either teacheth before he is stocked with knowledge, or that can keepe nothing which he knoweth, of how ill consequence soever it may be to him, or his friends, being by his mouth revealed.

Vers. 15. *The rich mans wealth is his strong City, the destruction of the poore is their poverty.* The Vulgar, *The feare of the poore.* This is by some understood of rich men using their riches to charity, for then their riches procure them the strong City, the *New-Jerusalem*, for as by gifts a City is yeelded into the hands of him that giveth them, although so strong that he cannot otherwise get it, so by almes to the poore such friends are made, that they receive the rich givers into these heavenly

Ambros. Beda.

heavenly habitations; but the poore who have not wherewithall thus to attaine this City, are for the attaining thereof, subjected to many terrours and feares through sufferings which they indure, that they may come to this glory. By some, the rich mans wealth defends him as a strong City, whatsoever is by men here attempted against him, he being by his wealth able to defend himselfe, and therefore he feares not what his worst enemies can doe against him: a good purse will defend him by friends, which he can make hereby against them all, but poverty may well make a man fearfull, because the poore lye open to danger by all that are mightier then they. And this is here spoken, because he had before commended diligence, and gathering in Summer; for this is an incouragement to a man thus to doe, to hear that thus he shall get him a strong City, as it were, wherein hee may dwell safely. *Rodolph.*

Others will have this to be the meaning, his riches are thought by him to be as his strong City, and therefore he trusteth in them, which is dangerous to his soule; and the poore man feareth want, and is uncomfortable and ready to murmure, and to be discontented at his estate, which is as dangerous, because some are thus driven to wicked courses of stealing and lying, or other evill wayes to get worldly goods. And according to this Exposition, two extreams are here set forth, and hereby the moderate estate is commended, as also *Prov.* 3. in expresse words. Touching the first of these Expositions, it is onely Allegoricall; for the second, it seemeth to mee most genuine, for the reason rendred; and because the next words Verse 16. seeme to be added for the confirmation of it, thus understood; *The labour of the righteous tendeth to life, but the fruit of the wicked to sinne*; and Verse 17. *He is in the way of life that keepeth instruction, and he that refuseth reproofe, erreth*; as if he had said, Well is the rich mans wealth said to be his strong City, defending him, and preserving him alive, for it is so to the righteous, who by honest labour and paines-taking, through Gods blessing is made rich, both for the reason before given: And if we take it in the Allegoricall sense also, because with his riches exercising much charity, he makes him friends to be received into life, when this fraile life shall be ended. *Hugo Cardin.* Vers. 16. Vers. 17.

And with this the next words are most consonant, *He is in the way of life that keepeth instruction*; this being one instruction to labour, that he may have wherewithall to give to the needy, as the Apostle also commandeth, saying, *Let him that hath stolne steale no more, but worke with his hands the thing that is good, that he may have to give to him that needeth.* Eph. 4. 28.

Touching the next words opposed, *The fruit of the wicked is sinne*, and consequently death, it is meant, that which he hath is spent in a sinfull way, by whoring and drunkennesse, and this is because he abhorreth from instruction, whereby he might be brought into the right way, and so persisteth in his erring herefrom, till that destruction cometh, and there will be no remedy, according to the last words, *He that refuseth reproofe, erreth.*

Touching the third Exposition, because the words following have no coherence with it, I thinke it not pertinent to this place.

Now for the words of Verse 16. *The labour of the righteous tendeth to life, &c.* This, saith *Cajetan*, is to be understood of agri-culture, not of other trades of life, in which gaine cometh not in so righteously, but by much fraud and deceit; for of all men, husbandmen, that till the ground, and tend sheep and other cattell get their wealth the most inoffensively. Their labour therefore, who when they have gotten, spend it well in charity and hospitality, tendeth to life, but even amongst these, there are some whose fruits thus coming in are spent in sinne, as was before said, or *to sinne* being covetously hoorded up, till the rust takes them, as *Jam.* 5. 1. they having no heart to doe good therewith. Vers. 16. *Cajetan.*

This should make Trades-men carefull to manage their affaires rightly, in all things walking by the rule of justice and equity, because there is so much danger otherwise of getting a curse together with their worldly wealth, wherein they can hardly exceed so much as they doe, but by making bold to goe for gaine from the foresaid rule. *Note.*

And

And husbandmen alſo are to take heed, that their innocent courſe of life be not turned to ſinne againſt that which hath been already ſaid in commending the righteous, and the courſe taken by them, and condemning the wicked, and their ſinfull courſes.

Hugo, Arbor. For the life here ſpoken of, to which the labour of the juſt is ſaid to tend, ſome hereby underſtanding eternall life, as we alſo doe, ſay, that it merits life, when wealth thus gotten is ſpent in charity; but for ſo much as when we have done all that is commanded, we muſt ſay we are unprofitable ſervants; how can they be juſtified, that ſay we have merited? It tends therefore to life, but it is of grace and not of works, that we are ſaved.

Luk. 17. 10.

Rom 11. 6.

Lavater. Some expound the word *life* of this life thus, The righteous labour onely, that they may get things neceſſary, and live in a moderate condition in this world, being well content thus to doe, but the wicked is not ſatisfied, unleſſe he hath his fruits coming in in abundance, not onely to maintaine life, but pride and prodigality alſo, or to feed their covetous mindes, which are ſo much delighted in having abundance.

And to this agreeth the tenour of the Scriptures, which exhort us, If we have food and raiment to be content, and ſhew the evill eſtate of thoſe that get and gather, that they may eat and drinke and be merry all their dayes after, in the Parable of the rich foole, whoſe grounds brought forth in abundance. And to this ſhould I ſubſcribe, but that the next words, wherein life is alſo again ſpoken of, muſt needs be underſtood of eternall life.

1 Tim. 6.

Luk. 12.

Verſ. 17. *He that keepeth inſtruction is in the way of life, but he that refuſeth, erreth from this way*, and ſo is in the way of death; for it is not to be doubted, but that by life here, and verſe 16. the ſame life is meant, and therefore by labour that tends to life, muſt be meant the labour to get not ſo much out of a covetous minde of having, but joyned with a godly intention of exerciſing charity, the iſſue whereof ſhall be life everlaſting.

Verſ. 18. *He that hideth hatred with lying lips, and that uttereth ſlander, is a foole*; that is, the baſe flatterer, who before a mans face ſpeaketh him faire, as if hee thought well of him, and loved him, but behind his backe to others ſpeakes ill of him, is a foole, the reaſon whereof *Plutarch* rendreth, ſaying, that he ſeeketh teſtimony from him, whoſe credit by his backbiting he weakneth, which none but a foole would doe. But the Hebrew plainly ſetteth forth two ſorts of men here taxed, the one of thoſe that hate a man, yet they hide this under the vaile of faire ſpeeches; the other of thoſe that utter themſelves by ſlandering, and of ſuch it is ſaid, that he is a *foole*, thus *Lavater* and *Muſſet*, who renders it, *He that is a man of deceitfull lips hideth hatred, but he that uttereth reproach, is a foole*; and the Hebrew נבל is *reproach* or *detraction*, and therefore it is not neceſſary to expound it by ſlander, and ſo here one and the ſame man is not taxed, as was ſaid before out of *Hugo*, but two ſorts; the ſecret hater diſſembling his hatred by his faire ſpeeches, he is branded by this, that he is a lyar, and the foule-mouthed railer, who plainly ſheweth his malicious minde by reproachful ſpeeches, wherein yet he ſheweth himſelfe to thoſe that heare him, a foole, becauſe that being blinded with wrath in his reaſon, he uttereth many words which are fooliſh and ridiculous.

Verſ. 18. *Prov.* 13. *Hugo.* *Plutarch.* *Lavater.* *Muſſet.*

And of this the next words yeeld a reaſon, *Sinne is not wanting in a multitude of words*, and if not ſinne, then not folly, and by conſequence, he that uttereth railing ſpeeches, as impudent reproachers commonly doe, muſt needs be a foole.

Verſ. 19.

Here then are three vices of the tongue cenſured together; 1. The flatterers lying to cover his malice. 2. The reproachfull words of the railer. 3. The multiloquy of thoſe, that delight in prating.

And then immediately after follow three things touching the tongue that are commended. 1. Taciturnity, *He that refraines his lips, is wiſe.* 2. Gracious ſpeaking, *The tongue of the juſt is as choice ſilver.* 3. Good inſtructions, *The lips of the righteous feed many.* That againſt the vices of the tongue being

Verſ. 20. Verſ. 21.

ſpoke

ſpoken, that one might take heed of them, and of a malicious heart, from whence they come, for he whoſe heart is tainted with malice, whether he ſpeaketh faire'y, or reproachfully, ſinneth; this of the vertues of the tongue, that we may ſtudy either to ſpeake ſo from time to time, or hold our peace. *Note.*

For *multi-loquia*, or many words, herein is ſinne, becauſe ſome of them muſt needs be idle, and of idle words we muſt give account at the day of Judgement; yet a man may ſpeake many words, and none of them idle, as he doth, that ſpeakes no more then is neceſſary for the argument in hand. Matth. 12.

And againe, a man may ſpeake few words, and yet idle, if they be not to the purpoſe, as *Auguſtine* ſaith, becauſe they are more then ſhould be ſpoken, and therefore the many words alſo here taxed. *Philemon Syracuſ.* a Greeke Commedian ſaith, Thinke him that ſaith nothing to the purpoſe long, although he ſpeakes but two words; but thinke not him long that ſpeakes well, although in many words, and a long time. *Auguſt.*

And *Ambroſe* comparing ſpeaking to the running of water ſaith, Binde thy ſpeech together, that it flow not over, or be luxuriant; he that ſinnes by much ſpeaking, let him recollect himſelfe, and be more reſtrained, and keep himſelfe within the bankes: the river over-flowing ſoone gathereth dirt. Ambr. *l.* 1: *De officiis.*

Now for that which is oppoſed hereunto, *He that refraines his lips, is wiſe*; a foole, it is ſaid elſewhere, when he holds his peace ſeemeth wiſe: but by refraining his lips is not meant holding his peace ſimply, but when he ſhould, and ſpeaking when he ſhould, but not more then he ſhould. To know to hold ones peace is harder then to knew to ſpeake, for many know how to ſpeake well, but not when to refraine from ſpeaking, ſaith *Ambroſe*, and therefore he is very wiſe that doth; for the next words, ver. 20. the words of the wiſe are ſaid to be like choyſe ſilver;

1. For the ſhining brightneſſe thereof, which is, when he fulfilleth indeed what he ſpeakes well in word, according to that, *Let your light ſo ſhine before men, that they may ſee your good workes, &c.* Mat. 5. 16.

2. In the ſweet ſound thereof, the wiſe ſpeaking makes a ſound, as a ſilver Trumpet, to ſet forth which, the Lord appointed *Moſes* of old to make two trumpets of ſilver, for *Aaron* and his ſonnes to ſound withall, to call the Congregation together, to rejoyce mens hearts, for the Jubilee hereby declared, when every man returned to his inheritance, and for Gods preſence and help hereby in warre obtained, and their ſacrifices at new Moones the more accepted. And to the ſound of a trumpet is Preaching compared, whereby the Apoſtle ſaith, *If the trumpet makes an unperfect ſound, how ſhall men prepare to the battell?* And againe, *Their ſound is gone out into all lands*, ſpeaking of the Goſpell preaching; and the Prophet *Eſay* is bidden, *Cry aloud, lift up thy voyce, as a trumpet*; For the ſame end *Aaron* had his bels, to make a ſound alſo, when he went into the holy place. Numb. 10. 1. Levit. 25. Numb. 6. 20 1 Cor. 14. Rom. 10. Eſa. 58.

3 Like to pure ſilver in the trueneſſe thereof, being proved in the fire, or by a Touch-ſtone, it appeares to be good ſilver, and not baſer mettall or mixed; ſo the words of the wiſe being tryed, are found to be right, yea, as by the ſound of it, a man may know it to be pure, and right, and not counterfeit; ſo wiſe mens words and doctrines are known to be true, and that there is no errour in them, or deceit. So *Clemens Alexand.* By the ſound a wiſe man knoweth gold and ſilver, but by the words and looke of a friend it is hard to know, whether he be ſo or no; yet the words of a wiſe man are alwayes found to be true, and in this reſpect eſpecially if it be underſtood thus ſpoken, it well anſwereth to the words before going, verſe 18. *He that hides hatred is a lyar with his lips*; to him the wiſe is contrary, he in his words is like pure ſilver, there is herein truth altogether, and no lying: and to the words here following, *The heart of the wicked is little worth*; That is, being tryed, it is found no ſilver, but baſe metall, pretended by Mounte-bankes to be ſilver; for ſuch are all falſe-hearted men at length found to be, howſoever they for a time hide their malicious hearts by their faire ſpeeches. *Clem. Alex. Strom.*

4 The words of the wiſe are like unto ſilver, for the preciouſneſſe thereof, he ſpeakes but ſeldome, and often refraines from ſpeaking, but when he doth ſpeake, the words that come from him are precious; whereas on the other ſide, a fooliſh wicked man, that is full of words, to little purpoſe, ſheweth hereby, that his heart is ſuch alſo, little worth, and ſo he is baſe and lightly accounted of by God, and all good men, wherefore thou that art given to much babling, loving to heare thy ſelfe ſpeake, and not another, take notice hereby of thy vanity, and repent; bee ſparing of ſpeech, and ſo come into the way of the wiſe, that thy words, when thou doſt ſpeake upon due pre-meditation, may not be lightly accounted of to thy diſgrace, but attended to as precious, and of great value. And according to this acception of theſe words, they are conſonant to thoſe, *Pſal.* 12. *The words of God are as ſilver purified in the fire ſeven times.*

Note.

Verſ. 21. For the next words, *ver.* 21. *The lips of the righteous feed many, but fooles dye for want of wiſdome,* The Cald. hath it, *pacifie many*; as if the meaning were, by their wiſe and gentle ſpeeches they make many friends, betwixt whom before there was contention; but the Hebr. is, as hath been ſaid, to which we muſt attend, and then the meaning is, they feed them with good inſtructions in their ſoules, who were before empty, and ready for want of ſuch food to periſh, but now they are fed to eternall life, when they receive them into good and honeſt hearts, beleeving, and doing accordingly. For this is the food, of which the Prophet *Eſay* ſpeaketh, ſaying, *Hoe, he that thirſteth, let him come to the waters, let him buy wine and milke, &c.* But fooles, who will not thus receive their inſtructions are like unto thoſe, that refuſe to take any food, and ſo are ſtarved, and dye. Hebr. *for want of an heart,* the ſeat of wiſdome being put ſynechdochically for wiſdome it ſelfe.

Iſa. 55.

Verſ. 22. Prov. 14. *The bleſsing of the Lord it maketh rich, and he addeth no ſorrow with it.* Worldly men, who are ſet upon gathering riches, thinke that by their owne induſtry and providence they can inrich themſelves, and therefore without any regard had, either to ſerve God, or to juſt and righteous dealing, they give themſelves wholly to gather goods, by hooke or crooke; but it is here declared, that all men may take notice of it, that it is not in mans power to get riches, but it is Gods bleſſing, as is alſo taught, *Pſal.* 127. and *Deut.* 8. 11, 12, 13, 14, 15, 16, 17, 18. *Pſal.* 113, &c. and this *Homer*, an Heathen, acknowledged God, who ſaid, *Jupiter* diſtributes them unto men, *and he addeth no ſorrow with it*; That is, when riches are a bleſſing, they neither fade ſoone againe, as when they are ill gotten to make the poſſeſſours of them ſorrowfull; neither are their mindes, that have them troubled in thinking by what oppreſſions, lying, forſwearing, couzening, or ſtealing, they have gotten them, or in what danger they are of the Law therefore, or of hanging in Hell; for the juſt by honeſt labour, being through Gods bleſſing inriched, is free from all theſe thoughts and cares, which accompany goods ill gotten in whomſoever, and if they looſe them not againe, or through the deſperateneſſe of their mindes are without ſuch cares, or troubles, yet both the curſe of God is with them, making them to waſt, and melt away from their Heires, according to the ſaying, Of ill gotten goods ſcarce the third Heire hath joy. See *Zechar.* 5. and in thus getting the world they looſe their ſoules, which is the greateſt ſorrow of all, ten thouſand times more being loſt then gotten.

De male quæſtis vix gaudet tertius hæres.

Note.

The conſideration of this bleſſing ſhould ſtirre us all up to charity, which procureth it, and make the Anabaptiſticall ſort aſhamed of their tenet, that all things ſhould be common, as *Lavater* noteth; for if it were ſo, how could any particular man be rich?

Pſal. 112.

Lavater.

But there is another expoſition of ſome upon this word, *it maketh rich, and he addeth no ſorrow with it*; That the poore having no worldly wealth, are rich, through Gods bleſſing upon them, whoſe bleſſed ones they are, when for his ſake they leave all, and follow Chriſt; and herein ſtand their riches, for of them it is ſaid, *Bleſſed are yee poore*; and ſell all and give to the poore, and follow me, and then thou ſhalt have riches in heaven. And of the poore it is ſaid, *rich in faith*; But this expoſition is forced, for although ſuch poore having nothing, yet have all things;

Matth. 5. Matth. 19. Iames 2. 5. 1 Cor. 3. 21.

things; the ſcope of this place is not to commend theſe riches, but riches in this world properly underſtood, with the promiſe of which the righteous were every where fed and incouraged in their wayes, under the Old Teſtament, the ſpirituall riches of the poore being deferred to be ſpoken of, till Chriſt ſhould come and declare them, and this being properly underſtood doth beſt agree with ver. 3. 4. before going, that none who are induſtrious, and gather in ſummer, might thinke that hereby their riches come in, but by Gods bleſsing, to give him the praiſe.

It is a ſport to a foole to doe miſchiefe, but a man of underſtanding hath wiſdome. Heb. and *wiſdome to the man of underſtanding*; that is, is a delight, for as the wicked thinke it no better ſport, then to be acting wickedneſſe by wanton dalliance, adultery, fornication, quaffing and drinking, jeſting, and mocking at others, and making rimes upon them, eſpecially ſuch as are moſt religious, and making merry with ſtolne goods: ſo the wiſe, that feare God on the contrary ſide, take ſuch a delight in wiſdome, as that they thinke they are never ſo well, as when in reading the word, hearing, ſtudying, preaching, and doing the things hereby required. Verſ. 23. *Prov.* 15.

The fear of the wicked it ſhall come upon them, but the deſire of the righteous ſhall be granted. As the whirlewind paſſeth, ſo is the wicked no more, but the righteous is an everlaſting foundation. This of the fear of the wicked is by *Lavater* underſtood two wayes; Firſt, of that which they feare will come, and therefore ſeeke by wicked means to prevent it, as *Pharaoh* fearing, that the Hebrews might grow too mighty for the Egyptians which would be dangerous, ſought therefore to prevent it by deſtroying their male-children; *Saul* fearing that *David* would get the Kingdome from him and his poſterity, ſought by ſlaying him to prevent it. And *David* fearing, that his adultery with the wife of *Uriah* would come to light, and ſo he ſhould be ſhamed, ſought by making him away to prevent that. But none of them could keep the evills, which they feared, from coming upon them, as their Hiſtories do declare. Verſ. 24. Verſ. 25. *Prov.* 16. *Lavater.*

2. Of the judgements of God threatned againſt them in this world and in the world to come, with the feare whereof they are ſometimes taken, as *Ahab* and *Judas* were, and before them *Cain* and *Saul*. For the words oppoſed, *The deſire of the righteous ſhall be granted*, what they pray and hope for ſhal in the end come to paſſe in reſpect of the maine, that is ſalvation. And for deliverance from dangers, a ſupply of food convenient, and other neceſſaries for this life, proſperity and ſucceſſe in their undertaking, reſtitution of health in time of ſickneſſe, victory over enemies, &c. They ſhall have their deſires alſo, becauſe they are not deſired, but ſo far forth, as may be to Gods glory, and their owne ſpirituall good, being willing, if it may conduce more to theſe ends, to be without any wordly thing, which they crave, as the Apoſtles ſhewed, when being beaten they praiſed God, and rejoyced, and *Paul* in particular, 2 *Cor.* 11. *Rom.* 8. and all the faithfull generally, *Rom.* 5. 1. He that doth not pray for temporall things, with theſe conditions, is no righteous perſon, for all ſuch pray, *Thy will be done*, not my will or deſire, as Chriſt our Lord, whoſe example we muſt follow. For ſometimes it is better to have our deſires denied for the exerciſe of our faith, and the increaſe of our patience and the weaning of us from the love of the world, and to make us more willing to depart hence when God calleth us, and for the increaſe of our future glory. When their deſires are for theſe ends not granted, it is but as if God ſhould deny copper, or tinne, and give gold or ſilver, deny pence, and give pounds, deny a cottage, and give a Palace. *Note.* Act. 4. Rom. 5. 2 Cor. 4. 17.

It is alſo ſaid, *The deſire of the righteous ſhall be granted*, to make them to perſevere in praying, and not to give over becauſe they are not preſently heard, as is taught in the example of the widow importuning the unjuſt Judge; for although we pray and yet ſpeed not, we may afterwards in Gods good time. Luke 18.

Laſtly, the righteous ſometime deſire to have a man or men deſperately and incorrigibly wicked to be ſpared, which to do, were againſt juſtice, and ſo derogatory from Gods glory, therefore in ſuch a caſe, he hath declared ſometimes, that although *Noah*, *Job*, and *Daniel* were amongſt ſuch, they ſhould ſave neither ſonne, nor daughter, Ezek. 14.

but onely their owne ſoules. In the next words he ſheweth, how th at which the wicked feare, that is, deſtruction cometh upon them, *viz.* as a whirle-winde, a moſt violent tempeſt ſuddenly carrying him away, ſo that if any man looks for him, he is no more to be ſeene; as alſo the Pſalmiſt teacheth, But the righteous ſtands firmly, although winds blow, and waters flow, he is as Mount *Zion*, that can never be removed, yea the gates of hell cannot prevaile againſt him, that is built upon a rocke. The wicked and the righteous both indeed are alike carried away when a tempeſt of adverſity cometh in reſpect of bodily deſtruction, but in reſpect of ſpirituall, there is this difference;

Pſal. 37. 10. Mat. 7. 27. Pſal. 125. Mat. 16. 16.

1. The wicked making an outward profeſſion onely, is ſoone blowne away for feare of perſecution, but the juſt ſtandeth undauntedly to the truth.

2. The wicked being taken out of this world by ſudden death, or in a common judgement, hath no more being in the next world, to be where, is perfect bleſſednesſe, but the juſt is onely tranſlated, he ſtandeth ſtill as a ſure foundation, if not in the houſe of God upon earth, yet in heaven he is, as a pillar that ſhal never goe out, as the Spirit wrote by *John* to the Church of *Philadelphia*. Some by the wicked like a tempeſt, underſtand him to be ſuch againſt the righteous, for his violent perſecuting of him, but this is ſoone over, and the juſt ſtand ſtill, and are not removed.

Revel. 3. 12.

For the former words, verſ. 24. *The feare of the wicked ſhall come upon them*; one thinkes this to co-here with the words before going thus, he ſaid there, *It is a ſport to a foole to doe miſchiefe*; but here, feare ſhall come upon him, That is, although for the preſent he is full of mirth, and is delighted in doing evill, yet this ſhall not hold long, but his feare ſhall come upon him; That is, the feare and terrour which God will ſtrike into him after this, to the wounding of his Conſcience intolerably; But againſt this, that of the Preacher ſeemeth to make, where he ſaith, *Becauſe ſentence is not preſently executed againſt evil doers, they have no feare of God in them.*

Eccleſ. 8. 13.

Arbor. *Arboreus* anſwereth, It is true, for a time they are without all feare, but the time ſhall come, when they ſhall be ſtricken with great feare, as many that have deſpaired have been, and then after that come the Judgements feared, as *Belſhazzar* was firſt put into a great feare by the Hand-writing upon the wall, and then his judgement followed the ſame night.

Verſ. 26. Prov. 17. *Muffet.* *As vinegar to the teeth, and ſmoake to the eyes, ſo is the ſluggard to them that ſend him.* Upon this, *Muffet* briefly thus, As vinegar maketh the teeth to ake, and ſmoake the eyes to ſmart, ſo ſlothfulneſſe vexeth a man that imployeth ſuch, either upon an errand, or in any worke.

Lavater. *Lavater* applyeth it to Embaſſadours, Preachers, or Captaines, by all which much woe and miſchief cometh to Church and Common-wealth, if they be ſlothfull in doing that about which they are ſent; *Cajetan* diſlikes the rendring of the חמץ vinegar, becauſe it is good for the teeth, and contrari-wiſe ſweet things hurt, and corrupt the teeth, therefore he renders it bitter.

Cajetan.

The Sept. for *vinegar* hath ſoure grapes, and for *ſlow meſſengers* ſending, *ſinne to him that uſeth it*, as if the ſame were here affirmed, that is ſpoken by way of parable, *Ezek.* 18. *The fathers have eaten ſoure grapes, and the childrens teeth are ſet on edge*; but becauſe this is altogether differing from the Hebrew, I paſſe it over, although *Auguſtine* following it ſaith, That by ſinne a mans teeth are ſo ſet on edge, as it were, that as teeth being ſet on edge cannot eate good meat, ſo he that feeds upon ſinne, cannot feed upon righteouſneſſe, which he doth, that is ſo taken up here-with, that it is meat and drinke unto him, to be thus doing the will of God, as Chriſt ſaid to his Diſciples, *My meat is to doe the will of him that ſent me.*

Auguſt. *Note.* John 4.

Some expound theſe words of the great hurt, that a ſlow meſſenger doth to the man that ſendeth him, hindring him from doing, to his detriment, becauſe he keeps him in ſuſpence, ſo as that he cannot take time whi ſt time ſerves; as the teeth being ſtupified by vinegar for a time cannot feed, and the eyes by meanes of ſmoake cannot ſee to goe right, or wrong; and therefore ſloathfull meſſengers are here by

hereby ſtirred up to be more diligent, as they would not perplex and trouble their maſters.

And they that are ſent to preach, above all others muſt not be ſloathfull and idle, but inſtant, preaching in ſeaſon, and out of ſeaſon, leaſt by their negligence the teeth of the ſoules of the people be ſtupified, from eating that which is good, and neceſſary to ſuſtaine the life thereof, and their eyes, as in a ſmoake of ignorance, be kept from ſeeing which way to goe to come to the Kingdome of Heaven. *Note.* 2 Tim. 4. 1.

The feare of the Lord prolongeth dayes, but the yeares of the wicked ſhall be ſhortned. Of the former part of this verſe ſee before, upon chap. 3. and of the wicked and bloud-thirſty the Pſalmiſt ſaith, *they ſhall not live out halfe their dayes.* And although they live many yeares, yet they live not long, yea they live not at all, becauſe their life is a death, and ſuch only live as are righteous. Verſ. 27. Eccl. 8. 11, 12. Epheſ. 2.

The hope of the righteous ſhall be gladneſſe, but the expectation of the wicked ſhall periſh. Here by hope underſtand the thing hoped for; That is, eternall life, this ſhall come at the laſt without faile, and fill him with joy, for ever-more; and in regard of this he hath joy in this world, even in tribulation, which he hopeth ſhall then be abundantly recompenced with happineſſe, and herein his hope hath a contrary effect to the hope of worldlings, to whom hope deferred is a great diſcomfort; but although the attaining of this happineſſe be deferred, it cauſeth joy alwayes, as the Apoſtle exhorteth, *Rejoyce alwayes in the Lord, againe, I ſay rejoyce*; and, *the fruit of the Spirit is joy.* But the wicked, although they have the ſame hope, yet without any certaine ground ſhall never attaine that which they hope for, but their expectation ſhal altogether faile them; for joy, they at the laſt having ſorrow, and calamity, and deſtruction for ever; when it ſhall not be according to mens hope of faith, but according to their deeds. Verſ. 28. Prov. 18. Phil. 4. 4. Gal. 5. 22. Rom. 2. 7.

The way of the Lord is ſtrength to the upright, but deſtruction ſhall be to the workers of iniquity. *Lavater* for *deſtruction*, hath *Pavor, feare*, and expounds it thus, The way that is ſound, and profitable doctrine, gathered out of the Word, and imbraced, is a ſtrengthening to the godly Hearer, againſt ſinne, and Sathan, and ſuch as would ſeduce to errour; but to the wicked it is a terrour, and therefore he cannot abide it; as they write of a man bitten with a mad Dogge, that if he be brought to water, waſhing, or rather drinking, which may cure him, a great feare, and horrour hereat ariſeth in him; even ſo he that is bitten, and infected, as it were by the Serpent ſinne, abhorres from, and hath a feare ariſing in him, at ſound teaching; as *Felix*, hearing *Paul* ſpeake *of judgement to come, and righteouſneſſe*, trembled, and bade him goe his way for that time, for to waters, is doctrine often compared, *Joh.* 4. *Joh.* 7. 37. *&c.* Verſ. 29. Prov. 19. *Lavater.* Act. 24. 25.

The vulgar alſo, and *Symmachus* render it *feare, pavor*, and being thus underſtood, the ſence already given is very good, or if it be taken as ſpoken of the way of the Lord walked in, a good conſcience being kept in all things, for this brings fortitude and courage, as is after ſaid, *the righteous is bold as a Lion*, but the wicked is full of feare; he *feareth at the ſhaking of a leafe.*

The righteous ſhall never be removed, but the wicked ſhall not inherit the earth. He had ſaid before, ver. 25. *The juſt is as an everlaſting foundation, but the wicked paſſing away as a whirle-wind.* To the ſame effect here, unleſſe with *Lavater* we take this as ſpoken of his unmoveableneſſe from the truth by ſeducement, flattery, or feare, and then it co-hereth with ver. 29. where *the way of the Lord* is ſaid to be *a ſtrength unto him*; for this is here ſhewed, to be not only in reſpect of the inner man, but alſo in reſpect of ſtable and permanent dwelling, and keeping his inheritance in that Land, and typically in the heavenly Canaan; contrary to whom the wicked ſhall be, that from an inward hatred hath a feare, and ſo an averſneſſe from ſound doctrine ariſing in him, he ſhall for this either be impoveriſhed, and ſo forced to ſell his Inheritance, or goe into Captivity, or finally be kept out from inheriting the *new earth*, and heaven, of which *Peter* ſpeaketh, and *Paul*, in the example of the Bond-womans ſonne caſt out, that the Free-womans ſonne only might inherit. Verſ. 30. *Lavater.* 2 Pet. 3. 13. Gal. 4.

The mouth of the juſt bringeth forth wiſdome, but the froward tongue ſhall be Verſ. 31.

Verſ. 32. Prov. 10. *be cut out. The lips of the juſt know what is acceptable, but the mouth of the wicked ſpeakes frowardneſſe*, Hebr. *The mouth of the wicked perverſneſſes, or pervertings. Muffet* renders it, *The mouth of the righteous ſhall finde favour, but the mouth of the wicked the reward of frowardneſſe*; but the Verb ידעון ſignifieth, *ſhall know*, but to finde is to know experimentally, and the next word רצון is *bene placitum, well pleaſing*, and therefore is not amiſſe rendred *favour*. The meaning is, the ſpeeches of the juſt are ſo good and gracious, milde, true, and humble, that much good will come hereof; but thoſe of the wicked ſo vile, and corrupt, that, like a rotten member, ſuch a tongue ſhall at laſt be cut out, as is alſo ſaid, *Pſal.* 12.

Lavater. *Lavater* for Wiſdome hath the fruit of wiſdome, thus making the mouth, as a tree, the mouth of the juſt as a good tree, and the mouth of the wicked as a corrupt tree, which is good for nothing, but to be cut downe, and caſt into the fire. And this fruitfulneſſe of the juſt mans tongue in good, is further ſet forth, verſ. 3. to be that which knoweth to ſpeake things well pleaſing to God, and the tongue of the wicked to ſpeake perverſly; for which there is good reaſon, that it ſhould be cut out, and he, in whoſe head it is, as a rotten tree cut downe and caſt into fire. And this metaphor of fructifying taken from a tree doth moſt aptly ſet forth the words uttered by the wiſe, becauſe it implyeth;

The word יגיח ſignifieth properly, ſhall fructifie.

Firſt, That they are mature, by meditation being growne to ſuch perfection, that the full time is come to ſhake the tree, and gather the fruit.

Secondly, That they are ſweet, as fruit full ripe commonly is, and not ſharp or ſoure.

Note. Thirdly, Sound, not corrupt, or rotten, or worm-eaten, and ſo falling from the tree, as obſcene words are. And ſuch are words that be wiſe and well ſtudied, not coming from wrath or malice, but from a minde indued with love, not from a foule, but cleane and pure heart, being therefore grave, modeſt, and profitable.

Laſtly, Not from a minde blinded with errour, or ignorance, but inlightned through the knowledge of the truth. The vulgar, for *fructifieth* hath *parturiet, ſhall bring forth*, implying,

1. Maturity as before, and perfection, that the childe is come to, ſo that hereby is noted a ſufficient time that he hath been ſtudying, before that he begineth to teach, that which is brought forth by others being an abortive, or dead childe.

2. Paine and ſorrow, as a woman bringeth forth her childe, ſo the Teacher being in paine, till he ſeeth that formed in his Auditors, which he preacheth, as *Paul* to the *Galat.* ſaith, *My little children, of whom I travell againe in birth, till Chriſt be formed in you.* Gal. 4. 19.

3. A longing deſire, as women with childe have, to ſuch things as they love; in like manner the Teacher deſireth to feed, and fill himſelfe with ſuch knowledge, as being vented may conduce to the bringing forth of the childe alive.

4. A good will to be delivered, and not through the love of idleneſſe to keep in his knowledge, or unwillingneſſe to take paines to utter it.

Note. Other Tranſlations there are, as of the Sept. *The mouth of the juſt diſtilleth knowledge*; implying, both his leaſurely uttering of it a little at once, and not pouring it out, by delivering many things at one time, having reſpect to the people, who are as a bottle with a narrow mouth, into which he that wil put any liquor of worth, poureth it in drop after drop, as the Prophet ſaith, *Line unto line, here a little, and there a little*; and implying alſo more within to be poured out againe afterwards, from time to time. And another tranſlation, *ſhall propagate wiſdome*; but theſe, that I be not too tedious, ſhall ſuffice. For ver. 32. Some underſtand it of the candid meaning of the righteous in his ſpeaking, and of the fraudulent hiding of his meaning in the wicked, but others better of the acceptableneſſe of the juſt mans ſpeeches both to God, and to all good men, and their being diſpleaſed at the words of the wicked as perverſe and froward. Eſa. 28

Cajetan.

CHAP.

CHAP. XI.

HEre *Salomon* beginneth with falſe and true dealing in weights, which is to be extended alſo to meaſures, as *Levit.* 19. 35. to which this hath reference, and therefore the Expoſition may be ſeene there. Some myſtically by the falſe ballance underſtand the judgement wherein a man weigheth things ſpirituall and temporall together, which is as a falſe and deceitfull ballance, when temporall weigh equally with, or overpoiſe ſpirituall. Some, free-will, which is as a deceitfull ballance, when fleſhly luſt weigheth downe right reaſon. Some, the fleſh which weigheth more downe to ſinne, then the Spirit to righteouſneſſe. Some, love weighing God and man one againſt another, or God and the world, when it is more to man, or to our ſelves then to God, it is deceitfull and abominable, much more when to the pleaſures or profits of the world. Some, by the perfect weight underſtand the word of God, whereby things being weighed may be found juſtly; but otherwiſe it is a falſe and deceitfull way of trying the truth, if it be not weighed with the ballance of the Sanctuary, but by the verdict of men. Laſtly, ſome take the deceitfull ballance for all injuſtice, one kinde of unjuſt dealing being put for all. Verſ. 1. *Hugo Card.* *Clemens Alex.* *Hieron.*

When pride cometh, then cometh ſhame, but with the lowly is wiſdome. The Vulg. *Where there is pride there is contumely*, being expounded by ſome of contumelious ſpeeches, which the proud are ready to utter, if they be any way provoked, but the humble, although he be provoked, refraineth himſelfe and ſpeakes wiſely. But the word is *ſhame* or *ignominy*, and the meaning is plaine, the proud man, who aimeth at glory and eſtimation, inſtead thereof ſhall have ſhame and contempt amongſt men, being for this accounted a proud fool, but he that humbleth himſelf, wiſe, as indeed he is, becauſe this is the right way to come into eſtimation both with God and men. For the humble ſaith *Lavater*, both have the Spirit of grace promiſed them, and it is often ſeene by experience, that a man of mean birth and quality, bearing a lowly minde accordingly, by ſtudy attaineth to great learning and wiſdome. Verſ. 2. *Lavater.* Jam. 4. 6.

The integrity of the upright ſhall guide them, but the perverſneſſe of tranſgreſſours ſhall deſtroy them; that is, through the grace and bleſſing of God, which alwayes accompanieth uprightneſſe of heart, ſuch ſhall be guided and kept, ſo as that they ſhall not fall into ſnares by crafty wicked men laid for them, and ſo, as that they ſhall doe for the beſt in all things, but contrariwiſe, ſuch as are deceitfull, and plot ſubtilty to doe miſchiefe, the deſtruction which they thought to bring others to, ſhall befall themſelves, as it is alſo ſaid in the Pſalmes, and hath been often proved true by experience.

For the next words, Verſe 4. ſee before Chap. 10. 2. and Verſe 5. is the ſame in effect with Verſe 3. and Verſe 6. explaines the meaning of both, *The righteouſneſſe of the righteous ſhall deliver them, but tranſgreſſours are taken in their owne wickedneſſe*; ſo that betwixt theſe Verſes there is ſome coherence thus, having ſhewed the ſafe eſtate of the upright, and how the wily wicked to their owne deſtruction plot miſchiefe; Verſe 4. he ſheweth, that he may happily flatter himſelfe thinking by his wit to gather wealth, and ſo he ſhall be furniſhed to keepe off danger that may be towards him, but he ſhall herein be deceived, for riches ſo gotten ſhall not profit him, as he expecteth. Then Verſe 5. 6. he more fully ſheweth the meaning of that which he had ſaid Verſe 3. Verſ. 4, 5, 6.

When the wicked man dyeth his hope periſheth. This alſo hath reference to ver. 4. For what was his hope or expectation but by means of his wealth to ſave himſelf from the danger of death, therefore death coming, this periſheth, and ſo here is an end of all the joy, that he thought to have, as it happened to that fooliſh rich man *Luk.* 12. who when he was meditating upon living at eaſe, eating, drinking, and being merry, had his ſoul fetched away the ſame night. This is alſo expounded by ſome of his expectation and hope of ſalvation; for whilſt he liveth he hopeth as well as Verſ. 7.

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the righteous, but when death cometh, he is altogether diſappointed for ſalvation, coming into damnation.

Verſ. 8. The righteous indeed, who hath ſuffered much in this world, then cometh out of all trouble when he dyeth, but the wicked mans troubles and ſufferings then come and continue world without end; ſo that when it is ſaid, *The wicked cometh in his ſtead*, nothing elſe is meant, but that as the righteous hath had his turne of ſuffering for a moment here, ſo the wicked ſhall have their turne hereafter for evermore, their proſperity in this world, being then turning into miſery, as the juſt mans miſery into everlaſting felicity.

Hugo Car. But beſides this *Hugo* hath another, *He ſhall come in his ſtead*; that is, for his harſh uſage of the righteous, when the time of his deliverance, by God appointed, cometh, he ſhall ſurely ſuffer therefore: and ſome put another, the righteous ſhall be delivered from the evill, which the wicked man thought to bring upon him, and by the ſame evill he himſelfe ſhall ſuffer, as *Haman* did, *Mordecai* being delivered, and *Daniels* accuſers, he being delivered out of the Lions den; and ſo theſe words are a more explication of thoſe Verſe 6. *Tranſgreſſors taken in their owne ſinne.*

Verſ. 9. *An hypocrite with his mouth deſtroyeth his neighbour, but through knowledge ſhall the juſt be delivered*; that is, ſaith *Muffet*, one hypocrite or counterfeit Saint deſtroyeth another by ſeducing him to errour, but the righteous, ſeeing into the erroneouſneſſe of his way, is kept from being drawne away by his deceitfull ſophiſtry: a ſaying to be noted now eſpecially, there being more hypocrites then ever, that doe thus deſtroy, that we may not like fooles be ſeduced by them, but like men of knowledge, ſtand faſt in the truth which we have received, and therefore get knowledge, the want whereof endangereth a man in this reſpect, according to the ſaying of our Lord, *Yee erre, not knowing the Scriptures*, and of *Hoſea, My people periſh for want of knowledge*, or *are deſtroyed*. And *Lavater* following the ſame, inſtanceth in Monkes, and Fryers, who by their ſeeming holy ſpeeches, having the Church, the Councels and Fathers in their mouths, and teares often in their eyes, ſeduce many to their deſtruction; but the juſt well verſed in the Scriptures, bringing that which they ſay hereunto, are nothing moved by them. Some by the diſſembler here underſtand the flatterer, whom one compareth to an empty ſepulchre, which one erected to the memory of ſuch a man, ſuperſcribing his name upon, but if he looke within, it is empty, and there is no man lying there; ſo the diſſembling flatterer hath not him in his heart, to whom he ſpeakes ſo faire, and by this meanes puffes him up in pride to his deſtruction, but the juſt hath ſo much knowledge as to diſcerne him, and ſo eſcapeth being taken by his deluſions.

Note.

Matth. 22. Hoſ. 4. 6.

Lavater.

Verſ. 10. Verſ. 11. *When it goeth well with the righteous, the City rejoyceth, when the wicked periſh, there is ſhouting. By the bleſſing of the upright the City is exalted, but it is overthrowne by the mouth of the wicked.* Much good having been hitherto promiſed to the righteous, and evill threatned to the wicked; now it is ſhewed, what good redoundeth to the City or Towne, where the righteous dwelleth by meanes of them, and contrariwiſe, what evill by the wicked, and therefore the joy that is for the promotion of the one, and the extirpation of the other; that all men may be ſtirred up to righteouſneſſe, and to flye wickedneſſe, and to love and ſeek the preferment of the one, and the ſuppreſſing and cutting off of the other, becauſe he is a right friend indeed to the State, but the other a cruell enemy, working the overthrow thereof.

Note.

Lavater. *Lavater* moveth a queſtion here, whether it be juſtifiable to rejoyce at the deſtruction of the wicked? and anſwereth, if ſuch joy ariſeth from carnall affections, it is evill, but when it is for Gods juſtice being glorified, it is good; that is, when out of an hatred of that perſon, as by whom he or his friends have ſuffered, hee rejoyceth, it is evill; ſo when for the juſtice of God taking place in a City, both finding out and ſtirring up in the Magiſtrate ſuch zeale for juſtice, as to execute ſuch, whereby others may be made to feare to doe the like, and Gods judgements may bee kept off, of which otherwiſe there is danger, it is good. And if he that is the

the chiefe Magiſtrate be cut off for his intolerable tyranny, there is joy alſo, ſo that it be by the hand of God, but not of his owne ſubjects, becauſe this cannot be, and they that doe it be blameleſſe, as *David* ſaith. 1 Sam. 26.9.

And therefore let no man blame this Kingdome for not rejoycing, but being rather generally ſorrowfull for this done amongſt us; had he beene as great a Tyrant as ſome have cryed him up for, but much more when this doubted, and there be ſome grounds to thinke contrariwiſe, that he had the good Spirit in an extraordinary meaſure in him, as appeared ſpecially at his death, and by his divine meditations coming forth after, raviſhing all men that read them, unleſſe fore-ſtalled by prejudice through the exceſſe of malice. For the ſhouting through joy for the periſhing of the wicked, by *Solons* Law, it was appointed when the righteous dyed, and went to the buriall, there ſhould ſome goe along with him ſinging his praiſes aloud with joy, as conceiving that he was now preferred to a better life: but when the wicked, ſinging out aloud his vices, and ſhewing all joy, that he was taken from them, by whom they ſuffered much, or were endangered, which laſt part of it touching the wicked may not amiſſe be applied here, when they periſh men ſhout for joy. And if the like were now done, it would much availe to ſtirre up to righteouſneſſe, and to ſtop the courſe of ſinne. For the next words, *By the bleſſing of the righteous the City is exalted &c.* the meaning is, that for the righteous the City ſhould rejoyce, there is good reaſon, becauſe that by their prayers for a bleſſing upon it it comes to be in a flouriſhing and proſperous condition, and the judgements that their ſins might pull downe upon them are kept away; As it was with *Iſrael* in the time of *Moſes*, he prayed, and *Iſrael* prevailed, he prayed again, and they were ſpared from deſtruction; *Samuel* prayed, and the Philiſtines their deadly enemies were deſtroyed; *Eliſha* prayed, and was the Chariots of *Iſrael*, and the Horſemen thereof, becauſe Chariots and Horſemen of fire came then about him, being a guard to him, and the place where hee was; *Eliiah* prayed, and the raine fell after a drought of three yeares and an halfe, and ſo did ſundry other moſt pious men. Exod. 17. Exod. 32. 2 Sam. 7. 2 King 6. 1 King. 19.

But by the mouth of the wicked, the City is overthrowne; that is, by their curſing, blaſpheming, and common ſwearing, as its threatned, *Jer.* 23.10. *The land ſhall mourne for oaths*, and *Hoſ.* 4.2. *By ſwearing and lying they breake out, therefore the land ſhall mourne.* Some yet by the bleſſing of the righteous underſtand their bleſſed doings in beating downe ſinne, adminiſtring juſtice, and advancing piety and vertue; for where theſe things are done, the bleſſing of God is procured, and ſo the City is in proſperity; but by the mouth of the wicked, that is, their evill ruling, it is overthrowne, for the mouth is oft-times put for the empire or rule, as *Joſh.* 1. 1 *King.* 13. If we underſtand it either way, we ſhall not erre, or putting both together the ſenſe will be more full. Therefore we had need to pray for Kings and other Rulers that they may be upright, and that the wicked may not be preferred, and if any be in place, that God would either reforme, or remove them, as being apparently in the way of bringing the Nation to ruine. *Note.* 1 Tim. 2.

He that is void of wiſdome deſpiſeth his neighbour, but a man of underſtanding holdeth his peace. This Verſe is not without ſome coherence with the former, for having there ſaid, *The wicked by his mouth overthroweth the City*; now he addeth, that ſuch a man is void of underſtanding, becauſe he raſhly and unadviſedly uttereth opprobrious ſpeeches againſt his neighbour, if by his ill language againſt him, he being provoked, or by any other offence; whereas he ſhould rather wiſely forbeare, and be ſilent, thus ſeeking to make him aſhamed, whereas by retorting the like or worſe words againe, he makes himſelfe like an Eccho, as *Baſil* teacheth; and what is that ſaith *Homer*? but *a fooliſh image, and a voice without a minde*, one ſaying, thou art a foole, and the other replying, thou art a foole, &c. wilt thou imitate him whom thou hateſt, and make thy ſelf like a looking-glaſſe to repreſent his ugly forme, at which thou art ſo angry? O how ridiculous a thing is this! Verſ. 12. *Baſil.* Homer. *Quid eſt præter ſtultam imaginem, & ſine mente vocem;* As one renders it in Latine.

Again, in caſe of offence otherwiſe committed againſt thee to fal upon thy neighbor, pre-

Matth. 18. 18.

preſently before others to make him deſpicable, is the part of a foole, that knoweth not the rule given by our Lord, which ever indeed hath been the rule of the wiſe and loving, before others in this caſe at the firſt to be ſilent, yet afterwards having him alone to tell him of his ſin, except the offence be openly given, for in this caſe the rule of the Apoſtle is to be followed. *Him that ſins openly, rebuke openly, that others may feare.*

Lavater.

Lavater expounds this of the rich mans deſpiſing the poore, the high borne the meane, the well-favoured and more wity, and right and ſtreight, the deformed, the crooked, or ſuch as want wit. This ſheweth a man void of wiſdome, becauſe he that is wiſe conſidereth, that God made them both, and hath not made him ſo, that hee ſhould be proud and contemptuous, as the Apoſtle alſo teacheth, ſaying,

1 Cor. 4 7.

Who maketh thee to differ, or what haſt thou that thou haſt not received &c? but paſſe over the imperfections or blemiſhes of others in ſilence, meditating upon Gods ſingular goodneſſe towards him, in that he hath not made him ſo to glorifie him, and not to magnifie himſelfe the more, and diſdaine others.

Verſ. 13.

A Tale-bearer revealeth ſecrets, but he that is of a faithfull ſpirit concealeth the matter. Againſt Tale-bearing there is a Law, *Levit.* 19. 16. This the Pack-horſes of Satan, as *Muffet* well calleth them, Tale-bearers regard not, but being given much to prating, they will tell any thing which they know or heare of their neighbours to their diſgrace, and to the ſtirring up of ſtriſe, although oft-times they carry themſelves towards them as friends, and ſo come to have their very ſecrets revealed unto them.

Muffet.

Againſt ſuch a warning is given here, that we might beware of them, and not make any prating body our boſome friend, or ſuch as are addicted to ſpeake diſgracefully of others according to Verſe 12. for if thou doſt, he will not ſticke by diſcloſing thy ſecrets to diſgrace thee alſo, when he hath gotten a convenient time; but let him be thy friend, and ſo uſe him, that is of few words, and delights not in publiſhing other mens infirmities, but hides them rather, what hee can: yet it is not to be underſtood, that all telling of things ill ſpoken or done by others, is this ſinne of Tale-bearing; for it may be againſt another mans life or eſtate, or good name that is ſpoken or done, or againſt the Commonwealth: to reveale it in ſuch caſes therefore is no Tale-bearing, but revealing that which wee are bound to reveale for the preventing of miſchiefe, or the puniſhing of heynous crimes committed; or children may ſpeake or doe wickedly, and not regard thee admoniſhing them thereof, in this caſe to tell their father, is but to doe as *Joſeph* did, that told his father *Jacob* of the evill ſpeeches of his brethren.

Note.

Verſ. 14.

Where no counſell is, the people fall, but in a multitude of counſellours there is ſafety. Here a mixt government is commended as conducing moſt to the ſafety of a Nation; that is, when the King hath many Counſellours, and acteth not in governing or making Laws but by their advice, for let the Counſellours be never ſo wiſe, if their counſell be not followed, it is of none availe to keep the Kingdome in ſafety. The Vulgar *Where no Governour is*: the word is מחבלת of a plurall ſignification, either Cogitations, Counſellours, or Gubernacles, where there be none of theſe, it is ill for the people. The word therefore implieth both a Governour, under whom many more are ſubſtituted, and Counſellours, by whoſe counſell all things are ordered; for one ſupreme, of whom S. *Peter* ſpeaketh, is neceſſary, as a Generall in an Army, who if he be taken away, the whole Army, ſaith *Chryſoſtome*, is delivered into the hands of their enemies; as a Governour in a ſhip, or as a corner ſtone holding two walls together, for take this away and the building goeth to ruine, take the Governour out of the ſhip, and it is wrecked; ſo in a Nation if the King be taken away, all things are ſubverted and overthrowne.

1 Pet. 2. 13. *Chryſ.* Hom. 34 in Heb.

For Counſellours, *Gregory Nazianzen* ſaith, It is the Art of Arts to governe a body of men being ſo divers, as if one beaſt were compoſed of many, ſome tame, ſome wilde, ſome living upon one thing, ſome upon another, ſome delighted in one ſound, ſome in another, for ſo is a body of people being of divers mindes, and ſome abhorring from that wherewith others are pleaſed. How then ſhall a Prince doe in this caſe, he being but one, cannot apply himſelfe to all ſo divers one from another

Greg. Naz.

another to cicurate and bring them all into a peaceable and quiet eſtate to live together in unity, and therefore it is neceſſary for him to have divers Counſellours, by meanes of whom he may doe this great worke, which of himſelfe he can never doe. The word here uſed, which is rendred Counſels cometh of חבל *funis*, a rope, ſuch as whereby the ſailes of a ſhip are hoiſed up or ſpread or contracted, or the ſides of a ſhip being weake, bound together and ſtrengthned, and hereby counſels are ſet forth to ſhew the neceſſity thereof, that a people being held together hereby, may not fall by being divided, and ſo one part becoming the deſtruction of the other. *Lavater.*

Of this againſt ſurety-ſhip, ſee before Chap. 6. 1. Verſe 16. *A gracious woman retaineth honour and ſtrong riches.* By *gracious woman* here, a vertuous woman is to be underſtood, and not the beautifull onely, who is gracious in the eyes of fleſh and bloud, but the vertuous *ſhe ſhall be praiſed*, Prov. 31. For the next clauſe, by ſtrong men, ſuch as be induſtrious in their callings are beſt underſtood; for as it is an honour to a woman to be gracious, that is, to feare God, to be modeſt, ſober, and humble, ſo it is to a man to have wealth well gotten by honeſt labour and paines-taking; whereas this ſentence conſiſteth but of two parts compared together, the Septuagint render it ſo, as that it is a double compariſon of contraries. Verſ. 15, 16.

Firſt, as *a gracious woman findes honour, ſo ſhe that hates juſt things, is a throne of ignominy.*

2. *The ſlothfull are indigent of riches, but the ſtrong leane upon riches.* Some by the ſtrong retaining riches, underſtand ſuch men as are not moved ſo much by the grace in a woman to take her to wife, as by riches; ſhe retaines honour indeed, as looked upon with reverence for the grace that is in her, yet let me have the riches of this world, ſaith the man, that is ſtrong in his deſires for the world: but thus it ſhould not be, for vertue ſhould firſt, and chiefly be the load-ſtone of our affections. Some, as the gracious woman is an honour to her husband and family, ſo a man ſtrong, induſtrious, and provident, is by getting and holding wealth, whereby his family is raiſed, and comes to honour. Laſtly, ſome thinke the comelineſſe and beauty of a woman, and the wealth gotten by an induſtrious man to be here compared together. I rather by grace, underſtand chaſtity, modeſty, and other graces before named, and by the ſtrong man the righteous and valiant, the laborious and induſtrious through Gods bleſſing attaining to, and retaining wealth and honour, that is, holding and enjoying it being thus gotten to him, and his, as a ſetled inheritance, and not as wicked mens riches that ſoon vaniſh. *Lavater.* *Cajetan.*

The mercifull man doth good to his owne ſoule, but the cruell troubleth his owne fleſh; that is, in giving almes to others he benefits himſelfe, or in exerciſing any other acts of mercy, for ſo ones ſoule is ſometimes put for ones ſelfe. And it may well be ſaid ſo, becauſe through Gods bleſſing, that which he doth in way of charity, ſhall be abundantly recompenced to him in this life, and with everlaſting felicity in the life to come; contrariwiſe the cruel man, that is, the oppreſſor and unmercifull, brings the curſes of God down upon himſelf, whereby his ill gotten goods are conſumed, he from wealth and honour oft-times falleth into poverty and baſeneſſe; and finally comes to ſo low an ebbe of miſery, that he either wants neceſſaries for his body, or as being hated of all men, he is adjudged to death, and then ſurely hee troubleth his owne fleſh, as it hath beene with many that have beene promoted to high places and offices, wherein they have oppreſſed many moſt notoriouſly, being therefore after a while by Gods juſt judgement brought downe faſter then ever they roſe, and cut off as they have been well worthy, beſides the trouble coming upon them for their very uncharitableneſſe at the laſt day, when it ſhall be ſaid, *Goe ye curſed into everlaſting fire, for I was hungry and ye fed me not, &c.* But becauſe ſometimes neighbours are called our owne fleſh, as *Eſa.* 58. *Bring the poore wandring into thy houſe, and deſpiſe not thine owne fleſh*; ſometime kinsfolke and children are thus called, and ſometime a mans wife, and his owne body; there are that expound theſe words otherwayes, either thus, he doth good to his owne ſoule, that is, his brother, who is one with him, as God made one man Verſ. 17. Math. 25.

only at the firſt, hereby to intimate, that in him we are all one; but contrariwiſe, the cruell man troubleth himſelfe, becauſe by his oppreſsion he troubleth his brother, and hindereth, and impoveriſheth him. Or thus, the mercifull man doth good to himſelfe, in doing good to his kindred, which are of his fleſh and bloud; but the cruell is a trouble to them, through his uncharitableneſſe, deceiving them of their expectation, which was, that he being rich and they poore, he would doe ſome-what for them.

Lavater. *Lavater*, who renders it, *He that doth good defrauds his owne ſoule*, giveth this ſence, that doth good to his kindred, but nothing for the poore in generall, prevents himſelfe of a reward in Heaven, but the word גמל, although it ſignifieth alſo *ablactare*, yet cannot with any good ſence be ſo rendred here, but *to doe good*, it being moſt ſtrange to ſay, That a mercifull man defrauds his owne ſoule. Or thus, He doth good to his owne children, by ſpending ſo, as that he waſteth not all, as riotous and prodigall perſons, for ſuch, as moſt cruell, trouble them who are their owne fleſh, in that they doe not afford, or leave them any thing to maintaine them; or they are cruell, and trouble their children, their owne fleſh, ſaith *Lavater*, that thruſt their ſonnes or daughters into Monaſteries, there forcing them to live a ſingle life, which they have not the gift to doe, in blind obedience to their Governours, whatſoever it be that they command them, they bring them into a perplexed and troubled condition often by this meanes, and are Authors to them of much ſinne. for which they ſhall anſwer another day.

This of Kinsfolk underſtood by his owne fleſh, the vulgar goeth upon, *Qui crudelis etiam propinquos abjicit*; if it be underſtood of a mans wife, the ſence is, He that is mercifull doth good to his wife, loving and cheriſhing her, as he is commanded; but the cruell man is the cauſe of much trouble to her, by his miſuſage, or miſerableneſſe towards her, not allowing her things convenient.

Laſtly, If of a mans owne body, hereby it appeareth who is a mercifull man, and who a cruell, he that doth not by himſelfe as he ought, but pincheth his owne body, or over-toyleth himſelfe to get worldly wealth, is cruell, and it is not to be expected, but that he ſhould be ſo to others; but he that doth good to himſelfe, it is more probable, that he will be ready to doe good to others in their neceſſity. This is followed by *Lavater*, adding, That he then is cruell that whips, or otherwiſe doth hurt to his owne body, as the ſuperſtitious Papiſts doe.

Auguſt. De civit. cap. 27. lib. 22. The firſt way is the moſt genuine of all theſe, yet the Proverb I grant, may be extended to all the reſt alſo, according to that expoſition of a mans ſelfe, or body; *Auguſtine* ſeemeth to have taken it, where he ſaith, He that will doe almes worthy his ſins, muſt begin with his owne body, for it is an unworthy thing, that he ſhould not doe to himſelfe what he doth to his neighbour; or, how can he that is a malignant to himſelfe, doe good to another?

Baſil. And *Baſil* ſaith, This parſimony and cruelty to a mans ſelfe is deteſtable baſeneſſe, and covetouſneſſe, and this he commonly falleth into, that is not mercifull to others, he that beſtoweth not his goods upon others, moſt commonly denyeth neceſſaries to himſelfe.

Verſ. 18. *The wicked worketh a deceitfull worke, but to him that ſoweth righteouſneſſe, ſhall be a ſure reward.* The vulgar hath it, *The wicked doth an unſtable worke*; but Hebr. it is *a worke of lying* ושקר, unto which there is an elegant paranomaſie anſwering in the next clauſe, where שכר with the change of a letter, and of a prick from the right horne of ש to the left, ſignifying reward, is uſed. Theſe words agree not with thoſe, ver. 17. if by the wicked we underſtand the cruell man, who by oppreſſion getteth, and by hardening his heart againſt doing acts of mercy, keepeth his worldly goods, and by the righteous the charitable and liberall; for the one thinkes, that he workes well for himſelfe, and his family, by getting Goods any way to make it great, but his worke ſhall in the end prove a deceitfull and lying worke to him, and his, when both his Goods thus gotten ſhall melt away, and he at his death finde, that he hath but thus purchaſed for himſelfe a place of utter darkneſſe and miſery: the other contrari-wiſe by exerciſing charity, ſoweth good ſeed in good ground, that will never deceive the Husband-man; and

and although it lyeth for a time covered in the ground, yet it ſhall at length come up, and he ſhall reap a plentifull increaſe, and this ſhall be his reward undoubtedly.

Thus *Lyra*, and others, who ſaith, That the mercifull man hath many Patrons with God, the poore whom he releiveth; but the oppreſſour none, but all againſt him; yet this compariſon doth not ſo well illuſtrate it, as that of ſowing, which is the word uſed in the text. *Lyra, Hugo Card. Dionyſ.*

Baſil ſaith, That a charitable man in giving Almes, is likened to him that ſoweth ſeed in the ground, becauſe as that is loſt, and corrupted before it comes up; ſo that which is given, ſeemes to be loſt by him that giveth it, and to become as a corrupt unprofitable thing unto him, but in the end cometh ſure increaſe thereof. *Baſil.*

For the next words, ver. 19. *As righteouſneſſe tendeth to life, ſo he that purſueth evill, to his owne death.* They co-here alſo with the former, *of righteouſneſſe ſowing*, and the lying worke of wickedneſſe; for as there, ſo here that righteouſneſſe and wickedneſſe are meant, which are otherwiſe called charity, and cruelty in oppreſſion, and hard-heartedneſſe towards the diſtreſſed; wherefore it is meant, if thou wouldeſt know, how he that ſoweth righteouſneſſe, in this ſence, ſhall have a ſure reward; here it is anſwered, his reward ſhall be life for evermore; or how the worke of the wicked is lying, he in his eager purſuit of worldly gaine, by hooke and crooke thinkes hereby to get life, having now wherewith-all to live, and maintaine himſelfe and his for ever, but he ſhall be foulely deceived, he doth but purſue this wicked gaine to his owne death, and undoing for ever. And it is to be noted, that he calleth ſome riches *evill*, namely the riches gotten by wicked, cruell, hard-hearted, unconſcionable men, they, and ſuch as they are, may call them goods, but they are indeed evils; as one well ſaith, *The goods of this world are good to the good, but evils to the evill.* Verſ. 19. *Note.* *Bona hujus mundi ſunt bonis bona, malis mala.*

They that are of a froward heart are an abomination to the Lord, but ſuch as are upright in the way are his delight. Here by a froward heart is to be underſtood a deceitfull heart, or elſe the *upright* next ſpoken of were not ſo fitly oppoſed unto him. *Auguſtine* ſcanning theſe words, why the man of a double deceitfull heart ſhould be an abomination to God, ſaith, That he is a monſter among men, and is, as it were, double bodied, and therefore cannot but be abhorred by him. Verſ. 20. *Auguſt.*

Another ſaith, That man is the Image of God, and in God there is no deceit, or diſſimulation, therefore he cannot abide to ſee his Image thus falſly made, and ſo derogatory to his dignity, but the upright pleaſe him, as his right and true Image indeed. *Rodolph.*

Though hand joyne in hand, the wicked ſhall not be unpuniſhed, but the ſeed of the righteous ſhall be delivered. *Lavater* having brought many expoſitions upon this place, as the word יד hath divers ſignifications, at laſt concludeth with this, That by hand joyning with hand, is meant the aſſociating of wicked men together, by joyning hands, and making covenants, to ſtand one to another in an evill courſe; but if they doe ſo, this ſhall be ſo farre from ſaving them, that it ſhall turne to their deſtruction. But beſides this he alſo ſaith, that clapping of hands, in token of applauſe of things wickedly done, is meant; they that doe wickedly, notwithſtanding the approbation of Sycophants, and their praiſing of their ungodly and cruell facts, ſhall ſurely be puniſhed in their kinde, and if it be a bloudy fact, their bloud ſhall goe for the bloud by them ſhed, be they never ſo potent. *Lavater.* Verſ. 21.

Againe, by hand joyning in hand, or with hand, prayer may be underſtood, which is made by lifting up, and joyning a mans hands together, and then the meaning is, although the wicked pray they ſhall be puniſhed, this ſhall not keep Gods Judgements off, for the Lord will not heare them. Eſa. 1. 12.

Againe, by hand to hand he underſtands *mox, mox*, preſently, for although it may ſeeme to be long oft-times before it cometh, yet it is with God but a ſhort time. Alſo becauſe יד ſignifieth a plague, or ſtroake of God, it may be underſtood thus; Although the wicked eſcape one Judgement after another, yet they ſhall not finally goe unpuniſhed.

Laſtly, Hand joyned to hand may be put for folding the hands together, as the Sluggard

Sluggard doth, he ſhall not goe unpuniſhed, with poverty, and want. But all are farre fetcht except the firſt and ſecond, yet there are other expoſitions alſo.

1. By *hand to hand* underſtanding from Father to Sonne, making this the ſence; although the Father having done unjuſtly, the Sonne goes on to eſtabliſh what he hath done, yet the Judgements of God ſhall come upon them both.

2. Many hands, which covetous men uſe, to get unjuſtly the goods of this world.

3. The hand of one contending in Law againſt another, as the manner of old was, as may be gathered out of *Tully*, who brings in two men pleading about the title of a field called *Sabinus*, one calling to the other, to put his hand out to his hand, and the other anſwering him accordingly, to joyne in the ſtrife; he yet that thus proceeding doth wrong, ſhall not be unpuniſhed, *but the ſeed of the righteous ſhall be delivered*; That is, when the ſonne of a righteous father followeth his father in the way of righteouſneſſe, he ſhall be ſaved, as *Ezek.* 18.

And this laſt part of the *Proverb* ſeemes to make moſt for that expoſition of *hand to hand*, whereby unjuſt dealing is ſaid to be meant, delivered as it were, from hand to hand, by the Father to the Sonne; and then generally it will follow alſo, that many joyning together to ſtrengthen themſelves to doe evill, yet they ſhall not all be able to keep off the Judgements of God threatned againſt the wicked, but if one Generation eſcapeth in this world, another ſhall not, yea all ſhall be puniſhed in Gods due time.

Verſ. 22. *As a jewell of gold in a Swines ſnout, ſo is a faire woman without diſcretion*; Here a faire woman, and a Sow with a gold ring in her ſnout, are compared together but this faire woman is one, which although ſhe hath the glittering gold of beauty, whereby mens eyes are drawne to her, yet ſhe hath no diſcretion to live, and doe as a woman fearing God, that is, chaſtely, and modeſtly; but as the Sow, with ſuch a ring in her ſnout, defiles it by muzzling in the mire, ſo ſhe by proſtituting her beauty to filthy fleſhly luſt. And to a Sow is a woman without diſcretion compared alſo, becauſe ſhe is both the moſt fooliſh, the moſt libidinous, and the moſt naſty of all other creatures.

To ſet forth fooliſhneſſe, the *Ægyptians* were wont to paint a Sow, and an Elephant, going faſt away from her, the Elephant being counted the wiſeſt of the Beaſts, and the Swine the moſt fooliſh; for which alſo *Ariſtotle* makes the ſwine an embleme of fooliſhneſſe. Now the Elephants haſtening away from the Swine, 'tis obſerved, that her grunting makes the Elephant to flee.

2. For libidinouſneſſe, there is no beaſt more libidinous then a Sow, ſo a faire woman but unchaſte, is full of fleſhly luſt.

3. For filthineſſe, the ſatisfying of fleſhly luſt is the greateſt filthineſſe that is, and what is beauty then in ſuch a woman, but deformity? But why is the beauty of ſuch compared with a gold ring in a Swines ſnout? Some ſay, becauſe the ſnout of a ſwine is the firſt thing put into the mire, and moſt uſed to muzzle therein; ſo the beauty of ſuch a woman ſtirres up the ſtinking mire of fleſhly concupiſcence; it ſhould be indeed as a ring to a ſwine, keeping her from routing in ſoft and miery ground, but by the Swines naturall inclination ſo to doe, it being joyned to her ſnout, is an help to turne up the mire withall; hereupon it is commonly obſerved, that the faireſt women are rarely the chaſteſt; ſome, becauſe a faire woman that is fooliſh is drawne by gold, and gaine, to ſubject her ſelfe to mens luſts, this being as a ringle in her ſnout, to turne her about, and lead her whether they will.

To conclude, the woman without diſcretion, be ſhe never ſo faire, is but as a foule Sow, her beauty ſo abuſed being no more grace unto her, then a gold ring in the ſnout of a Sow to her, that both men may learne to loath ſuch; and women that are faire may live chaſtely, and modeſtly, and not by doing contrariwiſe be thus greatly diſgraced.

Verſ. 23. *The deſire of the righteous is only good, but the expectation of the wicked wrath*; That is, the juſt deſire that all things may be done that are juſt, and good, and nothing elſe; but the wicked contrariwiſe are ſo ſet upon evill, as that they can expect nothing therefore, but the wrath of God to be poured downe upon them.

Lavater.

them, So *Lavater*. Some ſay, the deſire of the juſt ſhall be fulfilled, and they ſhal not alwayes expect good in vaine, but in the end it ſhall come unto them accordingly; but what good ſoever the wicked looke for, it ſhall in the end prove wrath, a deprivation of all good, and an inflicting of all evill upon them, from a God full of wrath againſt them. Some, the juſt mans deſire is wholly ſet upon Heaven, and everlaſting happineſſe, but the wicked, who by his evill living ſheweth, that this is no part of his care, muſt needs expect contrariwiſe wrath, indignation, and deſtruction. *Muffet.*

Laſtly, ſome, the juſt deſire that all good may come to all men, with whom they have to doe, although they cannot be beneficiall to all; but the wicked contrariwiſe are ſo vile, and malicious, againſt ſuch as they are offended with, that they wiſh, and expect nothing but wrath, and evill to come upon them. Let the reader take it which way of theſe he pleaſeth, he ſhall not erre. *Rodolph.*

There is that ſcattereth; and yet increaſeth, and he that with-holdeth more then is meet, but it tendeth to poverty. This and the next verſe tend to the commendations of liberality towards the poore, and to the incouraging of us hereunto. For here by ſcattering, is meant ſcattering, as a Sower ſcattereth his ſeed, upon his good ground, whereby he ſhall not looſe, but get, and increaſe his corne and ſubſtance the more. The vulgar, *They that take what is not their owne are alwayes in want*, for theſe words, *He that with-holdeth more then is meet*, Hebr. *withholding from the right*; מישר, which may either have reference to the thing with-held, which right reaſon would move a man to let goe, that is, Almes to the poore, or to the perſon from whom it is with-held, who is the right owner, by the covetous yet kept from him, being unjuſtly taken away; ſo that the words may beare either rending, but the firſt is to be preferred; he that is ſparing, and giveth not, when it is juſt and right that he ſhould, ſhall have nothing the more; yea he ſhall by a ſecret curſe, have his meanes waſted, and become poore. But it is to be noted, that only with-holding, when of right a man ought to give, tendeth to poverty, not all with-holding, as namely from the idle, for he that will not worke muſt not eate; ſome ſuch there are in every Towne, to ſet whom aworke is more charity, then to give unto them to maintaine them in idleneſſe, and many ſuch there are, who wander about from Towne to Towne, and from County to County, to ſend whom to their owne habitations, after correction given, for this their ſinne, is more charity, then to give unto them without this neceſſary diſcipline. Verſ. 24. *Note.* 2 Theſ. 3. 10.

Such as are induſtrious, and yet not able to live without ſome releife, it muſt not be with-held from them, nor yet from the impotent and aged, nor from ſuch as by evill unavoydable caſualties are brought to poverty; as the man, that travelling from *Jeruſalem* to *Jerico* fell among Theeves, for releeving whom the *Samaritan* is ſo much commended.

The next words, ver. 25. are a reaſon, or demonſtration, by what meanes he that is liberall ſhall increaſe more; *He that watereth ſhall be watered*; The vulg. *he that inebriateth, ſhall be inebriated*; which is all one, God ſhall ſend downe plentifully upon him the dew of his bleſsing, and ſo, as by the dew of heaven falling, the earth fructifieth more after water, by vapours exhaled, and ſent up to heaven from the earth; the almes rightly given to the poore, being ſuch watering vapours, as it were, through their praiſing of God for our beneficence, aſcending, as it were, up to heaven, and procuring this dew of bleſsing upon all that we have, to the great increaſe thereof. Verſ. 25.

And to intimate the poores bleſsing of God, as hath been ſaid, for our charity, the words put before theſe, Hebr. are, *the ſoule of bleſsing ſhall be made fat*; That is, the man whom the poore bleſſe, for his charity ſhall be made fat, that is, wealthy; and then the meanes whereby this ſhall be done is ſhewed, *He, that watereth, &c.* he hath watered, and refreſhed the hungry, now he may well expect being watered from above, as hath been ſaid; or as a Well, the water whereof is abundantly drawne out, doth the more abound with water.

A great incouragement to all rich men, to be continually giving, for they that doe ſo, *Note.*

ſo following the rule before going, and that not for vain-glory, but that God may be praiſed and glorified, ſhall ſurely have Gods bleſſings ſhowred downe upon them againe. which ſhall be as the clouds, which are ſaid when they raine, to drop fatneſſe upon the earth, he being likewiſe fatted, and made the more wealthy.

Pſal 65.

Verſ. 26. *He that with-holdeth corne, the people ſhall curſe him, but the bleſſing ſhall be upon the head of him that ſelleth it*; that is, that holdeth his corne denying to ſell it yet, becauſe he thinketh not the price great enough, which is by this meanes much increaſed many times to their private gaine, but the great loſſe and hindrance of poore people, for which they are curſed in that very thing, as *Chryſoſtome* noteth, keeping it, till that it is eaten by a kinde of worme breeding in it, and conſuming all the flowre, the huske onely remaining, whereby ſuch miſers have beene ſometimes inforced to poure it out into the water, thus making it away that it may not be ſeene, as being much aſhamed of that which they have done. And the peoples curſing in this caſe is ſpoken of, becauſe it ſhall take effect to bring their great heaps of corne, thus covetouſly hoorded up, to nought. And this comes well in here next unto the watering before ſpoken of to the liberall, as ſhewing, that contrariwiſe the miſerable ſhall be curſed, who intend their owne gaine onely, and for it bring many into great want and penury, but they for want of Gods watering ſhall come to want at the laſt either in themſelves or their poſterity. He that ſelleth corn, who is here bleſſed, is one that ſelleth at an indifferent price, when others, that cannot come to a greater, hold it in: yet it cannot hence be gathered, that in times of plenty the Magiſtrates may not lay up corne, whereby the people may be afterwards ſupplied at a reaſonable rate, when there is a ſcarcity. For *Joſeph* was for this much commended and promoted to great honour in Egypt as a moſt wiſe man.

Chryſoſt.

To apply this alſo ſpiritually, if with-holding corne, which is food for the body, brings a curſe, then much more the Miniſters with-holding of ſpirituall food, as they doe, that having the charge of ſoules ſuffer them to ſtarve for want of duly miniſtring the word unto them by preaching.

Lavater. Note

Verſ. 27. *He that diligently ſeekes good procureth favour, but he that ſeekes miſchief, it ſhall come unto him*; Having ſpoken of good things to be done before, Verſe 24, 25, 26. *viz.* Almſ-giving and ſelling our corne at a reaſonable rate to the poore, when other miſers ſeeke by hoording it up to inhance the price, now he ſaith ſomewhat to ſtir up to the doing of theſe good things betimes, for the word rendred *diligently* is שחר ſeeking in the morning. He that doth thus betimes apply himſelfe to doe good to others, ſhall have favour both with God and men, but he that ſeekes by the hindrance of others to benefit himſelfe, as the covetous Miſer in hoording his corne up, and with-holding almes from the poore, evill for this great wickedneſſe in him ſhall come unto him, Gods curſe to diſappoint him of his expected wealth, and the curſes of men alſo, and hatred and infamy amongſt them.

If it be demanded, whether it be not a ſinne to curſe others, although they bee ſuch as be ſo ill diſpoſed, as hath beene ſaid, that is, ſuch as preferre their owne private gaine ſo farre, that to attaine it, they doe things detrimentall to the publike.

I anſwer, although we be bound onely to bleſſe thoſe that are our private enemies and hate us, yet curſing in ſome caſes is not unlawfull, *viz.* either in Gods cauſe, when men are notoriouſly unfaithfull to him, and either banding againſt him or ſhrinke backe, and ſtand not for him together with their fellow ſervants when there is need; or in the cauſe of the Commonwealth, as here, when men are apparently injurious thereunto through the baſe covetouſneſſe of their mindes doing things whereby the Commonwealth is hindered, ſo that they may benefited. Thus it is ſaid, *Curſe ye Meroz becauſe they came not out to helpe the Lord againſt the mighty.* And as ſix Tribes are ſet by *Moſes* to bleſſe, ſo ſix are ſet to curſe notorious ſinners, who are apparent enemies to God, and to the Commonwealth, becauſe they bring downe Gods judgements upon the whole land by their ſinnes.

Judg. 5. 23. Levit. 27. Ier. 23. 10. Hoſ. 4.

And

And therefore in such cases the curses of the people are Gods curses, and they but his instruments to pronounce them; provided, that it be not done in way of private revenge, but for God, and for his people in generall, to whom it will be a great benefit to have such cut off.

He that trusteth in his riches shall fall, but the righteous shall flourish as a branch. Lest any man against the threatning promised, Verse 27. should flatter himselfe, thinking by meanes of his riches to escape mischiefe well enough, this Proverb is added, He that trusts to these, shall not escape, but fall into mischiefe and misery, builde he his nest never so high; but the righteous, who seekes the good of all, and is full of charity, shall flourish as a branch, *Psal.* 1. and *Jer.* 7. as a tree planted by the waters side, bringing forth prosperous branches. Vers. 28.

He that troubleth his owne house, shall inherit the winde, and the foole shall be servant to the wise in heart. This Verse hath reference to Verse 24. where he commended scattering; now lest any prodigall foole should hereupon spend his patrimony and goods in vanity, bearing himselfe upon that saying common amongst them, *Spend and God will send*, this Proverb is here commended unto them. As if he had said, take heed of scattering so as to trouble thy owne house or family by rioting, whoring, spending upon evill company, jesters, and such as imploy their wits in making others merry, and pleasing them in their vaine wayes, in gaming, or any other unlawfull course, by faring deliciously, going sumptuously, or living idlely: For by all these meanes and more, reckoned up by *Lavater*, doe men trouble their owne houses, when from wealthy, and renowned, they bring them downe to bee poore and miserable, and themselves also, being glad to turne servants to get necessaries for this life, and to doe base offices, which before they would have scorned much, as the Prodigal in the Gospel, who kept swine for his living. *Cajetan* expounding the first clause here of a father too severe to his children, whereby they being discouraged flye out, and take evill courses, it being no more in his power now to rule them then the wind, which bloweth where it listeth, giveth this for the sense of the second; his children being thus made fools, and mad, so that he cannot rule them, become servants to wiser men, who know how to governe better, and therefore they like better to be servants to such, then sonnes to their father so full of austerity and rigour. Vers. 29. *Lavater.* *Cajetan.*

This I cannot mislike, it being one of the wayes also, that *Lavater* mentioneth of troubling a mans own house to be too austere and sharp to those about him, being never pleased with any thing that they doe, but by his violent carriage disturbing all, so that they are ready like the wind to flye from him both children and servants also: wherefore I judge that the sense is the more full, if we joyne this Exposition to the other.

The fruit of the righteous is a tree of life, and he that winneth soules is wise. Having spoken of a wise man in the words before-going, *The foole shall be servant to the wise in heart*; now he sheweth who is a wise man; he that laboureth to win souls, using wisely all good means to this end and purpose, is wise, and the fruit coming of his labours shall be the tree of life, that is, everlasting felicity spoken of by this name *Revel.* 3. 7. c. 22. and typified by the Tree of life in the Garden of *Eden*. Thus *Lavater*, who yet brings another, this is the fruit of the righteous mans labour, soules being hereby converted, are made as it were, Trees of life, alwayes living and fructifying, and never fading or dying, for thus the comparisons before spoken of, go, *Psal.* 1. *Jer.* 7. and it is common in the holy Scriptures to set forth the good by the names of good Trees, the Fig-tree, the Vine, the Olive-tree, &c. Vers. 30. Gen. 3. *Lavater.*

Some expound it thus, *The fruit of the righteous* is like the fruit of *the tree of life*, because man might freely have gone and taken and eaten of that tree, and having done so, he should have lived for ever; so about a righteous and faithfull Preacher, men have free liberty to come and eat of his fruit, that is, heare his instructions, and so live for ever, and he that knoweth how to yeeld such fruit, is a converter of soules; the Vulgar *suscipit animas*, taketh soules, and is a wise man

indeed, wherein it is alluded to the ſaying of Chriſt, *Hereafter thou ſhalt catch men, and I make you fiſhers of men.* And this Expoſition is to be preferred, and ſo here is both that which may ſtirre up to labour in this holy worke, and bring
Note. ſuch into eſtimation againſt the contempt of the baſe world, which preferreth other vocations before this, when as he that laboureth according to divine Art in this, is the wiſeſt man of all others, and if moſt wiſe, moſt excellent, and his calling ſuch as none but fooles will contemne; and alſo that is ſaid here, which may ſtirre all men up that would come to life, to come about ſuch men, and to be diligent in hearkning to them, that they thus eating, may live for ever, becauſe there is no mortall man, but if he could enter into Paradiſe, he would, and eat of the tree of life there, and live for ever. But how ſhould a man attaine to this Art? onely by joyning unto ſtudy and reading, to make us wiſe herein, fervent prayer to God, who if he adds
1 Cor. 3. not to our labours his bleſſing, *Paul* may plant, and *Apollo* water in vaine; and unto all theſe a life free from all ſcandall, all our ſpeeches and actions being apparently fruits of this tree of life, that if any be not wonne by the word, yet ſeeing our good converſation, they may be wonne hereby, as *Paul* ſpeakes of the converſation
1 Pet. 3. 1. of wives.

Some by the righteous here underſtand the mercifull, holding that he is ſaid to be a Tree of life; becauſe that by his charity many are fed, and their lives are ſuſtained; but how then can the next words with any good ſenſe anſwer to theſe? *He that converteth ſoules is wiſe*, plainly ſhewing, that the feeding with the fruit of the tree of life, is of the ſoule and not of the body. The Septuagint ſeeing this incongruity, to avoid it, render the words thus, Out of the *fruit of righteouſneſſe groweth the tree of life, but the ſouls of the wicked ſhall be taken away unſeaſonably, or by untimely death*; but herein they go altogether from the words of the Hebrew text, reſpecting rather the ſenſe by them conceived to be in them, then the words, as they doe alſo in many other places: But here certainly they erred, becauſe they would make up the ſentence by oppoſite words, as commonly they doe, but although *Salomon* ſpeaketh ſo for the moſt part, yet ſometimes he doth not, as here, and Verſe 29. 25. 22. and in many more places.

Laſtly, for that Expoſition before going, everlaſting life is the fruit of righteouſneſſe, and as ſome adde, a joyfull life, and free from miſery here alſo; this laſt cannot ſtand, becauſe Verſe 31. he ſaith, *The righteous ſhall be recompenced upon*
Verſ. 31. *earth, how much more the wicked?* which were altogether inconſiſtent with that expoſition, although by the Tree of life everlaſting life be underſtood, as the reward of the righteous; the Reader may take it either way, but as I ſaid before, the other is to be preferred as moſt conſonant with another Proverb, Chap. 10. 21. *The lips of the righteous feed many.* See alſo Verſe 31. For the laſt words here, ſee the like *Jer.* 23. *Luke* 23. *If they doe this to the green tree, what will they doe to the dry?* 1 Pet. 4. ult. of this a plaine wreſted meaning is given by ſome, the righteous of whom it was ſpoken before, as of a Tree of life with her fruit, ſhall be ſomewhat rewarded even in this world with bleſſings, therefore much more the wicked, who are ſo well worthy, with curſes both here and hereafter: for thus the other places of Scripture before alleadged as parallel with this ſhould ill agree. The ſenſe therefore is, that although the fruit of the righteous be life, and therefore he deſerveth beſt of all other men, as doing the moſt noble worke in the world, *viz.*
Heb. 12. 9. Converting ſoules, yet even he ſhall ſuffer afflictions here, and it were ill with him, if he ſhould not, becauſe they are tokens of ſonnes, to be without ſuffering, of baſtards; much more then muſt the wicked, that many times live in proſperity here, ſuffer extreamly in the world to come, when their foule ſinnes, their impenitency, and unbeleefe, and hardneſſe of heart ſhall come in remembrance. For the righteous being far leſſe ſinfull ſuffer, therefore much more they.

CHAP.

CHAP. XII.

HE *that loveth inſtruction, loveth knowledge, but he that hateth reproofe is brutiſh*, or a bruit beaſt. Here patient bearing of reproofe and chaſtiſement is commended, as much conducing to make one divinely learned; hereupon the ſaying among the Greeks is παθήματα μαθήματα, paſſions are inſtructions, but he is, and is like to continue as a bruit, and no man, that hateth reproofe, and deſerved chaſtiſement. Verſ. 1.

A good man obtaineth favour of the Lord, but a man of wicked devices will he condemne. A good man he is called here, that is upright, and without fraud; *A man of wicked devices*, is he that is full of deceit; he may carry it ſo fairely before men, that he may be commended, but before God he is condemned, and can looke for nothing in the end but condemnation to the pit of hell, all his fraud and foulneſſe within being diſcovered, which lay hid before. Verſ. 2.

For Verſe 3. it is the ſame with Chap. 10. 25. although in other words. Verſ. 3.

A vertuous woman is a crowne to her husband, but ſhe that makes aſhamed, is as rottennesſe in his bones. Of the honour of a gracious woman, ſee before Chap. 11. 16. Hebrew, *A woman of fortitude*; the Vulgar, *A diligent woman*; ſhe is meant that is afterwards deſcribed Chap. 31. ſhe is vertuous for this, that ſhe is induſtrious in all points of good huſ-wifry, and feareth God. Verſ. 4.

In ſaying, ſhe is *A crowne to her husband*, he meaneth a glory to him, becauſe a Crowne is an Enſigne of King'y dignity; and therefore to ſhew, that a man, who hath a good wife, hath in her the greateſt honour that in this world can be attained, he ſaith, ſhe is a crowne unto him, that he who hath her may account it no ſmall bleſſing; and he that is to take a wife, may looke at vertue more then at riches or beauty, or birth in his chooſing. To ſignifie this of old, the bridegroome and the bride in the day of their marriage had Crownes of Laurell or Myrtle put upon their heads, which uſed to be ſet upon the heads of Conquerours, they being hereby both declared to be Conquerours over extravagant luſts, to live together ever after in the lawfull uſe of the marriage-bed, being alwayes uſed as a remedy againſt fornication.

And it is noted by ſome, that *David* having taken this Crowne from *Uriah*, when he lay with *Bathſheba*, his wife, had for this through the juſt judgement of God, his Crowne hazarded, and life alſo, by his ambitious ſonne *Abſalom*. To this Crowne it is alluded in the Song of *Salomon*, where it is ſaid, *My mother ſet a Crowne upon my head in the day of my eſpouſals.*

For the next words, ſhe that is adulterous, immodeſt, or laſcivious, *is rottenneſſe to his bones*; the diſeaſe of jealouſie thus ſeizing upon him, then which there is none that more infeebleth a mans ſtrength, ſet forth by his bones. Some for *his bones*, have *her bones*; but the Hebrew is of the maſculine gender, and therefore it is meant of him, and not of her.

Nazianzen hereupon ſaith, that ſhe is a ſought and attracted plague, not to be fled from againe by any meanes. And *Chryſoſtome* ſaith, That neither extreme poverty, nor any uncurable diſeaſe, is like unto jealouſie. But on the contrary ſide he extols a vertuous woman for this, that ſhe is a ſtrengthning to her husband in all his misfortunes, ſo that now he can the more chearfully beare them. And *Tully* ſaith, that anciently an adulterous wife was judged and condemned for a Witch, becauſe that through this wickedneſſe ſhe ſtirred much hatred in many others againſt her husband, his friends, and her owne friends alſo, and therefore to be revenged upon them, and to enjoy her wicked luſts ſtill, none can be more apt to turne a Witch, thus by the Devill to be inabled hereunto. *Greg. Naz. Poem.* *Chryſoſt.* *Tully.*

And accordingly it is to be noted, that when *Jehu* charged *Jezabel* with whoredome, he added witchcraft alſo.

The thoughts of the righteous are right, but the counſels of the wicked are deceit; that is, the one thinketh ſincerely how he may doe good to others, to helpe them in diſtreſſe, to right their wrongs, and promote the publike Verſ. 5.

publike good, if he be in any publike place, but the wicked both alone, and together, deviſe how to cheat and couſen, and to cover over their wickedneſſe, when they have done it. Vulgar, *The thoughts of the juſt are judgement.* This is followed by *Gregory*, who upon this ſaith, that the juſt man erects a Court of juſtice within himſelfe, and weigheth here in his conſcience in all caſes happening betwixt him and others, what juſtice requires him to do, and whether, if he were as that man, whom he hath to doe withall, he would be ſo dealt withall, or ſo; and then reſolveth upon that rule, *As yee would that men ſhould doe to you, ſo doe yee to them.* And *Bernard* ſetteth forth the parts of this court thus, The conſcience is the accuſer, memory the witneſſe, reaſon the judge, pleaſure taken in ſinne the priſon, feare the tormentor, all the delights taken in ſinne, being now turned into ſo many torments. And *Ambroſe* comparing this Tribunall within, and other Tribunals together, ſaith, that others are but at certaine times, many dayes coming between, this ſtands every day and houre. And *Auguſtine* ſaith, they are miſerable men, that returne not to the Tribunall within them, where they are in danger to be overthrowne by the ſuits of their ſins.

Gregor. Mor. l. 19. c. 13.

Matth. 7. 12. *Bernard* de int. domo. c. 14.

Ambroſ.

Auguſt.

Verſ. 6. *Muffet.*

The words of the wicked are to lye in waite for blood, but the mouth of the upright ſhall deliver them. From thoughts here he proceedeth to words, both of the wicked and of the righteous, the one ſpeakes in way of queſtioning with this man or that, with a deceitfull heart ſeeking to catch ſomewhat from him to bring him into danger, but the other ſpeakes ſo, as that by examining things, he may finde how to deliver and ſave thoſe that be innocent. Some underſtand this, as ſpoken of the words had betwixt the wicked, ſtirring up one another to miſchiefe and blood-ſhed; Some of falſe witneſſes, who thus caſt many a man.

For the words of the righteous delivering them; ſome by *them*, underſtand themſelves, becauſe they being heard, anſwer ſo well in refelling the falſe accuſations of their adverſaries, that judgement is given on their ſides; ſome by them underſtand even their accuſers, or enemies machinating againſt them, but they ſpeaking to extenuate their fault, ſave them, who ſhould otherwiſe have been adjudged to death; it may be underſtood any of theſe wayes, but chiefly of the firſt.

Verſ. 7. *The wicked are overthrowne, and are not, but the houſe of the righteous ſhall ſtand.* He had before ſaid, that wicked mens words tended to blood, their conſultations, accuſations and queſtions, being all for the finding out of ſomewhat againſt the righteous, whom with his family they deſire to overthrow. But this overthrow cometh by Gods juſt judgement upon them and theirs. The Vulgar rendreth it *verte impios*, and it is to be underſtood by ſome, as if it had been ſaid, *Overturne*, overturne thou, O God, the wicked, and he, together with all his, ſhall be rooted out from being in any proſperous condition any more for ever. By ſome, *averte, turne thou away, as ſpoken to the man* converſing with him, turne and leave him a while, and afterwards come againe, and yee ſhall ſee an end of all his proſperity, as in the Pſalmes it is alſo ſaid. But the word הֲפֹךְ is a participle, overturning the wicked, and therefore muſt be referred to ſome ſubſtantive, and what can that better be then the mouth, of which in the righteous he had ſpoken before, as delivering him? contrariwiſe here it is overthrowne him utterly, for which one renders it, *The wicked overthrowing themſelves*, but the juſt, who ſtands for the ſaving and delivering of others, ſhall have his houſe eſtabliſhed to continue alwayes proſperous.

Muffet

Verſ. 8. *A man ſhall be commended according to his wiſdome, but he that is of a perverſe heart ſhall be deſpiſed.* Having ſpoken of the ſtanding of a righteous mans houſe, now he addeth ſomewhat of the credit and eſtimation wherein he ſhall live, he ſhall bee commended by all men for his wiſe and good carriage, whereby others ſpeed the better: but the wicked for his deceit, and evill carriage ſhall be deſpiſed, and by Gods judgement brought into a poore and deſpicable eſtate; for that this is the meaning the next words ſhew, Verſe 9.

Verſ. 9. *He that is deſpiſed, and hath a ſervant, is better then he that honoureth himſelfe, and lacketh bread.* Theſe words are added to the former, to ſhew, that

as

as the fooliſh and wicked are deſpiſed, for the evill that is in them; ſo a man of wiſdome may be deſpiſed alſo; but if he hath ſervants, that is, by his induſtry and providence hath gotten an eſtate by lawfull meanes, thus riſing from a poore beginning, to wealth, he is better by farre, then one that cometh of a higher ſireine, and glorieth in this, that his Anceſtors were great, and noble, but yet he for his part is very pobre, and deſtitute of theſe worldly things; for if the other man be contemned for his meane Parentage, as he commonly is, yet the Gentleman, who is poore, is contemned much more. And this is ſpoken both to beat downe the vanity of ſuch men, and to ſtirre up in them a care, and providence to uphold the eſtate by their progenitours left them, and not to ſquander it away in pride, luſt, or prodigality, as too too many doe. The Hebr. for theſe words, *and hath a ſervant*, hath theſe, *and a ſervant to him*, expounded by ſome, *and is a ſervant to himſelfe*; That is, refuſeth no ſervile or baſe labour, but doth any worke which he lawfully may, thus increaſing his meanes; but I rather preferre the former, becauſe it is not a man ſo toyling to get worldly goods, that is deſpiſed, before he hath gotten them, but being thus growne wealthy, it is commonly objected, he was at the firſt but thus, and thus; and the Gentleman, although poore, through ill courſes taken by him, hath him ſtill in great contempt.

This Parable, or Proverb, then tendeth to the reproofe of thoſe, that doe thus deſpiſe ſuch as be in a proſperous eſtate, and to teach us to forbeare it, and vaunting our ſelves of our kindred, being our ſelves in a poore and meane condition. *Note.*

A righteous man regardeth the life of his beaſt, but the tender mercies of the wicked are cruell. God, who made both man, and beaſt, and put the beaſts into mans hands, to ſerve himſelfe with them, is mercifull to them all; *He ſaveth both man and beaſt*, he provideth *graſſe for them*, and feeds the Fowles of the aire, and the *young Ravens that call upon him*; and he made Lawes, whereby it was provided, that their Owners ſhould feed them; *Thou ſhalt not muzzle the mouth of the Oxe, that treadeth out the corne*; and the beaſt muſt reſt upon the Sabbath day, and if thou ſeeſt an Aſſe falne under the burthen, thou ſhalt lift it up, although it be the beaſt of thy enemy; wherefore it is ſaid here, *the righteous man*, who regards Gods ordinances, and aſpires after a conformity to God, his heavenly Father, regards his very beaſt; That is, to feed it, as is neceſſary, to give it times of reſt, that it may be the better able to indure the worke, and not by unceſſant labour be worne out in a ſhort time; and in caſe of being in danger by any fall, or otherwiſe, to doe what he can to ſave it; ſo that he is none of Gods righteous people, that contrariwiſe uſeth cruelty towards his beaſt, he hereby looſeth the certaineſt marke of being one of his Children; That is, viz. of being mercifull, as his heavenly Father is mercifull. Verſ. 10. Pſal. 104. Matth. 6. Pſal. 147. *Note.*

And if to his beaſts life a righteous man hath ſo great a regard, then much more to his man, or maid-ſervant, to feed, and ſhew all needfull favour to them. Therefore it is expreſly ordained, that a ſervant alſo reſt upon the Sabbath day, that his Wages be duly paid him, and that he be no way wronged. For the next words, *the mercies of the wicked are cruelties*; the meaning is, they are hard-hearted both towards their beaſts, beating them without reaſon, and toyling them without end; and towards ſervants, and all others in eſtate under them, harſh, and hard-hearted, when any occaſion to try them is given; if in time of famine many periſh for want, they regard it not, neither ſhall have any reliefe from them; if there be Warre, and ſome be ſlaine, or wounded, they are not affected. Likewiſe in caſe of ſickneſſe, or tormenting pangs, yea, to very wives and children they are cruell, and hard-hearted; and note hence, that who ſo is thus, is wicked, for this is the character of the wicked, *Their mercies are cruelties*; all the mercies that any ſhall finde in them, are ſuch as have been ſaid, and therefore worthy to be called cruelties. Col. 3. 25. *Note.*

He that tilleth his Land ſhall be ſatisfied with bread, but he that followeth vaine perſons is voyd of underſtanding. Here is incouragement for ſuch as labour in workes of Husbandry, or in any other lawfull Calling, but they that ſpend their Verſ. 11.

time

time in idle and vaine courſes are cenſured, as being without wit; but workes of Husbandry are named as the firſt, and moſt anciently done, for the getting of bread, and moſt neceſſary for this life; for *Adam* tilled the ground, and *Cain* his eldeſt Sonne was an Husband-man; to *Cincinnatus* amongſt the *Romans*, when he was at his Husbandry, was offered the Dictatour-ſhip of *Rome*, and many great men amongſt them have frequently done workes of Husbandry; and *Eliſha* being at Plough, was called to be a Prophet inſtead of *Elijah*, that is, the head and chiefe of all others. *Hezekiah* is ſaid to have built Store-houſes for corne, and wine, and oyle, implying his husbandry; for *vaine perſons* here ſpoken of, and following them, it is the buſying of a mans ſelfe about the ſtudy and exerciſe of curious Arts, or Games, of which no profit cometh, but oft-times much loſſe, to the weakening, yea over-throw of a mans eſtate, which becauſe none but vaine perſons doe, it is ſaid, *he that followeth vaine perſons is voyd of underſtanding.*

2 Chron. 32. 28.

Lavater. We have read, ſaith *Lavater*, that ſome Emperours have put from their Court ſuch as could run upon a Rope, doe tumbling Tricks, Jeaſters, and Stage-players, &c. as vain perſons: and indeed, what wit is there in men, that ſpend their time either to attain ſuch skil, or to doe many other rare feates, of which no profit cometh? But above all, they are to be condemned, that ſtudy, and ſpend their time to get skil, to attaine to ſuch Arts, as the maine ſcope whereof, is to circumvent, and to gaine out of other mens loſſes, as Mounte-bankes, and Cheaters; for curſed is the gaine that thus cometh, and it ſhall prove bread of bitterneſſe, inſtead of the good bread that nouriſheth.

Note.

Laſtly, they come here to be taxed, that becauſe they have meanes, ſpend their time in idleneſſe, being much for feaſtings, paſtimes, or which is the baſeſt of all, Venery, following Whores.

The vulgar Latine, for *vaine perſons*, hath *idleneſſe*, the word is ריקים vanities, or vacuities, emptineſſes, and therefore may alſo be underſtood of times ſpent in idleneſſe; and if ſo, then as labour is here commended, ſo idleneſſe for ſuch, that it is not followed by any, but thoſe that want wit, being as much voyd of it, as their time ſo miſ-ſpent of profitable labour; of ſuch one ſaith, Well may they be counted fooles, becauſe they live only like fooliſh beaſts, or only breathe, as they doe.

Some by vanities, oppoſed to tilling the ground, underſtand Merchandizing, in which there is great hazzard, therefore he ſaith, *they that follow* ſuch trades may prove fooles, looking for much profit after a long voyage by Sea, but in vaine, all being loſt in returning home. Thus *Jerome*, Labour thy ground, ſhips come not from *Carthage*, it was good for *Tyre* that the ſhips periſhed, that they might labour their owne ground, and ſo have bread, according to the ſaying, *He that tilleth his land, ſhall be ſatisfied with bread*, that he may not live of the uncertaine danger of the waves, and ſhipwracks, but of the fruits of his labour. And according to this, *Plutarch* calleth Merchandizings by ſea μανίας τὰς τέχνας, vaine Arts, preferring the trade of Husbandry much before them.

Hieron. in Eſa. 23.

According to this a compariſon ſhould be here made, not betwixt Labourers in Husbandry, and idle perſons, or ſuch as addict themſelves to other vaine wayes of ſpending their time, but betwixt Husbandry and Merchant-venturing at Sea, which is improbable, becauſe although thus profit comes not alwayes in, yet ſo oft, and ſo much doth, that the Merchant Adventurer findes it not an idle, but very profitable trade, and great skill is required in thoſe that follow it: and this was uſed by *Salomon* himſelfe, and therefore he cannot be taken to ſay of ſuch, that they are voyd of underſtanding; ſo that the former wayes of expounding this text, is to be reſted in, this laſt rejected.

Verſ. 12. *The wicked deſireth the net of evill men, but the root of the righteous yeeldeth fruit.* By the net of evill men here underſtand, their cunning devices to get the things of this world; he that is wicked deſireth, that he had the Art, or skill thus to doe, as being altogether intent to get gaine, by fraudulent and deceitfull meanes, but in the end no good will come to him of all this, no fruit will grow upon ſo rotten a root; but the juſt dealer ſhall be greatly bleſſed, and from his honeſt labour

labour and juſt dealing, as from a root full of ſap, the tree of thrift and proſperity ſhall grow up, which ſhall beare fruit enough, ſo that he ſhall have no want: vulg. *The deſire of the wicked is the muniment of the worſt ſort of men, but the root of the juſt ſhall proſit*; That is, they deſire that the wicked may ſtand, and be in place and authority unmoveably, as thinking that it will be the better for them, who may ſo goe on in their evill wayes *impunè*; but this ſhall not be, ſuch ſhall be farre from being as a muniment, or place of defence to thoſe of their owne ſort, to profit them thus, by keeping off Judgement from them; but if yee would know where a certaine ſtander may be found, yeelding this fruit, looke to the righteous, for he is like a tree deep rooted, and therefore ſhall never fade, but comfort ſhall be had alwayes in righteouſneſſe.

Muffet following the vulg. expounds it thus; The wicked would gladly have a ſhelter againſt death, and deſtruction, which ſhall not be unto him; but the righteous rooted in Chriſt ſhall yeeld good fruit, and ſo enjoy this muniment deſired. *Muffet*

Lavater, The wicked deſireth the net, or hunting of evill men; That is, it is their delight by their ſubtleties and deceits to draw men to errour, or to take the faithfull to deſtroy them; even as the Fiſher, or Hunter; but from all dangers God preſerveth them, ſo that they continue as good trees, yeelding good fruit, being nothing diſmayed, or made to goe from well doing by all the feares that they are put in, or aſſaults of temptation where-with they are aſſaulted in their faith. The word מצוד moſt properly ſignifieth a net, and not a muniment, therefore leaving that expoſition, let us reſt in the firſt, and the further amplification made hereof by *Lavater*. *Lavater.*

The wicked is ſnared by the tranſgreſſion of his lips, but the juſt ſhall come out of trouble. By the tranſgreſſion of his lips here, underſtand evil ſpeeches in generall, and in particular, teaching falſe and erroneous doctrine; for this proveth as a ſnare in the end to the wicked, to their deſtruction; but if the juſt be brought into trouble for any thing, that he hath ſaid, or taught, he ſhall come well out again; This hath often been proved true by experience both in Prophets and Apoſtles, as in *Michaiah*, and *Jeremiah*, and in *Paul*, and the reſt of the Apoſtles; and although many juſt men have been troubled, and not come out in this world, yet finally in death they have, it proving to them but a looſing to goe to Chriſt, which is beſt of all. Verſ. 13.

To this effect *Lavater*; But the words ſeeme rather to be ſpoken of thoſe that ſpeake deceitfully, to inſnare others, the evil which they thought thus to bring them into, ſhall fall upon themſelves, and they whom they ſought thus to intrap, ſhall eſcape, and keep out of danger. *Lavater.*

A man ſhall be ſatisfied with good, by the fruit of his mouth, and the recompence of a mans hands ſhall be rendred unto him. By the fruit of the mouth underſtand conſolatory ſpeeches, whereby the afflicted are comforted. He that applyeth himſelfe thus to deale with others, ſhall have a compenſation at Gods hands, when he ſhal moſt need; and if by deed he hath further been charitable, this alſo ſhal be abundantly recompenſed unto him. Some underſtand this of the Hearers being ſatisfied with the fruit of the Teachers lips, but here are not two, but one only, and the ſame man ſpoken of. Verſ. 14.

The way of a foole is right in his owne eyes, but he that hearkeneth to counſell is wiſe. Some there are, that conceive ſo well of themſelves, and their owne underſtanding, that with them all things are right, and well, that ſeeme to them to be ſo; but *Salomon* ſaith, they are fooles, for affection ſo preponderateth reaſon, that a man cannot ſo well ſee the right, touching his owne things, as another man may doe; therefore it is wiſdome herein to take counſell of others. Verſ. 15.

A fooles wrath is preſently knowne, but a prudent man covereth ſhame. He that can beare nothing but being offended is without any power to bridle his paſſions, is a foole; but the prudent man here called ערום *aſtutus, ſubtile*, he covereth the ſhame, or diſgrace, to which he is put by evill tongues by ſilence, hearing, but being as if he heard not the things ſpoken againſt him. Verſ. 16.

Thus

Thus *Saul* at the firſt ſhewed himſelfe wiſe, when ſome ſpoke of him contemptuouſly, how ſhall he ſave us from our enemies? he went away and ſaid nothing; Some there be that are ſo ſubtile, that they ſay nothing for the preſent, but they lay the wrong done them up in their hearts, meditating revenge, when opportunity ſerveth.

But ſuch are ſubtile in an evill ſenſe, not in a good, as it is here meant, and are greater offenders, then they that are ſuddenly angry, and ſo vent their ſpleen, becauſe they inſtead of being ſuddenly angry, are malicious, as *Cain* to *Abel*, and *Abſalom* to *Ammon*, that had offended.

Verſ. 17. *He that ſpeakes forth truth ſheweth righteouſneſſe, but a falſe witneſſe deceit*; that is, when a man cometh to teſtifie any thing, if he ſincerely declareth the truth in all things, he deales juſtly and righteouſly, and to his ſpeeches therefore good reaſon that the judge and all men ſhould attend; but when a witneſſe cometh, that inſtead of truth uttereth lyes, they that hearken to him, are deceived; ſo that as thou wouldeſt in any caſe of controverſie know the truth, have a care to finde out witneſſes that be juſt and upright, and abhor from lyers.

Verſ. 18. *There is that ſpeaketh like the piercings of a ſword, but the tongue of the wiſe is health.* Having in the former words ſpoken againſt falſe witneſſes, now he compareth their lying and deceitfull words unto ſwords that cut and kill, becauſe by their falſe teſtimonies men are oft-times cut off unjuſtly, as *Naboth* by the words of the falſe witneſſes in *Jezreel*. Some more at large, by piercing words underſtand all manner of contumelious ſpeeches, as curſing, railing, and reproachfull ſpeaking, and ſlandering. Some following the Vulgar, *There is that promiſeth and is pricked as with a ſword of conſcience*; There be ſome falſe witneſſes, that ſay they will teſtifie great matters againſt the guiltleſſe, but when they come to ſpeake, their conſcience troubles them ſo, that they cannot, but very imperfectly and interruptedly: but the honeſt diſcreet man ſpeaketh health; that is, giveth a perfect and ſound teſtimony for him that is in danger, whereby he eſcapeth. The word here uſed is בוטח ſignifying confident, *There is that is confident, as the piercings of a ſword*; that is, bold enough to ſpeake, but ſo lyingly and deceitfully to the cutting off of his neighbour, as that a ſword in the hand ready to ſtrike and kill, is not more dangerous, then the tongues of ſuch men.

Verſ. 19. *The lip of truth ſhall be eſtabliſhed for ever, but a lying tongue is but for a moment.* Here *Salomon* goeth on in the ſame argument touching true ſpeakers and lyers, that which is ſpoken truly ſhall ſtand, none being able to gain-ſay it, but although a lyar may be beleeved for a time, within a little while his falſeneſſe and deceit will appear.

Verſ. 20. *Deceit is in the heart of them that imagine evill, but to the counſellours of peace is joy*; that is, they that deviſe evill againſt their neighbours, or plot how to commit any ſinne, can have no true peace of conſcience, or joy, but feare and horrour therefore; but they that ſtudy ſincerely things that belong to peace, that is, how to benefit and reconcile others that are at difference, ſhall have joy through the teſtimony of a good conſcience, bearing witneſſe for them that ſo they doe, and not againſt them.

Verſ. 21. *There ſhall no evill happen to the juſt, but the wicked ſhall be filled with miſchiefe*; that is, the wicked ſhall not at any time be able to hurt them, that is, unleſſe by God appointed to execute ſome corporeal judgement upon them for correction, or for their triall, which when they are, they are but as hang-men, doing the Judges will, not their owne. But againſt the wicked all creatures are ready preſt to cut off, and miſchiefe them; thus *Lavater*. Another, *There ſhall no evill be prepared for the juſt*; that is, no ſinne can be ſo coloured over, as to make a juſt man reliſh it, as one that is ſound and healthfull cannot be made to eat that which is unwholeſome for his body, howſoever it be ſeaſoned; but the wicked are filled with evill, as with meat and drinke, as being delighted as much therein; ſo doth the devill, or the fleſh ſeaſon it to their palat, and make it ſeem good; and truly this agreeth well with the originall, in which the word rendred evill is iniquity און, and the verb is ואבה which may as well be rendred *prepared* or *condited*, as *happen*: the

Lavater.
Cajetan.

the Vulgar, *Non contriſtabit juſtum quicquid acciderit*, altogether from the Hebrew; neither is it true, that nothing can make the juſt ſad, that falleth out becauſe it may, and doth fall out ſo, that he may ſinne, or there may be foule ſinnes committed by others amongſt whom he liveth; in both theſe caſes he cannot but bee affected with griefe. To hold us therefore to the former rendring, we have the ſenſe already, there is no ſinne, that the juſt can be drawne willingly to commit, although he may through infirmity fall into ſinne, and riſe againe by repentance, according to *John. He that is borne of God ſinneth not, neither can he.* If it bee expounded of evill ſuffering, the meaning is, not that ſuch evills ſhall not befall the juſt at any time, but they ſhall ſeeme nothing to him, how great ſoever they be, as *Chryſoſtome* ſaith, There is no evill can happen to the righteous, which he counts evill, but ſinne, the greateſt evill beſides being but as a ſparke of fire falling into the ſea, where it is preſently quenched. 1 Ioh. 3. 9. *Chryſoſt.* Hom. 1. in 2 Cor.

Lying lips are an abomination to the Lord, &c. A prudent man concealeth knowledge, but the heart of a fool proclaimeth fooliſhneſſe, For the former of theſe verſes ſee before Chap. 6. 17. for the next, this is the difference betwixt a wiſe man, and a fool, that the one uſeth few words, and if his knowledge be great he boaſteth not of it; but the other being very talkative, whereas he hath but a ſhallow braine, bewrayeth his folly. *Cajetan*, he concealeth ſome particular knowledge, or ſecret committed unto him, whereas the foole can hide nothing; but the firſt is beſt, he conceales not his knowledge ſo, as to keep it wholly to himſelfe, but forbeares vain-gloriouſly to ſpeak of it. Verſ. 22. 23. *Cajetan.* For the wiſe mans diſperſing knowledge, ſee chap. 15. 17.

Heavineſſe in the heart of a man maketh him to ſtoope, but a good word maketh glad. The Septuagint, *A terrible word makes the heart of a man to ſtoop*; and the Caldee likewiſe, and if this be followed, here is a direct oppoſition, *A good word, or comfortable, makes glad*; and the ſenſe is plaine, he goeth away with an heavy heart to whom his Lord or King ſpeakes terribly; but contrariwiſe with a joyfull, to whom cordially: yea even the terrible words of equalls, or inferiours ſometimes make men heavy hearted, and the good and comfortable words of ſuch, chearfull, either in ſickneſſe or any other affliction, or caſe of trouble in minde for ſin. Verſ. 25.

The evill piercing tongue is by *Gregory* compared to a Viper biting one, for as this poyſoneth and endangereth, and is not cured but by Treacle made of a Viper, and taken; ſo the wound made in the heart by a virulent tongue, is by the ſame tongue ſpeaking comfortably, healed againe. *Gregor.*

The righteous is more excellent then his neighbour, but the way of the wicked ſeduceth them; that is, it is not wealth, but righteouſneſſe, which makes a man excell; ſo that a righteous man, although he be poore, excelleth the rich man, that is wicked, which is alſo further taught and explained *Jam.* 2. 5. of this *Jerome* yeelds a good reaſon, ſaying, *A poore godly man beares the image of Chriſt, a wicked rich man the image of the devill.* Verſ. 26. *Hieron, pauper pius gerit imag. Chriſti, dives impius imaginem diaboli.*

For the next words oppoſed, *The way of the wicked ſeduceth them*; The meaning is, their imaginations and thoughts, that it is not ſo (but he is the beſt man, that hath moſt wealth, and this is not the caſe of many righteous men, eſpecially when the wicked have dominion, but they are poore) make them to erre, ſeeking by wicked meanes to get worldly wealth, and to thinke that when they have attained ſuch or ſuch an eſtate, then they will by repentance and charity to the poore, reconcile themſelves to God, which being done, none can be in a better or more excellent eſtate then they. But this their way deceiveth them, and keeps them from this excellency, and ſo they live and dye baſe worldlings and ſervants of mammon, when the poore honeſt man is the adopted childe of God, and heire of his heavenly Kingdome; the Vulgar renders it, *He that neglects loſſe for a friend is juſt*; by ſome expounded, he that paſſeth not for his owne loſſe, ſo that he may doe juſtly to his friend or fellow, is a righteous man, or that exerciſeth charity towards him, although this may ſeem to be to his detriment. But they that by oppreſſion, deceit or hardening their hearts againſt charity, thinke to grow rich, and yet that no detriment will hence redound to their owne ſoules, are ſeduced herein

moſt foulely. But although the word יהר ſignifyeth to remain, or to be left, yet how out of it this Expoſition ſhould be made of neglecting his owne loſſe, I ſee not: for the other ſignification of the word excellent, or honourable, to render it hereby both agreeth beſt, and this underſtood, the Proverb is notable for the commending of righteouſneſſe above all worldly things to us all. Riches and honours attained to hereby, ſaith *Chryſoſtome*, in wicked men, are but like unto an old Whores ill-favoured face painted over to make it ſhew beautifull, but take away the painting, and then it appeares baſe and contemptible, but righteouſneſſe makes the face faire and ſhining, at the leaſt in another life, like the face of our Lord Jeſus in his Transfiguration. One renders it, *The juſt is abounding above his neighbour*, expounding it in wealth, with which God bleſſeth him in his juſt dealing; whereas the wicked, who is drawne away by his owne deceitfull imagining that by wicked meanes hee ſhall become rich, through Gods curſe is ofttimes blaſted in his eſtate, and made poore. But neither doth this reading agree with the originall, neither is it often verified in that ſenſe, wherefore I reject this Expoſition alſo.

Note. *Chryſoſt.* *Cajetan.*

Verſ. 27. *Lavater.* *The ſlothfull man roaſteth not what he tooke in hunting, but the ſubſtance of a diligent man is precious.* *Lavater* for *ſlothfull* here hath *deceitfull*, expounding it thus: as when a man hath hunted all day, and taken veniſon, yet ſometime it happeneth ſo that the dogs eat it up, and he never roaſteth it, or hath good of it; ſo by the juſt judgement of God the goods ill gotten by the fraudulent, ſometimes are torne againe from him, or ſpent by others, he never having any comfort thereof. *But the ſubſtance of the diligent is precious*; that is, what by honeſt labour is gotten, is durable, as precious gold. To this of *Lavater* doe I ſubſcribe, and the word רמיה here uſed ſignifieth not ſlothfull, but deceitfull; but becauſe the word diligent is oppoſed to it, our NewTranſlation rendered it *ſlothful*, reſpecting rather the condition of Hunt-men here ſpoken of, who are ſlothfull for doing any works of husbandry, being onely addicted to the pleaſure of hunting, and hawking, then the ſignification of the word. The Vulgar Latine in following the ſenſe alſo, not the ſignification hath it, *non inveniet fraudulentus lucrum ſuum, the deceitfull man ſhall not finde his gaine.* The words properly ſignifie *the deceitfull man ſhall not burne what he tooke in hunting*; whereupon *Rab. Joſeph* ſaith, that it was the manner of old, when a man had taken fowles, to burne their wings, and that hereunto it was alluded, it being meant, that as he that taketh fowles, but keepes them not till he hath burnt their wings, hath no profit of them, becauſe they flye away againe; ſo he that getteth worldly wealth by deceit; wherefore this gaine is nothing worth, but that which is gotten by honeſt labour, is gaine to be valued and accounted of indeed, as gaine that will continue.

R. Joſeph.

Verſ. 28. *In the way of righteouſneſſe there is life, and in the path-way thereof there is no death.* Having ſpoken much in this Chapter in the commendation of righteouſneſſe, now hē concludeth with the greateſt motive of all others to follow after righteouſneſſe; to them that doe ſo is life, that is, joy and proſperity here, and life everlaſting hereafter, and here is no death, or which is as a death, ſorrow and ſadneſſe in wordly reſpects: For he meaneth not, that the righteous ſhall not dye by a naturall death, for ſo all men muſt, *Rom.* 5.12. *Heb.* 12. but that they ſhall have no ſuch ſorrow, as hath beene ſpoken of, which as the Apoſtle ſaith, is *unto death*, nor ſuffer *death eternally as the wicked ſhall.*

2 Cor. 7.10.

CHAP. XIII.

Verſ. 1. A *Wiſe ſonne heareth his fathers inſtruction, but a ſcorner heareth no rebuke.* Heb. *A wiſe ſon the inſtruction of his father*; that is, in his life, and doings repreſents his father, ſo that in him, as in an inſtruction penned to ſet forth his fathers goodneſſe, and good teaching of him, it may apparently be ſeen; but the ſcornfull,

ſcornfull, wicked, proud ſonne, who is impatient of any reproofe, or correction, is ſo farre from being one that commends his good Father by his life, that he diſgraceth him.

A man ſhall eate good by the fruit of his mouth, but the ſoule of tranſgreſſours ſhall eate violence. The firſt part of this Proverb ſee before, Ch. 12. 14. The meaning is, he that inſtructeth others in goodneſſe, ſhal another day be rewarded accordingly, as *Daniel* ſaith; They that turne others to righteouſneſſe, ſhal ſhine as the ſtarres in the Firmament; but contrariwiſe, they that with their mouthes either ſinne by lying, common ſwearing, curſing, or any corrupt talking, or ſet forth any corrupt doctrine, to the depraving of others in opinion, or life, inſtead of this ſweet fruit of the Tree of Life, ſhall be compelled to eate, and feed continually upon a moſt tormenting and violent death, as all the damned doe for ever-more: wherefore it ſtands every one in hand, as by a bit and bridle, to keep his tongue from evil ſpeaking, and as at that time he deſireth to gather, and enjoy good fruit, to utter good ſpeeches, which may be to the uſe of edifying from time to time. Verſ. 2. Dan. 12. Pſal. 11. 6.

He that keepeth his mouth, keepeth his life, but he that openeth wide his lips ſhall have deſtruction. Moſt aptly doth this follow after verſ. 2. wherein Tranſgreſſours with their mouthes are threatned with violence; therefore let every one keep his mouth, as his life: if evil words indanger thy life, as they doe, take heed of them, as of death it ſelfe. And well were it with evil tongued perſons, if they were in danger of a corporall death only, for by thy words, ſaith Chriſt to ſuch, thou ſhalt be condemned; for which cauſe let us remember, and with all carefulneſſe put in practiſe that of *Pſal.* 39. 1, 2. for *openeth his mouth wide*, the vulgar hath, that *is inconſiderate in ſpeaking*, and ſo ſpeaking wickedly, which is true ſence. Verſ. 3. Mat. 12. 36. *Note.*

The ſoule of the ſluggard deſireth, and hath not, but the ſoule of the diligent ſhall be made fat. Thus Hebr. and the Caldee ſpeakes to the ſame effect, but the vulg. *Piger vult & non vult, He willeth, or deſireth, and deſireth not*; That is, he is ſo long in deliberating before he putteth to his hand to doe, that for want of action and labour he wanteth ſuſtenance; or becauſe Hebr. it is only *the ſloathfull deſireth not*, which may as well be ſupplyed *obtaineth not*, as *deſireth not*, and then here is ſhewed, how vaine they are, that would willingly enjoy good things, but this is all that is in them, they are not induſtrious to get them; and as it is touching the things of this life, ſo it is touching thoſe of a better to come; a man may wiſh for them with *Balaam*, but it is the diligent, and carefull to doe good, that ſhall be ſatiated here-with, they that are not ſhall never have them, although they beleeve they ſhall. Verſ. 4. Numb. 23. 10.

A righteous man hateth lying, but a wicked man is loathſome, and cometh to ſhame, Hebr. *ſhall make to ſtinke, and to be aſhamed.* Of ſtinking, thus *Jacob* ſpeaketh to his ſonnes, after that bloudy maſſacring of the men of *Shechem*, telling them, that they had made him to ſtinke in the noſtrils of the Nations about: And the Hebrewes told *Moſes*, when they were the more hated by *Pharaoh* for his ſake, that he had made them to ſtinke before *Pharaoh*. So it is here meant, that wicked lyers ſtinke, and are an abomination to all the godly; That is, ſo as that they abhorre their company, and to be amongſt them; they that doe not, are made by them to ſtinke, and to have ſhame ſpoken of them, becauſe they aſſociate themſelves with ſuch companions. Verſ. 5. Gen. 34. Exod. 5.

Righteouſneſſe keepeth him that is upright in the way, but wickedneſſe overthroweth the ſinner. To the ſame effect he ſpake before, chap. 11. 3. the meaning is, the man that hath an upright heart declineth not from the right way, howſoever he be tempted; but he that hath not, is ſoone ſeduced, when temptation cometh, as one over-throwne, and caſt downe. Verſ. 6. *Chap.* 11. 3.

There is that maketh himſelfe rich, yet hath nothing; and that maketh himſelfe poore, yet hath great riches, Hebr. There is that maketh himſelfe rich, מתעשר, and *not all*, or not any thing; That is, he hath not any thing: Of theſe words, divers expoſitions are given by divers; ſome, there is, that vain-gloriouſly pretendeth himſelfe to be rich, and liveth accordingly, but is indeed a poore man. Verſ. 7.

Another againe, that is rich, ſaith, and doth ſo, as if he were poore, the better to avoyd charges; ſome, there is a man that is poore, who makes himſelfe rich through the contentation of his minde; another that is rich, makes himſelfe poore, through his covetouſneſſe, becauſe he is a rich man that is content with his owne eſtate, and he poore that is covetous.

Pallingen. *Quis dives? qui nil cupidus; quis pauper? avarus.*

Gregor. Nazianz. in his Poems ſaith, A covetous man that is rich, emulating the greedy Horſe-leech, holding ſome things in his minde, and thinking ſome things, and beholding ſome things againe, with no good eyes, and lightly feigning ſome things to himſelfe through vaine hope, through deſiring is alwayes more indigent. And the Apoſtle ſaith, *Godlineſſe is great gaine with contentation.*

1 Tim. 6. 6.

The covetous man for his unſatiable deſiring of riches, is by *Nazianzen* compared to *Tantalus*, and the Dragon, that keepeth treaſures, but maketh no uſe of them.

Greg. Nazianz.

Laſtly *Beda*, There is a man that makes himſelfe rich having nothing, in that being poore in this world, yet he gets him faith, and other graces; but that rich man, who is voyd of grace, is poore; to which that of *James* agreeth, *The poore in this world, rich in faith.* And that written to *Laodicea*, *Thou ſayeſt, that thou art rich, but knoweſt not that thou art poor, and miſerable.*

Beda.

Iam. 2.
Revel. 3.

The Reader may follow any, or all of theſe expoſitions, and let both the vaine-glorious and covetous take notice each one of his ſinne, to turne there-from, and above all riches, let us all aſpire after the ſpirituall.

Note.

Verſ. 8. *The ranſome of a mans life is his riches, but the poore heareth no rebuke.* Of this alſo there are divers expoſitions.

1 A rich man is in danger of being called in queſtion, becauſe he is rich, and by this meanes he hath ſometimes much trouble, and contention, from which he cannot come off, but by paying good ſums of money; but the poore man heares nothing of any ſuch trouble, being never ſo called in queſtion, or ſuffering ſo much as a check at the Judges hands, becauſe they care not for medling with thoſe that have nothing, but only ſuch, as by whom gaine may come in.

Some, when a man of wealth hath done ſomething againſt the Law, for which he is in danger to be called in queſtion for his life; he by his riches giving largely is acquitted, whereas a poore man without hearing is preſently condemned, and executed.

Some, a man that hath wealth is hereby incouraged, and regards not the menaces or quarrels of other men againſt him, becauſe he hath where-with to defend himſelfe, and ſo cannot be made to yeeld to the will of others, in that which he conceiveth to be evil, and conſequently dangerous to his ſoule, and therefore he is hereby ſaid to run ſo in his life; but a poore man being required by the rich and mighty to doe any thing, and threatned if he doth it not, is preſently overcome through feare, he ſtands not to heare any further threatning, becauſe he dares not.

Thus *Auguſt.* The poore man being required by the rich to teſtifie for him, anſwereth, he dares not; but then he promiſeth him a reward; and if he will not, threatens him: then the poore, unable to beare this, yeeldeth, and giveth falſe teſtimony, and by this word bearing, the vulgar renders it, *the poore man heareth no reproofe.* But herein the ſence is more reſpected then the ſignification of the word, which is, *to heare.*

Auguſt. De temp. Ser. 213.

Laſtly, riches laid up in Heaven by charity, are a ranſome, which *Chryſoſtome* proveth by the Parable of the rich man, that laid up his goods for many yeares; for as he by this meanes loſt his ſoule, ſo he that is charitable ſaves it; for he that hideth his goods, laying them up, and not diſtributing them to the poore, looſeth his ſoule; but he that brings them forth, and diſtributeth them, delivers it. According to this then the meaning is, riches given away in almes, are as a ranſome of the ſoule; and he that contrariwiſe hoordeth them up, ſhall one day heare that ſharpe reproofe, *Thou foole, this night ſhall they fetch away thy ſoule from thee:* But the poore man having nothing to give, ſhall never heare any ſuch rebuke. And this

Chryſoſt.

expoſi-

expoſition is of all others moſt genuine, and next unto it, that of *Auguſtine* immediatly before going.

Lavater ſaith, that *Clemens Alexand.* expounds theſe words, as I have ſaid; but becauſe the bloud of Chriſt is the only price of our Redemption, he rejecteth this; and there is good reaſon I confeſſe to doe ſo, if by Redeeming, or Ranſoming ſhould be underſtood properly the paying a price ſufficient; but underſtanding by a ranſome parting with our worldly goods to the poor, for Chriſts ſake, which who ſo doth, ſhall be delivered from death, and received into everlaſting life; I ſee no cauſe of rejecting it, but imbracing it, as the beſt ſence; yet the ſame *Lavater* hath another expoſition upon the laſt words, which is not improbable, the poore man heareth no rebuke, whereby the idle are rebuked and threatned with want for their idleneſſe, and ſo they come to be pinched with poverty, which if they would have hearkened to ſuch reproofe, they needed not to have falne into, but might have had alſo where-with-all to have borne it out, if at any time they had been indangered; for ſo he expoundeth the firſt words of riches, being a mans ranſome, alledging the ſaying of *Anacharſis*, Rich men are like unto great flyes, that break through the Spiders web, in which little flyes are catched, and hang, and dye; ſo rich men, by the ſtrength of their owne wealth, breake through the net of the Law, when poore men are hereby condemned, and hanged. *Lavater.* Matth. 25.

To conclude, the ſcope of this place is to ſet forth the commodities both of riches, and poverty, becauſe either of them hath its commodities, as well as diſcommodities; the rich are many times indangered by their wealth, but ſometimes againe they have a benefit hereby; if they fall into the enemies hands in warre, they are ſpared for a ranſome; if they have enemies, that ſeeke by ſuits in Law to wrong them, their wealth will defend them; ſo the poore that indureth much miſery, if there be any rebellion in the Land made by great men, whereby they at length being over-come, ſuffer great blame, and often looſe their lives, with the poore the King medleth not in this caſe, neither doth he heare any rebuke; the rich being begged off, and denying reliefe, is railed upon by the ſturdy Rogue, but the poore man not. &c. thus, and divers other wayes he heareth no rebuke. *Muffet*

The light of the righteous rejoyceth, but the lamp of the wicked ſhall be put out; That is, the proſperity of the righteous, which commonly in Scripture is ſet forth by light, is ſtable, and permanent, but if the wicked have a little ſuch light, it ſoone goeth out, and ends in the darkneſſe of miſery. Verſ. 9. *Lavater.*

Thus *Lavater*, and ſome others, who alſo expound the light of fame, which to the righteous increaſeth, but to the wicked is ſoone put out, and ſo put out as that it cannot be lighted, or come to ſhine any more; as flax flaming, that hath water poured upon it, is not only put out, but oppreſſed, as the word here ſignifieth, never to flame any more.

And it is to be noted, that two words are here uſed, אור light, ſignifieth a greater light, as the light of the day, and נר a Lamp, or Candle, as *Job* 18. which is put out either by wind, or water; ſo the good name and proſperity of the wicked is put out by the wind of his pride, and the water of his voluptuous lying, or covetouſneſſe.

Some by light underſtand knowledge, which bringeth to the righteous great joy, there being nothing in the world wherein he ſo much delighteth, as in the knowledge of the Word, and things of God; and this light is daily increaſed more and more, it being his continuall ſtudy, and meditation: from a little light of the Prophets ſuch increaſe to the dawning of the day, and the ariſing of the Day-ſtarre in their hearts; but the Lamp, or little light which the wicked have, goeth out againe, as is ſhewed in the fooliſh Virgins, and ſo they had no joy of the Bridegroomes coming, but ſorrow for being ſhut out. And they that receive the ſeed of the Word into ſtony ground, have joy, for a time, but perſecution ariſing, this withereth. Pſal. 1. Pſa. 119.89.100 2 Pet. 1. 19. Mat. 25. Mat. 13.

Only by pride cometh contention, but with the well adviſed is wiſdome. This is chiefly ſpoken in caſe of mens conſulting together about truth, or errour, the beſt or worſt way of doing things: if they be proud, that reaſon together, one preferring his Verſ. 10.

his owne opinion, and another his, there muſt needs be ſtrife, brawling, and falling out; but if humble, as the well adviſed, or ſuch as enter into a ſerious conſideration of their owne weakneſſes are, then things are wiſely and peaceably tranſacted.

The proud man thinkes himſelfe ſo wiſe, that he ſcorneth the advice of others, and doth of his owne head whatſoever he luſteth, but by this meanes many contentions ariſe; ſo one ſelf-conceited man becomes the Author of one Hereſie at one time, and another of another, till all the Churches of God are filled with contentions. But he is not wiſe, but fooliſh, that doth ſo, how good a conceit ſoever he hath of his owne wit; he only that is well adviſed, before he attempts the broaching of any new opinion, is wiſe, and he is well adviſed, that ſeekes firſt the approbation of others, that be learned, and godly; wherefore Chriſt often commends humility to his Diſciples, when ſtrife began to ariſe, as the only meanes to quell it, and the like were to be wiſhed now, to take away our ſtrifes.

Verſ. 11. *Wealth gotten by vanity ſhall be diminiſhed, but he that gets it by labour ſhall increaſe.* This ſentence is plaine, and therefore they that get wealth by Gaming, Stage-playing, or keeping Brothel-houſes, or Tipling-houſes, cannot expect that their wealth ſhould continue; but the honeſt Paines-taker in a lawfull Vocation may, and that inſtead of waſting, it ſhould increaſe more and more, and this hath been often proved true by experience in many.

Verſ. 12. *Hope deferred maketh the heart ſicke, but when the deſire cometh, it is a tree of life.* Some expound this altogether of the hope of everlaſting life, of which St. Rom. 8. 17. *Paul* ſpeaketh, ſaying, *The creature groaneth, and we alſo having received the firſt fruits of the Spirit, ſigh together, looking for the adoption of the Sonnes of God.* Some, becauſe this hope is not ſo deferred, but that it bringeth preſent joy, for the certainty of the thing hoped for underſtand not it, but generally the hope of any good in this world, when the time is come, but yet it cometh not, this makes the heart to pine away; but the deſire accompliſhed in due time, and not deferred, heateth, and reviveth a mans languiſhing ſpirits; But hope of the life to come, ſaith *Gregory*, erecteth the minde to eternity, and feeleth nothing, that a man ſuffereth in the meane ſeaſon.

Verſ. 13. *He that deſpiſeth the Word ſhall be deſtroyed, but he that feareth the Commandement ſhall be rewarded.* By the word here is meant, not only the written Word of God, but alſo collations, or doctrines rightly raiſed here-from, by the preachers of the Word; he that deſpiſeth them, and their teaching, and threatning, deſpiſeth the Word of God, and ſhall periſh; but he that trembleth at the Word, Eſa. 66. 2. as *Joſiah* did, fearing to doe againſt it, ſhall have a reward; ſo much doth God ſtand upon reverence to be given to his Word, that although he that doth ſo, doth but his duty, yet he ſhall be rewarded therefore, with bleſsings here, and hereafter.

Verſ. 14. *The way of the wiſe is a fountaine of life, to depart from the ſnares of death.* Here by the way, or law of the wiſe, is meant his teaching the Word, or Commandement before ſpoken of, whereby is commended the expoſition before going, againſt the contempt of Gods Miniſters; the Word taught by them is Gods Word, and it keeps from the ſnares of death, which are every where laid to take, and will take them that are not inſtructed, or being inſtructed againſt them, deſpiſe it.

Verſ. 15. *Good underſtanding giveth favour, but the way of tranſgreſſours is hard*; That is, he who feareth God, hath ſo much favour done him by God, that he is kept from trouble, whereas the wicked by meanes of the many troubles, that come upon them, finde their wayes harſh, and rugged.

Lavater underſtandeth the way of the wicked to be hard, in reſpect of his hard and harſh dealing; but contrariwiſe, the intelligent finde favour both with God, and men, for their love and kindneſſe ſhewed in all their dealings. But he expounds it alſo of the troubles, and miſeries which befal the wicked, the Adulterers, Drunkards, Theeves, Curſers, and common Swearers.

Chryſoſtome followeth that of the meekneſſe, and goodneſſe of the man of underſtanding,

derſtanding, whereby all men are drawne to love him, and to deſire his acquaintance, comparing him to the Sun that diſpelleth all fogs and miſts when it ſhineth, and to Chriſt, who reconciled Angels and men together, being before at a great diſtance.

Every prudent man dealeth with knowledge, but a foole layeth open his folly; this is much like unto Chap. 12. 23. but there the wiſe mans concealing his knowledge is commended, here his doing according to wiſe counſell in all things, whereas the foole by his raſh and inconſiderate doings layeth his folly open. that we might learne to doe all things adviſedly, and nothing raſhly, leſt we repent afterwards to our loſſe. Verſ. 16. *Note.*

A wicked meſſenger falleth into miſchiefe, but a faithfull ambaſſadour is health. The Vulgar, *The meſſenger of the wicked*: It is true both wayes, hee that is ſent out about matters of truſt by his Prince, if he be unfaithfull, incurreth his diſpleaſure, and ſuffers death ſometimes for it; Againe, the meſſenger of the wicked that is ſent about a wicked buſineſſe ſhall ſuffer for it as the Captaine with his fifty, that were ſent to fetch *Eliah*, they were conſumed with fire from heaven: and railing *Rabſhekah*, who was ſent to blaſpheme the living God, and to detract from godly *Hezekiah*, periſhed both he and his whole Army. So likewiſe ſervants ſent out by their Maſters about their private affaires, if they be unfaithfull and deceive their Maſters, ſhall be found out and ſuffer for it. *Lavater* inſtanceth in the Popes Legats a *Latere*, by him ſent out to the Princes of the earth, as is ſhewed *Revel* 16. But the *faithfull Ambaſſadour is health*, ſuch was *Paul* and the reſt of the Apoſtles, becauſe by their meanes ſalvation came to the Nations of the earth, and ſuch are all the faithfull Miniſters of Chriſt, who are ſent by him to preach the Goſpel, whereby faith cometh, and conſequently life and ſalvation for evermore. Verſ. 17. *Lavater.* 2 Cor. 5 20.

Poverty and ſhame ſhall be to him that refuſeth inſtruction, &c. This is commonly verified, for as he that ſubmitteth to his teachers and governours, and their good inſtructions proveth well, and liveth afterwards in good reputation, ſo he that deſpiſeth them, head-ſtrongly going on in his owne evill wayes, ſhall not proſper, but live in poverty and diſgrace. Verſ. 18.

Let them that be young therefore, and rebell againſt their Parents or governours thinke upon this, and turne obedient, humble and tractable, as knowing this will make moſt for their future good and credit, being otherwiſe in danger, although they bee rich for the preſent, to come into a moſt deſpicable condition. *Note.*

The deſire accompliſhed is ſweet to the ſoule, but it is abomination to fooles to depart from evill. The Septuagint, *The deſires of the godly delight the ſoule, but the workes of the wicked are far from knowledge.* Hereby it ſeemeth that the ſeventy Tranſlators underſtood the deſire here ſpoken of to be the deſire of the godly, that is, their deſire univerſally of being indued with all good graces, and to grow herein, and when it is thus with them, and they attaine them accordingly, this is an exceeding great joy to their ſoules; others that doe the ſame things, but not from an heart ſo affected, cannot finde ſuch ſweetneſſe herein. Moreover it may alſo be referred to their deſire, that others by their inſtructions may be converted, for when this is effected, very great is the joy of their ſoules, as St. *Paul* often ſheweth in his owne example, calling the Corinthians his joy and his crowne. Verſ. 19.

There is another reading of *Pagnin. Cajetan*, and ſome Hebrewes, *The deſire broken, or interrupted, is ſweet*, for ſo the word נהיה alſo ſignifieth, and then this is given for the ſenſe, the pleaſure taken in any thing, if it be ſometimes intermitted, is the ſweeter, when a man cometh to it againe; yet the wicked cannot endure to ceaſe from their ſinfull pleaſures at any time, but dwell and abide in them, till that by common uſe they come to be tedious and irkſome to them. But this expoſition doth not arride me; for if it were admitted, here ſhould be a reproofe of wicked perſons for not putting ſpaces betwixt their ſinfull pleaſures, as if uſing them more rarely they were the more juſtifiable. One makes theſe words to cohere with the former *Cajetan. Pagnin.* *Rodolph.*

former thus, there he ſaid, that ſhame and poverty ſhall be to them that deſpiſe inſtruction, here yet becauſe that going contrary to inſtruction they doe for the preſent enjoy their deſires, and this is ſweet unto them, he ſaith it is an abomination to them to depart from evill. Verſ. 12. there are the ſame words in effect, *The deſire coming is a tree of life.* By deſire here, I thinke, that the honour to which it is promiſed, that they ſhall come, that heare inſtruction is meant, it being as if he had ſaid, it is true, yet there appeareth no ſuch difference betwixt the deſpiſer of inſtruction and him that hearkneth to it, but the time ſhall come, when this honour by ſuch expected ſhall come, and when it cometh it ſhall be ſweet and comfortable, God hereby manifeſting himſelfe to be one, that regards obedience and dutifulneſſe in youth, whereby others may be drawne on to doe likewiſe, and no more deſpiſe their teachers; but notwithſtanding all this, fooles are ſo farre from being reformed, that it is an abomination to them to depart from evill; yea, as ſome adde, to ſee any of their companions to depart therefrom, as thinking themſelves by their meanes left the more naked and aſhamed.

Lavater.

Verſ. 20. *He that walketh with wiſe men ſhall be wiſe, but the companion of fooles ſhall be deſtroyed*; The vulgar *ſhall be made like*, Hebrew, it is either *deſtroyed*, or *made evill*; רוּעַ יֵרוֹעַ, which laſt reading is followed by *Muſſet*, and is beſt. To walke with the wiſe, is to keep company with the godly, who are able to inſtruct others in the wayes of God, by converſing with, and obſerving their doings and ſayings, a man may become wiſe; but contrariwiſe they are corrupted, that converſe with the evill, as by being amongſt thoſe that are ſicke of any infection, a man is in danger of being infected likewiſe.

Note. Some note here, that it is ſaid, *He that walketh with wiſe men*, not with a wiſe man, to intimate, that he who deſireth to be wiſe, muſt not onely aſſociate himſelfe with one, but with more wiſe men, this vertue of making wiſe, not working ſo much by ones converſing with one, but there is need of the helping hands of many to effect this. If one wicked man converſeth with one that is godly, the godly man is more in danger of being corrupted, then the wicked likely to be converted, as there is more ſtrength in a little vinegar to make a little honey ſharpe, then in the honey to make the vinegar ſweet.

Some for companion of fooles, have feeding fooles, as alſo the word רֹעֶה ſignifieth, but it anſwereth beſt to the firſt part of the proverb, to hold to the firſt reading.

Verſ. 21. *Evill purſueth ſinners, but to the righteous good ſhall be repayed*; that is, although a wicked man may long be ſpared, and feeles no evill, yet it certainly followeth after him, as the ſhadow doth the body, and will at length overtake him, and then he ſhall ſuffer for all his wickedneſſe, neither ſhall he be able by any meanes to ſave himſelfe here-from; and in the meane ſeaſon, there is a conſcience within every man, that committeth any notorious wickedneſſe, that purſueth and terrifieth him, even as Hounds doe a timerous Hare by their crying after it. And on the contrary ſide, although the righteous goeth a long time, and ſeeth no good more coming to him then to others, or not ſo much, yet he ſhall finally be repayed for all his labour and conſtant going on in righteouſneſſe (which is inſeparable from charity) in Gods heavenly Kingdome: beſides, he ſhall bee bleſſed even in this world, although for a time it may much frowne upon him, as it did upon *Job*.

Verſ. 22. *A good man leaveth an inheritance to his childrens children, and the wealth of the wicked is laid up for the juſt.* Here is further proſecuted the argument in hand before, becauſe he had ſaid, *Good ſhall be repayed to the righteous*, Now he inlargeth himſelfe further, and ſaith, that the good which ſhall be done to him in this world, ſhall not be floting and fading, ſoone away againe, but continue to him and his poſterity to the third and fourth generation; contrariwiſe, if the wicked getteth goods here, when as it is ſaid, *evill ſhall purſue him*; theſe his goods ſhall not continue to him, and his, but come by ſome meanes or other into the hands of the juſt, as God hath divers wayes to bring this about: yet the juſt abhor by theft, or deceit, or unjuſt judgement to take his wealth, or

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any part of it, bee hee never ſo wicked, for then they ſhould not bee juſt.

There is much food in the tillage of the poor, but there is that is deſtroyed for want of judgement. The Vulg. *In the fallows of fathers, and in others they are gathered without judgement.* Hebr. is ראשים ſignifieth either *poore* or *heads*, which latter ſignification the Vulg. following hath it *Fathers*, and ſome render it *Princes*; for the next word alſo נסחפה ſignifieth either loſt or deſtroyed, or gathered. But the New Tranſlation doth beſt expreſſe the meaning, which is that a poore man having but a little ground, but well and skilfully tilled, reapeth abundance of increaſe of it, when as others having a farre greater breadth of ground either through want of skill in husbandry, or of induſtry, reap but little profit; hereupon comes the Proverb, *A little ground well tilled.* Verſ. 23.

Lavater out of *Pliny* telleth of *Furius Creſinus*, that he being a poore man, that had a little ground, through his great induſtry had much increaſe, but his neighbours grounds about him bearing little: they complained to the Senate of him, ſaying, that he had bewitched their corne; then he going to the Senate, carried his mattocke and ſpade, and other inſtruments of Husbandry with him, and his daughter, that holpe him work, and ſaid, Loe theſe are my Witch-crafts, whereupon he was acquitted. *Lavater.*

One *Paridius* alſo, who had two daughters, having a piece of ground, that was a Vineyard, gave a third part of it to one of them, when ſhe married, and by his good husbandry ſo improved the reſt, that he reaped as much fruit of it as he had before done of the whole, and the like he did, when he had given another part to his other daughter alſo.

He that ſpareth his rod hateth his ſonne, but he that loveth him, chaſteneth him betimes. He had ſpoken before of a fathers leaving an inheritance to his children, Verſe 22. Now becauſe children not well nurtured, if they have an inheritance left them, may ſoone ſquander it all away, he ſpeakes of correction. It is not love, but hatred in thee to forbeare correcting thy ſonne if he doth wickedly, or ſevere correcting of him, if his wickedneſſe deſerves it; for thus *Ely* was the cauſe of his ſonnes, and families ruine. *There is much iniquity in the heart of a childe, but the rod of correction drives it away.* Therefore he that loveth him, chaſteneth him betimes, Heb. *in the morning*, whereby is meant both his care to doe this above all other worldly buſineſſe, becauſe he intends this firſt in the morning, and his freedome from paſſion, when he doth it, and laſtly, his frequent doing of it: his freedome from paſſion, becauſe he correcteth him not preſently when he hath angred him, but having firſt taken his nights reſt before, and his frequent doing it, as need requireth, becauſe that every morning, after he hath deſerved it, he ſpareth him not, but duly chaſtiſeth him. Verſ. 24. Chap. 22.

The righteous eateth to the ſatisfying of his ſoule, but the belly of the wicked ſhall want. Some by the eating of the righteous to ſatisfaction, underſtand that he keeps his ſtomach alwayes good by his temperance, ſo that when he ſits downe to eat, he feeds to ſatisfaction of nature, and is hereby ſtrengthened; but the wicked, that commonly keep no meaſure, at length are ſo weakned by exceſſe in eating and drinking that their bellies want, and bodies decay for want of an appetite. Some, the righteous getteth worldly goods to the ſatisfying of his ſoule, becauſe he is content with that he hath, but the wicked are never ſatisfied, but ſtill have, as it were, as hungry bellies when they moſt abound, and by reaſon of their covetouſneſſe indeed they keepe their bellies empty enough, that they may fill their purſes the more. Some, the juſt have enough, but the wicked ſhall be poore, and want neceſſaries for this life; and this is to bee preferred as the moſt genuine, and true meaning of the words. Verſ. 25.

CHAP. XIV.

Verſ. 1. *EVery wiſe woman buildeth her houſe, but the fooliſh plucketh it downe with her hands.* By the wiſe womans building her houſe, here is meant her providence, and induſtry to be ſuch, that her husband himſelfe, and his whole family doe all fare the better therefore, and are in the more proſperous condition; as the mid-

Exod. 1. wives of Egypt, who feared God, built their houſes, that is, made them eminent, becauſe God, that liked well of their doings built them houſes, ſo that they did it

1 Sam 25. through Gods bleſſing upon them. And *Abigail*, the wiſe wife of *Nabal*, built her houſe, when by her providence her family was preſerved from ruine, and ſhe was afterwards promoted to be wife to King *David*.

But the fooliſh plucks it down, when either by her wickedneſſe the whole family is corrupted, as by *Jezabel*, who was the ruine of her husband *Ahab*, and of all his ſonnes, or by her fooliſh, and prodigall waſting, the family decayeth and becomes poore.

It is obſerved by ſome, that a woman new married to a man of old, lived in her father in-laws houſe, till ſhe had gotten ſo much, as wherewith to build her an houſe, and then ſhe removed thither, and to this it ſeemeth here to be alluded. When God made woman at the firſt, hee is ſaid to have built her, for ſo the word בנה there uſed ſignifieth; now as ſhe was built, ſo ſhe muſt be a builder by governing well, and ordering all things in the houſe for the beſt, as the Apoſtle ſpeaketh ſay-

1 Tim 5.14 ing, *I will that young widows marry, beare children, and guide the houſe.* And both *Ariſtotle* and *Demoſthenes* ſay, that all things in the houſe ought to be cared for, and ordered by the woman, all things abroad by the man. And it is to be noted here, that Heb. two nownes of the plurall number, *wiſe women* are uſed, but a verb of the ſingular, to intimate, that they doe all, as one, build their houſes, and ſhe is a fooliſh, no wiſe woman that doth not. Of all others *Deborah*, and *Heſter* were moſt famous for their building, not of private houſes onely, but of States and whole Kingdomes, raiſing them up againe, when they were dangerouſly decayed: For the fooliſh woman, ſaid to plucke downe her houſe with her owne hands,

Note. The note of one is good, that her coſtlineſſe in rings, and bracelets, and jewels, and chaines, and apparell, and other implements without end, to ſet forth her pride, is one, and that none of the leaſt meanes, to plucke it downe, and her caring more to keepe her hands, and body fine, then to keep up her houſe.

Verſ. 2. *He that walketh in his uprightneſſe, feareth the Lord, but he that is perverſe in his wayes, deſpiſeth him.* Becauſe much is ſpoken of the feare of God, both in this and other bookes of holy Scripture, it is here ſhewed, who feareth God indeed, and who not, *viz.* He that walketh uprightly, eſchewing evill, and do-

Gen. 17.1. ing good from a good heart, not in hypocriſie; as *Abraham* was bidden to walke before God, and to be upright, and *David* is often praiſed for this; but he that either liveth in any ſinne, or doth good diſſemblingly for his owne ends, and not for Gods glory, walkes perverſely, and inſtead of fearing God, deſpiſeth him. It is not a mans ſaying that he feareth God, that will juſtifie him from being a deſpiſer of him, if he walkes contrary to his will.

The Vulgar, *He that feareth God, and walkes uprightly, is deſpiſed of him that goeth in an infamous way*, and ſo the word *him* is taken to be meant of him, that feares God, whom the wicked deſpiſe, as counting him moſt fooliſh, not of God, as indeed it is. Neither will the Hebrew beare this reading, becauſe therein, as in other Proverbs, there is an oppoſition in the latter part to the former, whereas in this reading there is none, and ſo it makes the letter ו redundant.

Verſ. 3. *In the mouth of the fooliſh is a rod of pride, but the lips of the wiſe ſhall preſerve them*; That is, a fooliſh man is like unto him, that hath a rod in his hand, and is herewith ſtriking ſuch as come in his way, but ſhall himſelfe be well beaten at the laſt for this his proud, and diſgracefull ſmiting of others; for even ſo he that with his tongue is raſh to ſpeake things that he ought not, as through his pride ſcorning to have his tongue kept under by any man, ſhall ſmart for this, as with a rod.

rod, when he ſhall be puniſhed for his licentiouſneſſe of ſpeech; of ſuch kinde of men *David* complaineth, ſaying, They ſay, our tongues are our owne, who ſhall controle us? *But the lips of the juſt preſerve them*; they are ſo circumſpect and wary, whereſoever they come, that they forbeare ſpeaking any thing that may offend, or exaſperate others againſt them; and in caſe that they be provoked, yet ſo diſcreetly, and moderately they ſpeake to all men, that they paſſe on in ſafety, whereſoever they come. Pſal. 12.

Gregory underſtands this of a Preacher, given altogether to ſpeake againſt the vices of his people, and to reprove them ſharpiy therefore, but never commendeth their vertues, or good things in them; And *Jerome*, of a Father, or Maſter, or Lord, who with much pride and diſdaine ſpeakes to his ſubjects, or ſervants, or children; but the righteous, in meekneſſe, and humility; but I reſt in the firſt. *Greg.* in mor. *Hieron.*

Where no Oxen are, the crib is cleane, but much increaſe is by the ſtrength of the Oxe; That is, where good husbandry is neglected, a famine, and ſcarcity of corne enſueth, but where it is uſed there is commonly plenty. And becauſe Preachers are compared to Oxen, it is alſo meant, where Preachers are not, there is a famine in reſpect of Spirituall food, mens ſoules are as it were hunger-ſtarved, but full fed, where plenty of preaching is. Verſ. 4. 1 Cor. 9.

A ſcorner ſeeketh wiſdome, and findeth it not; but wiſdome is eaſie to him that underſtandeth: That is, he that hath a long time ſlighted living in the feare of God, and grace, which is neceſſary to ſalvation, although afterwards he ſeekes grace, whereby he may be ſaved, That is, the grace of repentance, and remiſſion of his ſins, yet he findes it not, as *Eſau* by long ſlighting the Birth-right, at length loſt the Bleſsing pertaining thereunto; but to him that giveth himſelfe to learne, and to fear God betimes, who is the true underſtanding man, this grace is eaſie, it is readily granted to him to be truly penitent, and ſo to be forgiven, and to have aſſurance of his ſalvation. Verſ. 6.

Some by the Scorner underſtand him, that thinkes himſelfe ſo wiſe, that he contemneth all teaching, that comes from others: ſuch ſeeke wiſdome, but finde it not, becauſe they reject the helps granted them by God to attaine unto it; but he that underſtands his owne weakneſſe, and how eaſily he may be deceived, if he be led by his owne ſence, and therefore humbles himſelfe to be taught by others, ſhall eaſily attaine unto it. *Lyra.*

Some, he that ſpends his young time in jeaſting, never applying his minde to any thing ſerious, he ſhall afterwards ſeeke wiſdome, but in vaine; I preferre the two former, taking it to be againſt both the ſelf-conceited, and ſuch as delay the time of repentance; they are, as one ſaith, like unto Hounds, which by a ſtrong wind blowing, loſe the ſent of the Hare, and then they may ſeeke to finde it againe, but all in vaine: A notion worthy to be thought upon by all, that deferre their converſion, the time ſhall come when they ſhall ſeeke, but not finde, although they be never ſo earneſtly deſirous. *Note.*

Goe from the preſence of a fooliſh man, when thou perceiveſt not in him the lips of knowledge. Againſt being the companion of fooles, ſee before, *chap.* 13. 20. now the ſame is repeated againe with another reaſon, viz. His fooliſh and foule mouth makes him unworthy to be kept company withall; neither can a good man beare his evill language, but it muſt needs offend him. Verſ. 7.

The wiſdome of the prudent is to underſtand his way, but the folly of fooles is deceit; That is, the thing to which the wiſe are moſt intent, is to underſtand in every thing what is well pleaſing to God, and right, and by what meanes he may moſt benefit himſelfe, and others here, and walke ſo, as that in the end he may be ſaved; but fooliſh wicked men are not intent to any ſuch thing, and if they make any ſuch ſhew of ſeeking, it is nothing but deceit, all their coming to heare, and inquire after the right way is, not to walke therein, but only to make a ſhew before men; yet herein their folly appeares, becauſe God ſeeth with what minde they doe it, and will reward them accordingly, neither ſhall their diſſembling in the end doe them any good, but rather hurt; becauſe feigned holineſſe is double iniquity, ſaith *Auguſtine*. Verſ. 8. *Simulata ſanctitas duplex iniquitas.*

Fooles make a mocke at ſin, but among the righteous there is favour. The word rendred ſinne here is חטאת ſignifying either ſinne, or a ſacrifice for ſinne, as the word is uſed, *Eſa.* 53. *He ſhall make his ſoule a ſacrifice for ſinne.*

Lavater. And *Lavater* hereby underſtandeth the Sacrifice of Chriſt, at which heathen fooles make a mocke, ſaying, It is likely, that God could finde no other way to Redeeme man, but by the death of his only beloved Sonne; or elſe they mocke at ſinne, that is, they count it a light matter to ſinne, not worthy ſorrowing therefore, but of rejoycing to recount, or to ſee it acted; or becauſe לוץ alſo ſignifieth to interpret; they *interpret ſinne*, the meaning may be, They make a favourable conſtruction of their owne, and the ſinnes of others, that be their conſorts, but an harſh one of the ſinnes of thoſe that they love not, which are better then they, by ſetting their leſſer ſinnes upon the tenter. *But among the righteous there is favour*; That is, if they fall out one with another, their mutuall love and good will is ſuch yet, that they are ſoone reconciled againe; or when the wicked foole makes a mocke at ſinne, they humble themſelves, and mourne for their owne ſinnes, and for the ſinnes of others, and ſo they come againe into Gods favour; as the foole, that is ſo lightly affected at them never doth, nor ſhall; or, the righteous have a complacency one with another, as the word רצון ſignifieth, and like well of the ſame good things, being delighted when they are acting them, as the wicked are, when they be acting of ſinne, and laughing at it.

Cajetan. *Cajetan* the *foole interpreteth ſinne*; That is, ever maketh the worſt of other mens ſinnes; but amongſt the righteous is as favourable an interpretation made of things done amiſſe by others, as may be.

Rodolph. *Rodolph*, *The foole ſpeaketh ſinne*, to the offending of the eares of the godly, but gracious ſpeeches are amongſt the righteous.

Aquila. *Aquila* renders it, *Sinne will illude the foole*; That is, whereas they hope to ſpeed well at the laſt, although they live long in ſinne, they ſhall be deceived, for ſinne will bring them to confuſion; but the righteous, to whom favour and all good is promiſed, ſhal truly finde favour.

Laſtly, ſome, the foole mocketh at ſacrificing for ſinne, and therefore offereth no ſuch ſacrifice, and ſo liveth in Gods diſpleaſure; but the righteous, ſacrificing as God hath commanded, hath favour and reconciliation with God; of all theſe, I preferre that which goeth upon rejoycing, and laughing at ſinne; and contrariwiſe, the endeavours of the juſt to ſpeake, and doe ſo, as that God may be there-with pleaſed, yet he ſhall not erre that followeth any of them.

Verſ. 10. *The heart knoweth his owne bitterneſſe, and a ſtranger intermedleth not with his joy*; That is, the griefes or joyes of mens hearts are knowne only to themſelves, not to others; much like unto this is the ſaying of the Apoſtle, *No man knoweth the things of a man, but the ſpirit that is in him.*

Lavater.

1 Cor. 2. 11

Muffet. *Muffet*, No man by his mirth and jeaſts can make that heart to rejoyce, that is wounded, and troubled.

Cajetan. *Cajetan*, This is ſpoken of a wiſe man, it being meant, that if he hath bitterneſſe of heart, he keepeth it to himſelfe, and ſheweth it not to others; and likewiſe if he hath joy; as it is ſaid of *Socrates*, That no man could ever ſee any alteration of his countenance, for things falling out ill, or well unto him; and his ſaying was, Reaſon muſt be put upon ſorrow, as a Breaſt-plate upon the breaſt, to hide it.

Socrates.

Seneca. And *Seneca* ſaith, Admit not Griefe, if thou canſt keepe it off, if not, hide it.

Gregor. in Mor. *Gregory*, The heart knoweth its owne bitterneſſe; That is, knowne to every one is his griefe for his ſins, but he that is a ſtranger to ſuch ſorrow, ſhall not partake of the joy thereof, when he that mourneth ſhall be comforted.

To the ſame effect alſo *Beda*; Others, when a man hath been in ſorrow, and miſery, and hath met with none to condole it with him, in caſe that he be reſtored to joy, he will call for none to rejoyce with him, it being a common thing amongſt men, he that hath not borne a part with me by ſympathie in my ſorrow, ſhall beare none in my joy. This is true, chiefly touching Chriſt, *If we ſuffer with him, we ſhall be glorified with him.*

Rom. 8. 16.

The

The houſe of the wicked ſhall be over-throwne, but the tabernacle of the juſt ſhall flouriſh. By houſe here underſtand Palaces, and ſtrong built houſes, which a man would thinke ſhould ſtand many Ages, by tabernacles, poore habitations, or cottages; thoſe ſhall decay, and come to ruine, theſe ſhall wax more illuſtrious. Verſ. 11.

Beda by houſes underſtandeth the wickeds ſetling of themſelves in this world, as wherein, and in the good things hereof they place their felicity; and by tabernacles, the account which the righteous make of their being here, but as Pilgrimes, or, Souldiers in Tents, the happy permanent being which they expect, being in Heaven; thoſe ſhall be deſtroyed by death, but theſe changed from temporary habitations to everlaſting; both theſe are good, and cannot well be disjoyned, becauſe godlineſſe hath the promiſe of this, and the life to come. *Beda.* 2 Cor. 5. 1. 1 Tim. 4. 8.

There is a way that is right before a man, but the end thereof is the way of death; That is, ſome ſinfull way wherein he walketh ſeemeth right unto him, becauſe not only he, but moſt men goe therein, but in the end he ſhall finde it to be the way to everlaſting death; for ſo our Lord hath taught us, ſaying. *Broad is the way that leads to death, and there be many that walke in it.* But becauſe of the pleaſures, and profits, and worldly honours that are herein, it ſeemeth right and good. Verſ. 12.

The way alſo to Life, by holding Juſtification by workes, ſeemeth to many to be right, and other ſuperſtitious wayes, becauſe all Chriſtians generally have moſt anciently walked herein; but they will in the end prove the way to death, becauſe Chriſt only is the right way, and by the merits of his Death only, to hold Juſtification attainable, and to ſerve God in Spirit and in Truth, not with locall or outward formall worſhip, which he hath ſhewed ſhould be no more under the New Teſtament be done.

Thus *Lavater*; but ſome by this way ſeeming right, underſtand the way of proſperity of wicked men, becauſe all things ſucceed well unto them, and they enjoy plenty here, they thinke that they are in a good way, although they live moſt wickedly, but in the end it will prove evill and deadly; ſo likewiſe *Pſal.* 49. *Pſal.* 73. *Job* 21. &c. and this teacheth thoſe in thoſe times, that argue from their good ſucceſſe, that their way is good, although againſt the Word of God.

Even in laughter the heart is ſorrowfull, and the end of that mirth is heavineſſe; That is, there are ſome who have heavie hearts, yet outwardly they feigne mirth, but they cannot alwayes doe ſo, for in the end ſorrow and heavineſſe altogether ſhall over-whelme them; which is true in thoſe, that having an accuſing conſcience ſeeme to ſmother it, by going into merry company; this continueth ſtill notwithſtanding, and if no better meanes be uſed to qualifie this ſorrow, the end will prove moſt lamentable; therefore when it is thus with thee, remember thy ſinne, and repent, and ſeeke to God for pardon, and ſo the end ſhall be joy.

Some ſay, that the ſame is meant here, which Chriſt ſaith afterwards. *Woe to you that laugh now, for yee ſhall waile and weepe*; as if it had been ſaid, The laughter of wicked men is not to be looked at, as mirth to be envyed by them, that lead not ſo merry a life, for there is ſorrow of heart coming to ſuch, although it be not yet ſeene, and in the end it will appeare to be ſo, when their laughter ſhall be turned into ſorrow for evermore.

Some, there is a mixture of joy and ſorrow in this life, which to thoſe that improve it not aright, to be weaned from the love of the world, proveth in fine all heavineſſe. So *Auguſtine* ſaith, that God mingleth the bitterneſſe of ſorrowes with joyes, that we might not be too much affected herewith, and have our minds kept down to things below, and not lifted up to things above. *Auguſt.* Hom. 9. in mat.

A back-ſlider in heart ſhall be filled with his owne wayes, but a good man from himſelfe; Hebr. מעליו *above him*; That is, he ſhall be filled with good things above him. Verſ. 14.

Lavater thinkes, that it is hereby meant, that every one ſhall be rewarded according to his doings, he that ſlides back from good to evill, ſhall be rewarded with evill; but the good man perſevering in good, ſhall accordingly receive good, *Lavater.*

expoun-

expounding מעיו from it, that is, this his goodneſſe; and this doth ſo well agree, and the word beares that reading ſo well, that we may reſt in it, and ſeeke no more expoſitions.

Verſ. 15. *Ambroſ.* De Offic. *The ſimple beleeveth every word, but the prudent man looketh well to his goings.* The vulg. renders it *innocent*; whereupon *Ambroſe* underſtands him that meaneth well, and becauſe he thinkes that others doe ſo to, he beleeveth their ſayings, whereby he is many times circumvented; but it is *ſimple*, oppoſed to *prudent*, which is never in a good ſence, and therefore it is commonly taken as ſpoken of one ignorant, and voyd of the wiſdome required, he is ready to beleeve, and to be carried away with every blaſt of new doctrin, as the Weather-cock with the wind; but the *prudent will underſtand his way*, for ſo it is, Hebr. and it is meant the way that is byanother propounded to him to turne unto, he wil firſt ſee good ground, and reaſon out of the Word of God, otherwiſe he is not to be moved; and if they, that now adayes are turned to ſo many new wayes, had been prudent, they would never have done ſo, to the cauſing of ſo many Schiſmes in the Church, and the hazzarding of their owne ſoules.

Note.

Verſ. 16 *A wiſe man feareth, and departeth from evill, but the foole rageth, and is confident.* Here the difference is further ſhewed betwixt a wiſe man and a foole, the one feareth to take new wayes, for which he ſeeth no ground, or warrant, and ſo is kept from evils that others fall into; but the other, as mad to be in ſuch wayes, is angry at thoſe that feare, and turneth into them with all confidence, and aſſurance, not doubting but he is right, and all others that goe not with him wrong. And the word התעבר rendred angry, or raging, cometh of עבר to paſſe, and according to this ſignifieth, *maketh himſelfe to paſſe*, boldly, and confidently, or thruſteth on himſelf, as blind *Bayard*, fearing nothing in his new way.

Verſ. 17. *He that is ſoone angry dealeth fooliſhly, and a man of wicked devices is hated.* Anger blindes the minde, being as it were a ſhort madneſſe, and therefore the Cholerick haſty man muſt needs doe in many things fooliſhly, and procure much hatred to himſelfe therefore; but here are rather two ſorts compared together, the haſty man called in Hebrew, *ſhort noſed*, and he that concealeth his anger, not breaking out preſently, but deviſing how to be revenged; the one of theſe doth fooliſhly, but the other, as malicious, is hated of all men; for he that is ſoone angry, when he hath vented his wrath, is oft-times ſoone friends againe, but he that meditates revenge, is commonly implacable, a very Satan.

Verſ. 18. *The ſimple inherite folly, but the prudent are crowned with knowledge*; That is, they that care not for divine knowledge, and ſuch as pertaineth to ſalvation, ſhal have folly and ſinne with them, as an inheritance, from which they can never be removed, and conſequently the reward of their folly, which is the fruit of this inheritance, Death and Damnation for evermore; for of Death, as the fruit of ſinne, Rom. 6.22.23 the Apoſtle ſpeaketh, ſaying, *What fruit had yee of thoſe things whereof yee are now aſhamed?* And againe, the *wages of ſinne is death.* On the contrary ſide, the prudent weare knowledge, as a Crowne, eſteeming of nothing ſo much as it, and having the higheſt honour hereby, as *Joſeph* in Egypt; and finally, they ſhall for this be crowned in the Kingdome of Heaven with a Crown incorruptible.

Verſ. 19. *The evill bow before the good, and the wicked at the gate of the righteous*; That is, the righteous ſometimes by Gods bleſsing come to great honour even in this world, ſo that they who before thought themſelves as good, or better, come and bow unto them, as *Joſephs* Brethren did to him, and the people to *Mordecai*, coming into the ſame favour with *Ahaſhuerus*, that *Haman* had been in, to whom all men bowed, and *Pharaoh* expreſly commanded it to be proclaimed, where *Joſeph* came, *Abrech*, bow the knee; and *Revel.* 3. 9. I will make them to come and worſhip at thy feet, ſaith the Lord to *Philadelphia.* And his bowing at the Gate ſheweth yet more, viz. the great poverty that they ſhall fall into, when the juſt ſhall be rich, ſo that they ſhall begge at their Gates; and this is not without coherence with the former words, *ver.* 18. For this is the folly that the ſimple inherite in this world, and the crowne of the righteous; they have beggery, as an inheritance, theſe wealth, and worldly dignity, as their crowne.

The

The poore is hated even of his owne neighbour, but the rich hath many friends; that is, either he hateth to have familiarity with him, as being too ſordid, or he preſſeth upon him, and troubleth him ſo much for food, and other things, that he beggeth daily of him, that he is odious to him; but the rich is ſought to daily: if there be any pretence of alliance or knowledge of him, there are that will frequent him, and to get his favour, and benefit by him, humour him in all things: But theſe, ſaith *Alan.* are the iterals of Princes, Palatine dogs, the artificers of flattery, the forgers of praiſe, the potters of falſehood, who ſound into the ears of the rich with a loud ſound trumpet of praiſe, who that they may draw forth gifts, anoint their heads with the oyle of flattery. To the ſame effect almoſt with this is the common ſaying, Verſ. 20. *Alan.*

Dum fueris felix multos numerabis amicos:
Nullus ad amiſſas ibit amicus opes. *Qui ut emungant munera caput adulat. oleo mungua.*

And this verſe cohereth alſo with the former, the wicked ſhall bow to the righteous; that is, being by poverty forced, and this his poverty ſhall make him odious, no man caring now to make friendſhip with him, as being moſt baſe and contemptible; yet it followeth,

He that deſpiſeth his neighbour, ſinneth, but he that hath mercy on the poore, is happy; which is, as if he had ſaid, Although this be the common manner of the world to deſpiſe the poore, but to magnifie the rich, yet this is no warrant for any juſt man to doe ſo, for it is a ſinne. A man muſt not be deſpiſed for his wickedneſſe, but not ſimply for his poverty; yea, although he be thy enemy, thou muſt love him, relieve him in his need. And he that doth ſo, is bleſſed, becauſe ſuch ſhew themſelves children of God. Verſ. 21. Matth. 5. 45.

Doe not they erre that deviſe evill? but mercy and truth ſhall be to them, that deviſe good. Here by deviſing good, is meant ſtudying, how with his worldly goods he may doe good to ſuch as need, ſuch ſhall be repayed with mercy, and truth from God, who will not faile to be true of his word, but as he hath made many gracious promiſes to ſuch, ſo he will undoubtedly performe them. They that deviſe evill, are ſuch, as ſtudy how to deceive others, that out of them they may inrich themſelves: this is a foule, and dangerous errour, and going out of the way of mercy into the way of dreadfull judgements. Verſ. 22.

In all labour there is profit, but the talke of the lips tendeth onely to penury; that is, he who ſpeakes much of good husbandry, and talkes, how all things ſhould be done for the beſt, but is idle, and doth it not himſelfe, ſhall be poore, when the Paines-taker ſhall be rich, profit coming in of his labour; yet, as *Lavater* noteth, this is to be underſtood, through Gods bleſſing, ſought by daily prayer, becauſe otherwiſe a man may labour in vaine, as the Pſalmiſt teacheth. And there is the like reaſon of labouring to get learning, he that talketh of learned men, and bookes, but is not ſtudious, hath a ſoule empty of learning for all this. Verſ. 23. *Lavater.* Pſal. 127.

The crowne of the wiſe is their riches, but the fooliſhneſſe of fools is folly; that is, wiſe men having gotten riches juſtly by abour, as was before ſaid, Verſ. 23. purchaſe to themſelves honour by rightly uſing them to charity, and otherwiſe doing good; for thus riches are turned, as it were, into a Crowne, it being hereby ſhewed, that the poſſeſſour of them is a Maſter, and not a ſervant to them, as the covetous, which hold them faſt, and do no good therewith; or, as another hath it, a rich man that is wiſe, is magnified by all men, as a King, and hearkened unto, and obeyed; but if he be a foole, let him be never ſo rich, he is not accounted of; all men ſay, he is rich indeed, but he is a foole: And all thoſe rich men are ſuch, as ſpend their riches in ſumptuous buildings, gorgeous apparel, delicious fare, whores, and hawkes, and hounds, but apply not themſelves to excell others in wiſdome, whereby they may helpe the better to governe the Commonwealth, and their owne families in the feare of God, being alſo hoſpitable, and charitable. And riches are ſaid to be the crowne of the wiſe, becauſe if a man be poore, although very wiſe, he is not regarded; but in caſe that he be eminent for worldly wealth alſo, which ſhould make all rich men to labour to be wiſe alſo, and learned, and not Verſ. 24. *Lavater.* *Muffet.* *Note.*

not ignorant, like the common ſort, and to this end to read and ſtudy much, as having time and leaſure enough, if they well conſider, that without thus doing, their riches are to them but like a fooles coat and bauble, making their folly the more notorious, as being by their wealth ſet up on high, and the eyes of all men upon them; and as *Origen* ſaith, inſtead of making them wiſe, make them mad through pride that hereby growth upon them.

Origen.

Verſ. 25. For Verſ. 25. it differeth little from Verſ. 5. onely it is ſhewed, what good cometh by a true witneſſe, *he delivereth ſoules*; that is, when by falſe accuſation men are in danger to be condemned to dye, true witneſſes by their teſtimony given for them, ſave them.

Lavater. This alſo is by *Lavater* extended to Preachers of the Goſpel, becauſe Chriſt ſaith, *Yee ſhall be my witneſſes*, and hereunto we may add, 1 Joh. 1. *That which we have heard and ſeen, we teſtifie*; and I cannot ſee, but that holy Martyrs may here be brought in alſo, for both Preachers by teaching, and converting to the truth, and Martyrs by ſealing it with their bloud, worke mightily upon others to converſion and ſalvation of their ſoules. And if by a falſe witneſſe ſpeaking lyes, we alſo underſtand teachers of hereſies and errours, the Scripture very well agreeth, becauſe it is ſaid, *Such as love not the truth, God giveth over to ſtrong deluſions to beleeve lyes.*

Act. 1.

2 Theſ. 2. 11.

Verſ. 26. *In the feare of the Lord is ſtrong confidence, and his children ſhall have a place of refuge.* *Muffet* joyneth this, and the next Verſe together, ſaying, That herein the feare of the Lord is commended for two things:

Muffet.

1. It makes a man ſtrong through his confidence in God to beare any ſufferings.

2. From hence, as from a fountaine, floweth abundance of good things unto him, for which he ſaith, that it is *a well of life, and delivereth from the ſnares of death.*

Verſ. 27.

Greg. Mor. l. 5. c. 13. Notable is the ſaying of *Gregory* in ſetting forth the ſtrong confidence of thoſe that feare God. In the way of God, it is begun at feare, that a man may come to fortitude, for as in the way of the world boldneſſe cauſeth fortitude, ſo in the way of God, boldneſſe brings forth weakneſſe, and as in the way of the world feare cauſeth weakneſſe, ſo in the way of the Lord, fortitude, becauſe our mindes doe ſo much the more ſtrongly deſpiſe the terrours of temporalls, by how much the more truly they ſubmit through feare to him, that is the Authour thereof, which being ſetled in the fear of God, ſee nothing without to be feared, becauſe that while they are joyned through feare to him, the Maker of all, they are by a kinde of power elevated above them all. *And his children ſhall have a place of refuge.* Here by children ſome underſtand the children of feare, ſome the children of God, and ſome of him that feareth God, which I rather aſſent unto, becauſe the man that feareth God is commonly comforted by this, that God will be both for him and his children; ſo here, he ſhall have ſtrong confidence, and his children alſo that feare God, by recounting in what great favour with God the father was. *The feare of God is a well of life*; that which is here called, *the feare of the Lord*, Chap. 13. 14. is called the law of the wiſe, where ſee the Expoſition.

Verſ. 28. *In the multitude of people is the Kings honour, but in the want of people, the deſtruction of the Prince.* This is ſpoken to make Kings carry themſelves ſo, as to have the love of their people, that is, uſing all love and courteſie towards them: For who would not keepe their hearts faſt towards him, upon whom their honour and ſafety ſtands?

Plato. It was never knowne, ſaith *Plato*, that any King periſhed for want of money but of friends. A multitude of ſubjects is an honour to a King, becauſe ſo many conſent together to make him their King, herein acknowledging him worthy to reigne over them, and becauſe by their helpe he getteth victories over his enemies, which make him glorious. But by multitude we muſt not underſtand onely their numbers, but theſe multiplyed and increaſed in wealth, and ſo both made the more magnanimous, and able to ſupply him with tribute, when need requires.

But

But through want of ſubjects thus qualified and knit to him in love, he is deſtroyed, for want of ſuch as have wealth and magnanimity, by foreigne enemies invading him, and for want of love, through inſurrections in his owne Kingdome.

He that is ſlow to wrath, is of great underſtanding, but the haſty of ſpirit exalteth folly. Something to the ſame effect of the laſt clauſe hath beene already ſaid, Verſ. 17. for being ſlow to wrath, ſee alſo Jam. 1. 19. *Be ſwift to heare, ſlow to ſpeake, ſlow to wrath*; that ſuch are wiſe appeareth, becauſe they have all the properties required in a wiſe man, whom as *Valerius* ſaith, the Ancients were wont to repreſent by three heads, of a Dogge, a Lion, and an Eagle; Of a Dogge for memory; Of a Lion for his ſtout doing, as the preſent caſe requireth; And of an Eagle for his fore-ſight of things to come, as an Eagle ſeeth things afarre off: And theſe three are ſaid by *Ariſtotle* to be ſloweſt to wrath of any other creatures, and ſooneſt pacified; for the Lion, as he writeth, although in the purſuit of a man, if he falleth downe before it, ſpareth him; and the Eagle is of all fowles moſt eaſily tamed; and a Dogge, for the property before-ſaid, is like unto a Lion according to *Pliny*. He then that is likewiſe ſlow to anger, and ready to bee againe pacified, is aptly ſet forth by theſe three, who amongſt them have all the parts required in a wiſe man, *viz.* Memory, and Sagacity, whereby to fore-ſee and gather what is to be done, and courage to doe accordingly, when the time cometh. Verſ. 29. *Valerius.*

A ſound heart is the life of the fleſh, but envy is rottenneſſe to the bones. A ſound heart, that is, a mind quiet, and not vexed at things falling out ill, makes the whole body the more healthfull, but that which vexeth either at his owne croſſes, or at the proſperity of others, is deſtruction to the body, as when it is rotten fleſh, and bones, and all. Some underſtand it of ſuch as have a good heart towards others, being affected towards them, as they ought with joy for their welfare, and ſorrow for their miſery, and of ſuch as contrariwiſe are ill affected; the firſt argueth one to be a lively member of the ſame myſticall body, of which Chriſt is the head, the other one dead and rotten. *Gregory* expounds this of all things weakly performed outwardly, becauſe the fleſh is weake, yet a good heart puts life hereinto, and it is accepted of before God, as if done in the beſt manner; but contrariwiſe things ſtrongly done from an envious and malicious heart, are rotten and ſtinking, like rotten bones, which are oft ſpoken of to ſet forth ſtrength, which doth well further ſet forth the ſpirituall meaning of this Proverb. Verſ. 30. *Greg. Paſt. cur. pars 3. admon. 6.*

He that oppreſſeth the poore, reproacheth his Maker, but he that honoureth him, hath mercy on the poore. A poore godly man is the image of God, and therefore the wrong that is done to him in word or deed, redounds to God. 2. He is more the image of God, as *Lyra* ſaith, then a rich man, becauſe man was made naked, when after Gods image, and not apparrelled in goodly cloaths. 3. He is a member of Chriſt, and one with him. 4. God hath made him ſo, and therefore to deſpiſe him for his poverty, is to deſpiſe God. 5. God hath made him the rich mans brother, being a common Father to them both, witneſſe thoſe words in the Lords prayer, which both the rich and poor ſay, *Our Father which art in heaven.* He therefore honoureth God that ſheweth him mercy, whoſe creature and image, and member he is. Verſ. 31. *Lyra.*

The wicked is driven away in his wickedneſſe, but the righteous hath hope in his death; that is, the wicked ſometime is for wickedneſſe baniſhed out of his Country, yea, all the wicked Jewes were ſerved ſo, being carried into *Aſſyria* and *Caldea*. And he that is ſo, when he dyeth, and deſireth to enter into heaven, he ſhall be driven away with *Goe ye curſed, &c.* but then the righteous hath ſure and certaine hope of being received into that moſt bleſſed place; if any other, that hath alwayes lived in ſin hath hope firſt or laſt, his hope is but vaine. Verſ. 32.

Wiſdome reſts in his heart that hath underſtanding, but that which is in a fooles heart is made known. See the like to this Chap. 13. 16. Verſ. 33.

Righteouſneſſe exalteth a Nation, but ſin is a reproach to any people. Then doth a Nation flouriſh, when governed by good Lawes, vice being ſuppreſſed, and Verſ. 34.

and rooted out, but it is infamous in all places, when notorious ſinnes abound, and it is in the way of coming to a contemptible condition to be derided and mocked at by every man.

Verſ. 35. *A Kings favour is towards a wiſe ſervant, but his wrath againſt him, that cauſeth ſhame*; that is, when he ſeeth his ſervant doe wiſely in that which he imployeth him about, as being for his honour, he beares a ſpeciall favour to him therefore; but if he doth fooliſhly, whereby he hath diſhonour, he is full of wrath, and diſpleaſure at him, as being much aſhamed of his doings. And that which is ſpoken of a Kings ſervant is true touching any other mans, to acquit himſelfe well he muſt not onely ſerve his maſter with his body, but alſo with his minde, being provident, and wiſely going about his affaires to doe all for the beſt, as *Abrahams* ſervant did, when hee went to fetch a wife for *Iſaac* from *Padan-aram*, *Gen.*24.

CHAP. XV.

Verſ. 1. A *Soft anſwer turneth away wrath, but grievous words ſtirre up ſtrife*: Even as lightning pierceth the hard bones, but hurteth not the ſoft fleſh, and as a Canon ſhot againſt a banke of earth, ſhattereth it not, but a ſtone wall it doth, ſo fierce words coming from fury are appeaſed by gentle and reverent ſpeeches lowly uttered; but contrariwiſe, as ſteele and flint-ſtone being ſmitten together, there come forth ſparkles of fire; ſo clamorous and virulent ſpeeches being oppoſed to the like, the fire of ſtrife is kindled and groweth into a flame; for the furious ſeeing the mildneſſe of another, againſt whom he is ſo fierce, beginneth to be aſhamed, and ſo he is as greene wood, or water to fire, ſtopping it from going any further; but two haſty harſh-ſpoken perſons meeting together, as fire meeting with more fire raging the more.

Verſ. 2. *The tongue of the wiſe uſeth knowledge aright, but the mouth of fooles powreth out fooliſhneſſe*, that is, ſuch conſider both the matter and manner of ſpeaking, and order their ſpeeches accordingly, ſo that they carry a grace with

Col. 4. 6. them in the eares of the hearers, as being ſeaſoned with ſalt, and ſo, ſweet and ſavoury. But whilſt fooles ſpeake regarding neither matter nor manner, they powre out folly, as one ſaith, *Flumen verborum, guttam ſapientiæ*, a whole floud of words, but a drop of wiſdome.

Lavater. And this *Lavater* noteth to be intimated in the word נבע to flow forth, as out of a fountaine, the ſame things being often repeated moſt vainly, no regard being had to that which is ſaid by thoſe that are wiſer, through the high conceit that he hath of his owne underſtanding.

The Vulgar for *uſeth knowledge aright, hath adorneth knowledge*, and the word הטוב Hebr. ſignifieth maketh good, or pleaſing, or gracious, which is the ſame in effect with adorning. Here then after gentle and meeke ſpeaking, Verſe 1. is commended unto us, and ſpecially to teachers ornate ſpeaking, with as much brevity as may be, not ruſticall and ſordid; for the foole is taxed for powring out folly, implying his loquacity and ruſticity.

1 Cor. 2. It is true, the Preacher ought not to ſpeake in the *inticing words of mans eloquence*, but in *the plaine evidence and demonſtration of the Spirit*; but as

Auguſt. 4. *de doct. Chr.* *Auguſt.* ſaith, thy Oration muſt not be ſo naked, as to be frigid, nor ſo incult, as to be ſordid, but gravely adorned, that it may not diſpleaſe; yet he ſaith, the preacher ſo taketh ornaments of ſpeech unto him, as that he careth not for them, being carried more in uſing them by the ardency of affection, then by the induſtry of the tongue: Even as a valiant ſouldier taketh guilded armour, but regardeth not ſo much this adorning, as the ſtrength thereof, and the ſharpneſſe of his ſword to pierce and wound the enemy withall.

Gregor. Nazian. And *Nazianzen*, Knowledge is not to be painted like an Harlot, but adorned as a Matron; and another, ſpeech being but as the Apparrel to the body, that which

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is decent, is to be pudon, but it is not to be over-cloathed, to make it goe the more heavily: knowledge is a light coming in at a Glasse window, which if it be much daubed with painting, is dimmed. For the next words, the *foole poureth out foolishnesse*; Herein it is alluded to a violent storme of raine, which doth not so much water, and make the earth to fructifie, as wash it away, and the Corne sowne therein, whereas the distilling raine goeth to the root in a gentle manner, and refresheth all things; so a divine Oration wisely composed, and uttered, enters into the hearts of the Hearers, although uttered in fewer words, more significant, and well set together, when as the long declamation of a Foole uttered fast in many words, takes little or no effect in the hearers. A thing to be greatly noted for our direction, in teaching to keep us from this errour, into which many run through prepostorous zeale, that we may not make knowledge despicable, by so foolish a setting of her forth, but amiable to all by adorning her, as we ought to do by a Matron so noble.

Clem. Alexand. l. 1. Strom.

Greg. Naz.

Note.

The eyes of the Lord are in every place, beholding the evill and the good; The Lord beholdeth all things, but specially good men doing well to reward them, and the evill to punish them, see *Psal.* 139. Vers. 3.

A wholsome tongue is a tree of life, but perversnesse therein is a breach in the Spirit. The vulgar, *A placable tongue*; that is, a tongue softly spoken, according to *v.* 1. Hebr. it is, *a healing tongue*, That is, speaking comfort to such as are humbled, and contrite for their sins, this is a tree of Life, because as that in Paradise being taken and eaten of, when man by sinne had made himselfe sicke, as it were, and dying, would have made him whole againe, and to live for ever; so this healing tongue brings back from despaire and death the wounded by sinne, to hope and life for evermore. Vers. 4.

Augustine yeelds this reason of the Tree of Life healing, and making to live for ever, death cometh by the distemper of the foure humours of the body, but eating of the fruit of that tree would have brought them to an even and equall temper, and consequently to an endlesse life; for the next words, *Muffet* differing from all others, hath *the mischievousnesse of it, is as a breach made by the wind*; That is, as a strong wind blowing downe houses and trees; so an envious tongue is the cause of great ruines, and the word רוח may be rendred either *in the Spirit*, or *with the Wind*, and this last doth very well agree, and the sence is good, as one part of a tree is rent from another by a strong wind, and other things before lying together all blowne farre asunder; so by a perverse tongue divisions and dissentions are often made, never to be united or reconciled againe.

Augustt. Muffet.

They that are for the other reading say, it is as a breach, or corruption in their owne spirits, or the spirits of others, who are hereby infected, especially if it be the tongue of a Preacher teaching false doctrine; but I rather thinke because the perverse tongue is opposed to the healing tongue, and by the healing tongue cometh life and comfort; so on the contrary side, it is meant by the perverse tongue provoking to horrible sinnes, cometh a breaking in peices, as it were, or tearing to death his life, that is thus vexed and provoked hereby: or, the spirit is so broken and wounded by meanes thereof, as that it cannot againe be healed, but he dyeth in despaire. To this purpose it is commonly said of him, or her, that by his tongue exasperateth another, he vexeth my very soule.

Lavater.

A foole despiseth his fathers instruction, but he that regards reproofe is prudent, chap. 1. 8. He exhorted the Sonne to heare his Fathers instruction, now he condemneth them for fooles, that doe not, and commends them for being in the way of wisdome, that beare his corrections also; for the word יערום here used is a future, *shall be wise, or prudent*; as also the vulg. hath it, where some note, that the prudence here spoken of, is the same of which Christ speaketh, *Be yee wise as Serpents*, and therefore a Serpent-like wisdome is here meant, to which they shall attaine, that heare their Fathers instructions and reproofes, taking heed to doe accordingly, and that is the greatest wisdome that is, seeing more, and understanding more then others. Vers. 5.

Matth. 16. 16

As the Serpent is said to put the juyce of Fennell upon the eyes of her young ones, whereby they are made sharper-sighted then other Creatures; so by Parents

inſtructions, and reproofes, as by the ſharp juyce of Fennell, children came to have eyes to ſee, and perceive beyond other men; but they that deſpiſe them, muſt needs be fooles, becauſe they will much more deſpiſe the inſtructions of others, that be further from them, and have not ſo great authority over them.

Verſ. 6. *In the houſe of the righteous is much treaſure, but in the revenues of the wicked there is trouble.* Muffet, *the wicked mans revenue waſteth of it ſelfe* The Sept. *ſhall periſh.* The vulg. *The houſe of the juſt, great fortitude*, the word חסן ſignifieth either *fortitude*, or *treaſure*; but *fortitude*, ſeemeth to me to agree beſt; The houſe of the righteous is ſaid to be ſo, becauſe it ſtandeth ſtrongly from generation to generation, if the ſon treades in his fathers ſteps, or obſerveth his precepts; as in the verſe before-going. But the comings in of the wicked through the curſe of God upon them, waſte, and crumble away, till they come to nothing. But the word Hebr. ſignifieth, as it is rendred, *trouble*, and the ſence given by ſome is, a juſt mans revenues, or his increaſe come in quietly in harveſt time; but thoſe of the wicked, are often times ſeized upon by others for debt, or other cauſes: or, a juſt man dying and leaving wealth, it is kept together for his children, who have great portions divided quietly amongſt them; but about the goods of the wicked oft times contention ariſeth amongſt the children or kinſfolk, one ſtriving to get from another. Or as ſome have it, who follow the rendring by *fortitude*, and noting, that ſometimes fortitude is put for increaſe of the fruits of the earth: In the houſe of the juſt is much increaſe, but the wicked toyling and troubling himſelf, as much as he, or more, reapes little but trouble. But this agreeth not; becauſe if he had meant ſo, he would have ſaid, *in the field*, not *in the houſe*: For the other Expoſitions, thou canſt not chuſe amiſſe.

Gen. 4. Job. 6.

Verſ. 7. *The lips of the wiſe diſperſe knowledge, but the heart of a foole doth not ſo*, vulg. *is unlike.* Expounded by *Gregory*, when as the juſt goeth alwayes on in declaring the ſame truth conſtandy, thus ſowing the ſeed of life, as the good preacher is compared, *Mat.* 13. the wicked is variable and unlike himſelf, ſometimes teaching one thing, ſometimes another, even in ſubſtantialls. But becauſe the words are לא כן *not ſo*, I rather aſſent unto them that ſay, the juſt is diligent in ſowing the good ſeed of knowledge, when he hath attained it, for the benefit of others; but the heart of the foole is not likewiſe ſer, by ſowing, to increaſe ſaving knowledge, but rather to ſet forth himſelfe, and his eminent parts of learning, that he may be magnified of men, not they edified. Vain men may count ſuch wiſe and learned, but God both counteth & calleth them fools: how they are ſaid to conceal knowledge. See ch. 12, 13.

Greg. paſt. cur: p. 3: admi. 19.

Note.

Verſ. 8. *The ſacrifice of the wicked is abomination to the Lord, but the prayer of the upright is his delight.*

Verſ. 9. *The way of the wicked is abomination to the Lord, &c.* Theſe two Verſes do ſo cohere together, that the following verſe is a reaſon of the precedent; therefore is the ſacrifice, and ſervice of the wicked abomination to God, becauſe his way is abomination: for a man is accepted by him, or not accepted, as his way is; that no man living in ſin may have any hope, but depart from ſin, and then hope for acceptance.

Verſ. 10. *Correction is grievous to him that forſaketh the way, but he that hateth reproof ſhall dye.* The vulg. *Doctrine is evill to him*, Hebrew מוסר ſignifying either. But *Salomon* ſeems here to ſet forth two degrees of the wicked; one that takes no delight in teaching; the other, that doth not only not delight in it, but hates it: the firſt is out of the way, and ſo in danger; but the other muſt dye without remedy for ever and ever.

Proſper.

Chryſ. hom. 10. Oper. imperf. in Matth.

Some expound it of Preachers, that live wickedly, thus, their owne inſtruction is evill for them, and that in three reſpects. 1. Becauſe it is a condemning of himſelfe, for as *Proſper* ſaith, to teach well, and to live ill, is with a mans own tongue to damn himſelfe. 2. He hereby ſcandalizeth, and maketh others to fall. Whereupon *Chryſoſtome*, It is better to do well, and not to teach, then to teach well, and not to doe: becauſe he that doth well, may benefit others by his example; but he that doth ill, although he teacheth well, benefits none but ſcandalizeth many. 3. He highly diſhonoureth God, whoſe ſervant he pretends to be, becauſe as the ſame

Chry-

Chryſoſtome ſaith, by the doings of the ſervants, men gather what manner of one their maſter is; For which the Lord challengeth the *Jewes*, his ſervants that taught well, ſaying, *My name is through you blaſphemed amongſt the Gentiles.* Rom. 2.

Some laſtly underſtand it thus; it ſhall be evill for them, that have lived under good inſtruction, but yet are wicked ſtill: and if they have by ſharpe reproof and correction, and many ſufferings been laboured upon to reduce them into the way, but they have deſpiſed them all, hating ſuch as by whom, for them nothing remaineth but damnation; becauſe they would not bear temporall puniſhments, they ſhall bear eternall in hell. Some take this to be ſpoken to children, that are well taught, and duly corrected, but profit not hereby; but it is beſt to underſtand it generally, as hath been ſaid, becauſe it ſhall be ſo to all, who are not moved either by teaching or chaſtiſement. *Rodolph:*

Hell and deſtruction are before the Lord, how much more then the hearts of the children of men? Here by a compariſon of things lying moſt hid, it is ſhewed, that other things hidden from other men, are yet manifeſt to God, *viz.* from his knowledge of hell, and death: we heare of hell, and of the ſtate of the dead, but know nothing of it by ſight but the Lord doth; although none that dye, and go down into the pit are ever ſeen of us more, yet God ſeeth in what a condition they are. Therefore much more the hearts of all men, whether they be good or evil, upright or not, becauſe that although this is not known to other men, yet every mans heart is known to himſelf, and how is it known, but by the underſtanding, which God hath given him? therefore, he that giveth this underſtanding, knoweth it much more as the Pſalmiſt ſaith, *He that giveth man knowledge, ſhall not he underſtand?* It may ſeeme to be a compariſon of little force to prove, that God knoweth the hearts of men, becauſe one man by the words or doings of another, may have ſome near conjecture, what manner of heart he hath; but there is nothing, whereby we can know the ſtate of the dead, who periſh, but by the word through faith. Therefore, ſome take it not to be comparative, but enumerative, both hell, and death, and the hearts of men are all known to God. And the Hebrew is גַּם אַף which is not a note of compariſon, *yea, for,* yea, it is ſo, ſo, for the heart of man is knowne, ſeemeth to make for it; or rather hereby he proveth hell and death, to be knowne to God, becauſe the hearts of men are knowne. But it is commonly tranſlated both by Vulgar Latine, and Caldee, as a compariſon from hell to the heart. And the Septuagint diſ-agreeth not, which hath it, *How not*; To follow therefore this reading, if thou likeſt not the ſence already given, take another; Hell and death, where ſinne ſhall be puniſhed, are ſeen of God, much more then, mans heart, according to the wickednesſe whereof this judgement ſhall be; for the judge muſt firſt know the cauſe, before he determineth of the puniſhment. Or elſe, they are before the Lord, that is in his power, together with all the damned ſpirits; therfore much more man, who is weaker then they. But I adhere ſtill to the firſt, as moſt genuine, and it is worthy the conſidering, that God knoweth the heart, and ſeeth all things therein, to ſtir to get us good and upright hearts, and here to harbour nothing ſinful or evill. Verſ. 11. 1 Cor. 2. 11. *Note.*

A ſcorner loveth not one that reproveth him, neither will he goe to the wiſe, That is, he, who mocketh at godlineſſe, hateth ſuch as bring his faults to light, rebuking and ſeeking to reclaim him from them, whereas indeed, he ought to love ſuch above other men, becauſe they indeavour to cleanſe away his faults, againſt the time that he muſt appeare before the ſevere judge of all the world, being otherwiſe in danger of condemnation therefore. But the ſcorner who hateth ſuch, will not therefore come in their company, if he can avoid them, and this is the ſigne of a ſcorner then, to aſſociate himſelfe with merry and diſſolute companions, but not with the godly. Verſ 12. *Note.*

A merry heart maketh a chearfull countenance, but by ſorrow of the heart the ſpirit is broken. This is ſpoken ſaith one, that we may take heed of worldly ſorrow: the Lord ſpeaking herein as a mother to her childe, that eryeth much, thou wilt marre thy face, if thou doeſt thus; ſo the Lord hereby deterreth from griefe, and vexation for worldly things, and diſtracting cares about them, by tel- Verſ. 13. *Muffet.*

ling us, that this is a damping and deading to the ſpirit, but to keep the minde free from ſuch vexations, and joying in the holy Ghoſt, makes a chearfull countenance, and therefore, a chearfull heart upon all occurrences; and this is a thing, which we all affect; and therefore the means hindring it, are to be taken heed of, viz. worldly ſorrow; and the ſpirit of God is to bee ſought for, and begged; the peculiar *fruit* whereof, is true *joy*, and *joy in tribulation*. Notable is the ſaying of *Philo*: Divers affections fight in the mind, but that which gets the victory, ſets up the banner in the face, as in a Towre; ſadneſſe, and envy, the pale colour; wrath, a clay colour; modeſty, a purple; joy, white and red, duly mixed, to make the beauty of the face the more.

Note.

Gal. 5. 2. Rom. 5. 1.

Philo.

Verſ. 14. *The heart of him that hath underſtanding ſeeketh knowledge, but the mouth of fooles feedeth on fooliſhneſſe:* It may ſeeme ſtrange, that he who hath knowledge, ſhould ſeek knowledge; but it is commonly ſeen to be ſo; knowing men being the moſt diligent of all others in reading and hearing, to increaſe that more, which they have already attained: For they thinke, that they know but in part, and in that which they know, they find ſuch ſweetneſſe, as that they are hereby drawn to indeavour the increaſing thereof.

And it is to be noted, that he ſaith, *ſeeketh knowledge in his heart*, intimating that knowledge is cordiall to him; and that great is the delight that he taketh herein, above all other things in this world, as in the food of his ſoul; but fools are delighted with fooliſh and vaine things; ſome with jeſting and vaine talking, ſome with reading vaine bookes, ſetting forth no truths, but phantaſies, ſome with gaming, Paſtimes, drinking, or whoring, or raking together of worldly goods, &c. which are as meat unto them. And it is to be noted, that the word *feede* commeth of רעה to feed, as bruit beaſts doe, of which foure ſorts are ſpecially noted to feed upon the foure Elements, the Salamander upon the Fire, the Cameleon upon the Aire, the Herring upon the Water, and the Mole upon Earth: ſo the envious and contentious foole feeds upon the fire of ſtrife; the proud upon the aire of vainglory, the voluptuous upon the water of ſenſuall pleaſure, and the covetous upon the excrements of the earth, gold, and ſilver; to increaſe which, is all their delight and pleaſure.

Note.

Verſ. 15. *All the dayes of the afflicted are evill, but he that is of a merry heart hath a continuall feaſt*; A man in affliction, and diſcontented at it, and impatient in his minde, hath no joy of his life, but is alwayes as one weary, and tired with the preſent time, wiſhing in the morning, that it were evening, and in the evening, that it were morning; but the man, that is chearfull in his heart, both in proſperity and adverſity is like unto him, that is at a feaſt, where he hath variety, of meats to delight his taſte, of friends about him, to delight his eyes, and of a faire roome, neat and well furniſhed, and the ſweetneſſe of Muſick, and friendly talke, to delight his eares. But as *Muffet* noteth, None can have this merry heart, but the faithfull, who have joy of juſtification from ſin, and conſequently, of deliverance from exile and death; he that liveth in groſſe ſinnes, or in hypocriſie cannot, if hee bee merry, it is but *Sardonicus riſus*, Laughter fore-running deſtruction, the vulg: *All the dayes of the poore are evill*, which is all one; becauſe poverty impoſing a neceſſity of hard labour, and hard fare, is a continuall affliction; Yet the godly poore, through the joy that is in his heart, turneth his courſe and ſpare dyet into a continuall feaſt, he is as well as the rich, that fare deliciouſly every day.

Muffet. Note.

Chryſ. hom: in Cor.

Therefore *Chryſoſtome* ſaith, it is neither wealth nor poverty, that makes men happy, or miſerable, but a mans owne mind, for how healthy, and ſtrong are bodys fed only with bread? when as other bodyes, fed with all variety of dainties, are weake and languiſhing: They that weare a Diamond, if they have a ſicke mind, cannot be of a good and quiet heart: but Philoſophers, even in chaines, and want, injoy pure pleaſure. Some underſtand the firſt words here, as the words of another man, a worldling, in whoſe opinion the poor and afflicted mans daies are all evill, but he ſaith, nay, the merry or chearful heart, even in ſuch is a continual feaſt, which is little differing from the former.

Verſ. 16. *Better is a little with the feare of God, then great treaſure and trouble therewith;*

with. Theſe words are added as a reaſon of that which is ſaid, *ver.* 15. an heart full of heavenly joy and comfort, although one be poore, is a continuall feaſt, becauſe the little that ſuch a one hath, who is a man fearing God, is better then wealth laid up in abundance, in the treaſury of him that hath an evill conſcience, and for this, trouble, and feare in his minde.

Better is a dinner of hearbs, where love is, then a ſtalled Oxe, and hatred there-with. This alſo hath ſome coherence with *ver.* 16. as that with the 15. for they that have but a little, are glad oft-times to dine with hearbs, or as the manner of our Country is, amongſt the poore, with bread and apple, cabbage, turneps, water-gruell, or the like, which coſteth but a little; now in caſe that a man hath no better dinner then ſo, yet if he hath the love and favour of God, as they have that feare him, this dinner, to live with ſuch ſimple food is better, then to have great cheere, as they that have a great deale, but are hated of him; as it is ſaid of *Eſau*, that he was, and all the wicked are, being therefore called veſſels of wrath. Verſ. 17.

Another expoſition is generally followed, as if loving, and peaceable eating and drinking of friends together were meant upon poore commons, and feaſting, and fallings out, and quarrellings at the ſame; but *Lavater* after this mentioneth the other. and I thinke it not only fit to be mentioned, but to be preferred, becauſe men having little, but fearing God were ſpoken of, *ver.* 16. and meant of treaſures, but having no inward peace, but trouble for ſinne. Yet *Chryſoſtome* ſpeaking of a dinner of poore men, and a dinner of the rich, the one conſiſting of hearbs, or other meane fare, with all other accommodations moſt ſimple, but the other of all varieties, all other things alſo being of the beſt, ſaith, That he would rather goe to that of the poore then of the rich, becauſe Chriſt is there, and ſo love; as if this compariſon were made between theſe two feaſts. *Lavater.*

A wrathfull man ſtirreth up ſtrife, but he that is ſlow to anger appeaſeth ſtrife; That is, the one ſtirres up ſtrife where none was before, the other appeaſeth it by his meekneſſe, and patience where it was, for which *Chryſoſtome* ſaith, As water quencheth hot iron, ſo patience doth fiery anger. Verſ. 18. Chryſ. Hom. 21 in Heb.

The way of the ſlothfull man is as an hedge of thornes, but the way of the righteous is made plaine. As a man that is to goe through thornes, goeth ſlowly, and timorouſly; ſo a ſlothfull perſon goeth creeping about his buſineſſe; but the righteous man, who abhorres from his ſoule the ſin of ſloth, and idleneſſe, and is induſtrious, and laborious in his Calling, is knowne by his very pace, and manner of his going, as the ſlothfull idlesbee is by his; he goeth apace about it, and loytereth not; but the other, as one that is without all ſpirit, or heart unto his worke, he upon a plaine way, as it were, the other as upon thornes, ſoftly, as fearing to ſet his feet downe upon the ground, being ſtaid by the way ſometime by one, whom he meeteth to prate withall; ſometime by another, as he that hath hedges in his way, that he muſt be long in getting over. *Gregory* applieth this, to ſuch as forecalling what dangers there are in entring into, and walking in the way of God, are hereby deterred, and ſo make ſlow haſt to enter hereinto. Verſ. 19. Gregor. Mor. l. 30. c. 13.

The ſimilitude of an hedge here uſed is taken from hedges, that Husband-men uſe to make with buſhes, to keep beaſts from comming into their Corne fields: for as by ſuch an hedge the wicked are kept from, and when they have good motions in their mindes, to come into the way of righteouſneſſe, and holineſſe, retarded from entring hereinto; but the righteous, who are the elect of God, looke not at the ſufferings which may befall them in ſo doing, unleſſe it be to deſpiſe them, for the glory to come, enter and walk herein without feare, as in the beſt and ſmootheſt way that they can goe in.

Some, by the ſlothfull here underſtand the wicked, wrathfull, and contentious perſon, becauſe the righteous are oppoſed hereunto, and ſo expound it thus; The wicked furious man, of whom he ſpeakes, *ver.* 18. hath his way like an hedge of thornes, if any walke or converſe with him, he ſhall be pricked, and vexed with his harſh manners; but if with the righteous, he ſhall meet with nothing to offend him, ſo ſmooth through his meekneſſe and gentleneſſe is his way; wherefore the vulgar

vulgar renders it, his way is *without offence*. Laſtly, ſome underſtand this, as ſetting forth the difference betwixt the ſlothfull and the induſtrious, in regard of their fields, thoſe of the one are over-growne with thornes; or the way thereunto, becauſe he ſeldome goeth and cometh that way; but the way of the other is ſo often traced by his going and coming, that it is plaine, and his field is kept free from briers and thornes, by ſtubbing up, that corne or graſſe may plentifully grow therein.

And this is favoured by the Septuagint tranſlation, which hath it, *via fortium*, the way of the ſtrong; of all theſe expoſitions none but may well be received, and good uſe may be made thereof.

Verſ. 20. For ver. 20. ſee before, chap. 10. 1. only whereas it is there ſaid, *A fooliſh ſonne is an heavineſſe to his mother*, here, *deſpiſeth his mother*; That is, either by ſetting at nought her precepts, againſt which ſee, chap. 1. 8. or by ſpeaking diſgracefully of her to others; and he that doth either of theſe is fooliſh, and wicked, for he doth herein againſt himſelfe, becauſe upon the honouring of his Parents, and ſpecially of his Mother, depends both his life, worldly bleſſings, and honour, as *Plato* hath well noted, and the Scripture teacheth the ſame, both in Commandement five, and *Deut.* 5. *Eccleſ.* 3. *The bleſſing of the mother eſtabliſheth the houſe of her ſons, and the glory of a man is from the honour of his parents.* They are Gods true Images in their old age, ſaith *Plato* to thee, and therefore above all Images to be worſhipped; the worſhip and honour done to them being done to God, and the contempt of them puniſhed, as the contempt of God himſelfe, *Deut.* 21.

Verſ. 21. *Folly is joy to him that is deſtitute of wiſdome, but he that hath underſtanding walketh uprightly.* This differeth not much from ver. 14. the wicked foole is affected with things vaine, they are, as it were, meat and drinke unto him, as is there ſhewed; and his deſire is to live in vaine pleaſure, but the wiſe takes moſt care to walke in the wayes of God, and herein is his joy.

Verſ. 22. *Without counſell purpoſes are diſappointed, but by a multitude of Counſellours they are eſtabliſhed*; the Cald. *without ſecrets*, and סדר ſignifieth both *ſecret* and *counſell*, but from the ſignification of the word, it is by ſome expounded thus; when men thinke to goe about great matters, but this purpoſe is not kept ſecret, but firſt divulged, this is a great hinderance to the worke intended, and oft-times preventeth the effecting of it.

But by the words oppoſed, whereby Counſellours are called יעצים it appeares, that Counſell is alſo meant here, but counſell ſecretly taken, and ſo kept, till the time cometh of doing as is adviſed.

Verſ. 23. *A man hath joy by the anſwer of his mouth, and a word ſpoken in due ſeaſon, how good is it!* Having commended counſell in great undertakings, now he commendeth him that giveth good counſell, ſhewing, that he ſhall have joy thereof, when as it being followed hath a good effect, and he hath honour of all men for it; this is a word indeed ſpoken in due ſeaſon.

And likewiſe there is joy in him, that by a milde and wiſe anſwer to thoſe that are upon quarrelling, prevent it, as ver. 1. and to them that ſpeake ſo ſeaſonably againſt any mans ſinne, or in the commendation of vertue, that it takes effect in the hearts of the Hearers, for their reformation; for this the Apoſtle calleth the *Corinthians* converted by him, his joy. It may alſo be underſtood of the Counſellours mouth, whereof the conſulter hath joy, it proving good, who haply, if he had followed his owne minde, and not taken counſell, might have repented, when it had been too late.

Verſ. 24. Col. 3. 7. *The way of life is above to the wiſe, that he may depart from hell beneath*; That is, he ſets his minde upon things above, as is commanded, that is, heavenly, beleeving, living, and doing ſo, as that he may when he dyeth, aſcend to heaven above, and avoyd coming in hell beneath, which all they ſhall be in danger to doe, that minde not heavenly things, but are drowned in worldly cares, ſaying, *What ſhall we eate or drinke, or where-with ſhall we be cloathed?* which Chriſt hath forbidden. Matth. 6.

Beda

Beda, *The way of life is above*, becauſe it is taught of God above, and man of himſelfe knoweth it not, till that God teacheth it him. Some *it is above*, becauſe an hard way, and ſo above our power, if we were left to our ſelves, it being as it were a ſteep aſcent: but the way of death is beneath, downe, which a man may eaſily goe, and he goeth herein that liveth in ſinne; much like unto which is the ſaying of our Lord, *Streight is the way that leadeth to life, and there be few that finde it, but the way of death is broad.* Matth. 7. 14.

The Lord will deſtroy the houſe of the proud, but he will eſtabliſh the border of the widow. Verſ. 25. By proud men here underſtand mighty men in this world, that being without conſcience of right or wrong, oppreſſe the poor, and take their inheritances from them, as *Ahab* did *Naboths* vineyard from him; Such may flouriſh for a time, but in the end they ſhall be deſtroyed, and through Gods juſt judgement loſe their lands and inheritances; but the poore thus wronged by them, ſhall in their poſterity enjoy theirs again; for by the Widow, who is moſt ſubject to oppreſſion, the poore and weake are generally underſtood, and by their borders their lands, the borders whereof were ſet, when inheritances were divided amongſt them. But all Widowes, as *Lavater* noteth, are not the widowes thus ſpecially patronized, and protected by God, but ſuch as are deſcribed, 1 *Tim.* 5. Of Gods care of Widowes, ſee *Exod.* 22. 22. *Eſa.* 1. 17. *Jam.* 1. *ult.* Of his deſtroying the proud, ſee the example of *Pharaoh, Senacherib, Nebuchadnezzar*, and *Herod*, and of *Ahab* and proud *Jezabel*. *Lavater.*

Ambroſe ſaith, that God taketh widowes eſpecially into his protection, becoming as an husband unto them, for their encouragement to live and ſerve him in Widow-hood; and that he is offended for no ſinne ſo much committed by man againſt man, as for the oppreſſion of widowes, as appeareth by many places. *Beda* expounds this of hereticks inſulting proudly over the true Church, and the Church, which is as Chriſts widow in this world, whoſe borders God will eſtabliſh, and inlarge all over the world. Ambroſ. offic. l. c. 29. *Beda.*

The thoughts of the wicked are abomination to the Lord, but the words of the pure are pleaſant. Verſ. 26. Wicked men have evill thoughts, and godly men pure thoughts and ſpeeches, the one are abomination to God, although they breake not out into act, the other coming from a pure fountaine, the heart, and being ordered according to the rule of purity, the word of God, are pleaſant to him, and he taketh delight herein. Hereby it appeareth, that God knoweth the thoughts of men, which even *Zeno* the Stoicke knew well, and therefore to one asking him, whether a man doing evill, might not avoid the knowledge of God? anſwered, no, nor thinking it. 2. Evill thoughts are ſinnes, and abominable ſins contrary to the opinion of naturall men, that thought is free. 3. He is a wicked man that hath evill thoughts in his heart, although he ſpeaketh good words. 4. Although a man of evill thoughts: a man of evill thoughts may ſpeake good words, yet they are not pleaſing to God, for thoſe words onely are pleaſing to him that come from the pure in heart. 5. None but good words come from ſuch at any time, if through over-ſight any doe, they looke better thenceforth to their wayes, that they offend not with their tongue. Matth. 5. 5. Pſal. 39. 1.

And they that are pure in heart, utter themſelves in ſpeech edifyingly, not being ſullenly ſilent, nor vainglorioully talkative. Some reſtraine the thoughts here ſpoken of, to the unchaſte, ſome to thoughts and inventions of miſchiefe in one man againſt another; and contrariwiſe the words of the pure, to chaſte and true, free from fraud, but of this reſtraint I ſee no reaſon.

He that is greedy of gaine troubleth his owne houſe, but he that hateth gifts ſhall live. Verſ. 27. This is ſpoken to deterre men from covetous ſeeking to get the world by right or wrong, ſuch can never live in quiet, but through their unjuſt dealing bring trouble and ſuits in Law upon themſelves and poſterity to whom they leave their inheritance ſo ill gotten. But he that is averſe from taking bribes to prevent juſtice, will certainly avoid all other unjuſt dealing alſo, and therefore hee ſhall alwayes live in peace and quietneſſe.

The heart of the righteous ſtudieth to anſwer, but the mouth of the wicked poureth out evill things. Verſ. 28. Not much unlike to this is Verſe 2. and Chap. 14. 33.

and therefore for expoſition, the Reader may have recourſe thither, onely theſe words, *The heart of the righteous ſtudieth to anſwer*, are in vulgar Latine rendred, *meditateth obedience*, becauſe the ſame word ענוה ſignifieth *humble* as well as *anſwer*, and becauſe humility is the foundation of obedience. But thus it anſwereth not to the next words of the wicked mans mouth pouring out evill things. Therefore to hold to the New Tranſlation, the meaning is, hee premeditateth before he ſpeaketh, and ſo ſpeaketh to the purpoſe that which is ſolid: but the foole, whatſoever cometh to his tongues end, without any premeditation, by which meanes not onely idle and vaine prate comes from him, but alſo filthy words, oaths, and lyes, and fooliſh jeaſtings &c.

Verſ. 29. *The Lord is farre from the wicked, but he heareth the prayer of the righteous:* That is, he is like one afarre off for hearing, being otherwiſe neare to every man. *Bernard* conſidering that there be two impediments of hearing, nigh deafneſſe, the other a farre diſtance, ſaith, that ſometime God heareth not, becauſe hee ſtops his eares, and will not heare, *viz.* in caſe of hard-heartedneſſe towards the poore, as he ſaith, He that ſtops his eares againſt the cry of the poore, ſhall cry unto God, and he will not heare him; ſometime he heareth not, becauſe he ſtands as it were at a farre diſtance, as in caſe that he be proud that prayeth, *For God lookes upon the proud afar off, but is neare to the humble.*

Bernard.

Eſa. 66. 1.

Verſ. 30. *The light of the eyes rejoyceth the heart, and a good report maketh the bones fat.* Here are two things mentioned which are very pleaſing to men, ſome beautifull object ſet before the eyes, and a good report made of them coming to their eares, and therefore they are herein naturally much delighted; and this good report is their fame ſpread amongſt their neighbours, this is even as a fatning to the bones, as meat of the beſt, wherein one takes great pleaſure; ſo is every man pleaſed with a good report going of him, and to ſee friends and lovers flocking about him, pleaſant gardens and orchards, and faire buildings of his owne, a comely loving wife, faire children, &c.

The word rendred *report* is שמועה *hearing* is rendred therefore by ſome, a good meſſenger. Here are two things compared together, the firſt, light coming to the eyes, and good news to the eare; of the one it is ſaid, that it delighteth the heart; that is, the light of the morning with ſome comfort reſtored after a ſad and ſorrowfull night cheareth the heart of the other, *It is a fatning to the bones*; the meaning being according to ſome, that there is as much joy and comfort in this hearing, as in that ſeeing.

To me the words ſeeme to have coherence with verſe 29. where he had ſaid, *The Lord heareth the prayers of the righteous*; now to ſhew what a comfort this is, he ſaith, as the light is a comfort to the ſight, and ſo to the heart, ſo and much more is this hearing, being ſo great a joy, that it is enough to renew and ſtrengthen, not onely the inner, but the outward man alſo, as it is when the bones are filled with marrow, that all may flye wickedneſſe and purſue righteouſneſſe, that God may heare them calling upon him to their ſo great joy.

Note.

Verſ. 31. Verſ. 32. *The eare that heareth the reproofe of life abideth amongſt the wiſe.* Verſ. 32. *He that refuſeth inſtruction, deſpiſeth his owne ſoule, but he that heareth reproofe getteth underſtanding.* Something like unto this hath beene ſaid, verſ. 10. By *reproofe of life*, underſtand reproofe tending to the reformation of a mans life, and conſequently the attaining of life everlaſting, by ſaying the eare that heareth, he meaneth the man that heareth and obeyeth, he ſhall abide amongſt the wiſe; that is, be ſet up with them, and advanced to wealth and honour in this world, if God ſeeth it meet for him, and he be fit for it, but howſoever he fareth here, he ſhall have place amongſt them in the glory to come; contrariwiſe death and deſtruction ſhall be to ſuch as hate reproof, as verſe 10. and thus he ſhall prove one that deſpiſeth or ſetteth light by his owne ſoule in the end, that deſpiſeth inſtruction and reproofe, going on notwithſtanding this obſtinacy in his evill wayes.

But he that heareth reproofe getteth underſtanding; that is, as was ſaid at the firſt, cometh by this meanes to be one of them that are wiſe to ſalvation. All

which

which tendeth to ſhew the neceſſity of reproofe, and making a good uſe of it, as a man tenders the good of his owne ſoule, ſo that he is a foole, and void of all wiſdome, that hateth reproofe. *Note.*

The feare of the Lord is the inſtruction of wiſdome, and before honour is humility, Chap. 1.7. *The feare of the Lord is the beginning of wiſdome*, or *the head of wiſdome*, the principall part thereof, the ſame is meant here, they are wiſe and well inſtructed and taught that feare God; and becauſe none ſubmit themſelves thus to do but the humble, before any man comes to this, and ſo to the honour that ſhall be to the wiſe, he is humble, and not proud. Verſ. 33.

CHAP. XVI.

THe preparations of the heart in man, but the anſwer of the tongue is from the Lord. When a man by ſtudy is beſt prepared to ſpeak, or to make an Oration, or Sermon, yet if God giveth him not utterance in going about to ſpeake, hee ſhall be confounded. There is need then of a double grace to him that would ſpeake well. Verſ. 1.

1. Of preparation of the heart, whereby he attaineth the knowledge of good things to be uttered by him, having conned them by heart, as we ſay.

2. Of elocution to ſpeake them for the inſtruction of others: For in ſaying, *The preparations of the heart in man*, he meaneth not, that they are in him without God, but when through the helpe of God his preparation is made to ſpeake, there is further need of the help of God and of his Spirit to utter the matter ſo prepared; for without his helpe a man ſhall either be confounded, not knowing what to ſay, as ſome have ſometimes beene, or things may ſlip from him beſides his matter premeditated, to doe more hurt, then good; to prevent which, Gods aſſiſtance muſt be deſired, that a man may freely ſpeake, as *Paul* deſireth the Epheſians to pray, that a doore of utterance might be opened unto him, and that he would moderate and guide the tongue ſo in ſpeaking, that herewith nothing may be ſpoken, but according to the preparation made. Eph. 6.19.

Pelagius urged much this ſentence to prove free-will in man, becauſe he that can prepare his owne heart muſt needs have liberty of will ſo to doe; but *Auguſtine* anſwereth, that although the preparations of the heart are in man, yet hereby it is not implied, without God co-operating with him in his ſtudies. Some underſtand this of the anſwer of the tongue, onely in caſe of being queſtioned, when ſo, for him to anſwer ſo as to ſatisfie the queſtioner, is from God. This is too ſtrict, yet ſomewhat is ſaid, which is alſo meant here, the beſt prepared matter, when it cometh to be uttered, cannot take effect in the hearers without God, and his Spirit working therewith, as is ſaid, 1 *Cor.* 3.7. *Pelagius. Auguſt. Cajetan.*

All the wayes of a man are cleane in his owne eyes, but the Lord weigheth the ſpirits. Chap. 12.15. it is ſpoken almoſt to the ſame effect; the meaning is plaine, a wicked man is ſo fooliſh (for he is there called a *foole*, that is here called a *man*;) that he thinketh even his owne wayes and doings good and right, as ſuppoſing that he hath reaſon to juſtifie them; For as *Quintilian* ſaith, there was never a reaſon wanting to any hainous wickednеſſe, and the ſame is true touching thoſe that are in the way of errour, their opinions ſeeme to themſelves good and true, though never ſo erroneous. But the Lord weigheth the ſpirits, the things done by them may be good, as giving almes, praying, reading, preaching, and hearing of the word, but their hearts and ſpirits not being right that doe theſe things, they are wicked and abominable to God; if vain-glory or worldly gaine be herein aimed at, or by theſe outward performances it be thought that God is well pleaſed, the heart being afarre of. Verſ. 2. *Quintilian. Sceleri nunquam defuit ratio.*

This ſerves to ſhew the blindneſſe of wicked men and heretickes, and the cauſe why they goe on in their evill wayes, and are not reformed, although their ſinnes and errours be plainly laid open, yet they will not thinke of them; but as of truth *Note.*

truth and righteouſneſſe, as the wicked Jewes ſaid, *That the wayes of the Lord were unequall, and their owne wayes equall*; but this ſhall not ſtand, but as in a well ordered Common-wealth things are weighed by the Kings Standard, and then they that have falſe ballances are found out and puniſhed, ſo God will bring to weighing in his ballance all their doings and opinions, ſet forth here by the word *ſpirits*, becauſe they are carried unto them by an evill ſpirit, if the thing done bee evil, and not by the Spirit of God ſpeaking in his word, or if for matter it be good, but done with an evill heart, or in an ill manner, for all ſuch ſhall be weighed and judged alike to condemnation.

Ezek. 18.

Commit thy workes to the Lord, and thy thoughts ſhall be eſtabliſhed; That is, whereas wicked men are conceited of their owne doings, that they are right and juſt, which yet coming to be weighed will be found otherwiſe, Verſe 2. Let thy workes, who feareſt God, be regulated by his word, and by prayer commit them for good ſucceſſe to him, and then thou ſhalt not thinke to bring them to a good paſſe in vaine, but as thou thinkeſt and expecteſt, it ſhall be done. For thus the Apoſtle directeth, ſaying, *Be carefull for nothing, but in every thing by prayer and ſupplication, let your requeſts be made knowne to God*; thus thy thoughts ſhall be eſtabliſhed. The Hebrew word is *roule*, expounded by ſome, referre all to his glory, then thy thoughts ſhall be directed aright when thou doeſt thus, neither ſhalt thou erre, as they doe that ſeeke themſelves in their good workes; I thinke it beſt to joyne both theſe together.

Verſ. 3.

Phil. 4. 6.

Matth. 5. 16.

The Lord hath made all things for himſelfe, yea, the wicked for the day of evill. God in making men and women, and all other creatures ſought his own glory, as the maine ſcope and end of all his workes.

Verſ. 4.

But how is it ſaid, that he made the wicked for the evill day? that is, the day of judgement; for all things which God made were good, and man being made good is not made wicked by God, but by being *drawne away by his owne concupiſcence, and inticed*, or as *Eccleſiaſtes* ſaith, by *ſeeking to himſelfe many inventions*. His making of him then for the day of evill is nothing elſe, but his ordaining him to everlaſting condemnation for this wickedneſſe to the glory of his juſtice. For as *Auguſtine* ſaith, the good he hath both made and ordained, but the wicked he made not ſuch, but onely ordained them to their juſt puniſhment; for he both made and ordained kindes and natures, but privations, ſuch as wicked are, he made not, but ordained, as it is ſaid of the light, that he made it, but not likewiſe of the darkneſſe. But why doth the Lord ordaine ſome to judgement? This may be reſolved from the word here uſed in ſpeaking of ſuch, *the wicked* he ordaineth them to evill, becauſe they are wicked, not as many hold, meerly of his owne will, as the potter, being hereby carryed, onely makes ſome veſſels to diſhonour, for this would be little to the praiſe of his juſtice, and his will is declared to be to the contrary, *Ezek.* 18. 2 *Pet.* 3. And by that ſimilitude taken from a Potter, it is onely ſhewed, that God could have done ſo, that no man may open his mouth againſt his doing in condemning ſome, when he electeth others, but not that he may not open his mouth in vindicating God from being contrary to himſelfe, or his juſtice from cruelty towards his poore creatures. But I have ſpoken enough upon this *Rom.* 9.

Gen. 1.

Jam. 1. 14.
Eccleſ. 7. 20.

Jude v. 4.
Rom. 9.
Auguſt. l. 6. de Gen. ad lit. c. 5.

Every one that is proud in heart, is an abomination to the Lord, though hand joyne in hand, he ſhall not be unpuniſhed. The proud in heart are here ſpoken againſt, becauſe many, who neither have proud looks, nor rich apparrell, are yet proud and ſtout. *Though hand joyne in hand.* This is the ſame with Chap. 11. 27.

Verſ. 5.
Chap. 6. 17.
8. 13.

By mercy and truth ſinne is purged, and by the feare of the Lord men depart from evill. Deliverance from ſinne, and purging therefrom, as the meritorious and efficient cauſe thereof, is the bloud of Chriſt, and therefore mercy and truth doth not thus cleanſe from ſinne: but that almes-deeds cleanſe, our Lord teacheth, *Luke* 11. 41. and *Dan.* 4. 17. but this is, when he that beleeveth in Chriſt doth acts of mercy, and ſo is declared to be cleane from ſinne, wherewith all they are ſtill polluted, that onely beleeve being without good workes, what outward

Verſ. 6.

1 Ioh. 2. 6.

meanes

meanes elſe ſoever they uſe ; it is true, the act of beleeving at that inſtant cleanſeth the ſoule in the ſight of God, if it be by a true faith, but this faith is not true and lively, unleſſe it be thus operated by love ; a true Beleever then is made cleane by beleeving, but then only doth it appeare that he beleeveth ſo, when he bringeth forth fruites of mercy and love, and therefore now we may ſay, he is cleanſed indeed. And as a man is thus purged from ſinne paſt, ſo by the feare of God he is kept from ſin for time to come. Jam. 2.

Some alſo interpret this purging from ſinne in reſpect of temporall Judgements, out of which Mercy helpeth, and from which being falne into them, Mercy delivereth ; becauſe he ſhall have mercy that ſheweth mercy. *Muffet.* Matth. 5.

Some to avoyd the Popiſh tenet, founded here about the merit of good Works, expound it of Gods mercy in Chriſt, whereby ſinne is purged ; but there needs no ſuch ſhift to avoyd that errour, as may be gathered from that hath been already ſaid. *Lavater.*

When a mans wayes pleaſe the Lord, he maketh even his enemies at peace with him. The ſcope of this place is to ſtirre up to the good before commended to our practiſe ver. 6. becauſe he that doth ſo, walketh in wayes pleaſing to God, and if he hath enemies in this world, he both can, and will reconcile their mindes towards him, ſo that the Wolfe and the Lion ſhall dwell with the Lambe, and the Kid. Verſ. 7. Eſa. 11.

Some expound it of Spirituall enemies, the Will, Affections, and Deſires, which are worldly, and when they are ſo, be a mans great enemies ; but when a man is converted, and ſo his wayes are pleaſing to God, theſe are quiet, and ſubject themſelves to the ſpirit in him ; but the contrary is true, for even in thoſe that have the Spirit, there is the fleſh fighting againſt it, therefore this is only an incouragement to feare God, and to ſeeke to pleaſe him, not men, for God will provide, that men ſhall doe no harme to ſuch, although they be of a contrary minde ; yea, ſometimes they ſhall be brought from a contrary to be of the ſame minde, and ſo of enemies to be moſt loving friends ; Verſe eight is the ſame in effect with Chapter 15. 16. Gal. 5. 17. Rom. 7.

A mans heart deviſeth his way, but the Lord directeth his ſteps. This is not much unlike to ver. 1. only that which is there ſaid of ſpeaking, is here ſaid of going about this, or that, or doing, herein man may determine what he will, but ſhall not be able to goe, or doe, but as God pleaſeth, that we may crave his aſſiſtance in all things, and be comforted againſt the threatnings of enemies. Verſ. 9.

A divine ſentence is in the lips of the King, his mouth tranſgreſſeth not in judgement ; That is, according to the high place wherein God hath ſet him, he giveth him many times a divining faculty, as it were, to finde out the truth, when he ſitteth in judgement. This *Salomon* ſpake by his owne experience which he had of the truth hereof, in the caſe of the two Harlots, that came before him. Verſ. 10.

This may alſo be underſtood of a King, ſetting himſelfe to enact good Lawes with his Counſell about him, concerning the Common-wealth, when he ſincerely doth thus, ſeeking not ſo much his owne private as the Publique good, God whoſe Vice-gerent he is, doth ſo extraordinarily aſſiſt him, as that his ſayings are as Oracles, and accordingly by the people to be received, and obeyed ; the ſcope of this is to make the King ſo by all his Subjects to be reverenced, as that when he hath given his judgement without any tergiverſation to reſt herein, and not to preſume to oppoſe him, who is ſo neare to God, and ſo extraordinary gifted by him as not to erre, and therefore to acquieſce in his Sentence ; he that doth not, but reſiſts, ſhall reape to himſelfe damnation, becauſe he ſo little conſidereth the neare relation betwixt God and him. Some, becauſe no King elſe is free from erring, ſay that Chriſt is meant here, and the King following the rule preſcribed unto him, as *Deut.* 17.

A juſt weight and ballance are the Lords, all the weights of the bag are his work ; ſee before, ch. 11. 1. how wel pleaſing to God juſt weights and ballances are ; but here the Kings ſentence being ſpoken of, ver. 10. as Divine ; that is, Gods Sentence Verſ. 11.

pronoun-

pronounced by him, and ver. 12. *It is abomination to Kings to commit wickedneſſe*; the vulgar, *They are abominable to Kings that doe wickedly*; and the Hebrew being a plurall, עשרה ſignifying *doing*, favoureth this reading; it is therefore conceived, that by *juſt weight and ballance*, here the juſt and unerring judgement of the King before ſpoken of is meant, theſe words being added as a reaſon, why the King erreth not in judgement; for his judgement is as a true ballance, and juſt weight, which God hath wrought in him, and therefore as he weigheth things, ſo they muſt be accounted to be by all his Subjects: of Gods weighing ſpirits it is ſpoken before, ver. 2. where his righteous judging of ſpirits is meant, as having tried them in a juſt ballance.

In like manner here, his Judgement in pronouncing which he directeth the King, is ſpoken of in like manner; which is not yet to be underſtood of every King, but of that King, which in judging walketh by the rule before ſpoken of, *Deut.* 17. that is, of the Word of God. The King then that doth ſo, that is, readeth this Word continually, ſeeking hereby to informe himſelfe what is true, and right, in caſe of difference, and ſo giveth his judgement; this judgement of his is to be held as a juſt ballance, and weight, directed to by God, and they that reſt not herein, reſt not in the worke and ſentence of God himſelfe, but take upon them even above the Divine Majeſty, and ſo ſin moſt dangerouſly.

Note.

And the next words, ver. 12. are a reaſon, why Kings thus regulated in their judgement erre not; *Doing wickedly, and all that doe wickedly are abomination to them*; therefore they themſelves will not doe ſo. And this tendeth to the eſtabliſhing of his Throne, as is intimated, *Deut.* 17. 20. both to him, and to his children after him, for hereby his Subjects are made to love him, and Gods bleſſing is procured towards him, which are more for his eſtabliſhment, then all the ſtrength of Armes that he can raiſe. O that our King had thought upon this, and ſo abhorred from all unrighteous wayes of getting riches, and not truſted to his Forces, which could not ſtand him inſtead to eſtabliſh his Throne, being by this meanes ſo greatly weakned, and now over-throwne.

Verſ. 12.

Verſ. 13. Pſal. 101. *Righteous lips are the delight of a King*; That is, becauſe that by righteouſneſſe his Throne is eſtabliſhed, he both ſpeaketh rightly himſelfe, and loveth thoſe that doe ſo.

Verſ. 14. Pſal. 16. Pſal. 101. *The wrath of a King is as meſſengers of death*; Having ſhewed in what grace and favour the righteous are with righteous Kings (and they that favour not ſuch, but hate them, follow not *David*, but wicked *Ahab*, and *Herod*, who hated, the one *Elijah*, the other cut off *John Baptiſt*, for their righteous lips) now he ſheweth, how great their wrath is againſt evill doers, nothing is by them to be expected at their hands, but death, and cutting off, as *David* alſo ſaith, that he would cut off the wicked out of the Land. For the phraſe here uſed, *as the meſſengers of death*, it is hereby meant, as a Meſſenger ſent to ſlay a man; ſo is the wrath of a King, he that incurreth it ſhall ſurely dye; yea, not only by his wickedneſſe deſerving it, but if the King be carried more by paſſion, then right reaſon; but in this caſe the wiſe either by good ſpeeches, or officiouſneſſe towards him, appeaſeth him, and ſo eſcapeth.

Pſal. 101. 8. Rom. 13.

Verſ. 15. And as his wrath is terrible, ſo his favour is comfortable, *In the light of his countenance is life, his favour is as a cloud of the latter raine*, when the earth is withered and ſeinged by drought, for hereby it is again revived, and waxeth green.

Verſ. 16. For the words of ver. 16. *How much better to get wiſdome then gold*, ſee before, chapter 8. 11. And who getteth this precious wiſdome is ſhewed, verſ. 17.

Verſ. 17. *The high way of the upright is to depart from evill*, and this is elſe-where ſaid of the feare of God, and that this feare is wiſdome; ſo then he getteth wiſdome, that makes this his way; and *he that keeps to it*, as the next words, *preſerves his ſoule*: for, live in ſinne, and deſtroy thy ſoule, depart from it, and preſerve it.

Verſ. 18. *Pride goeth before deſtruction, and an haughty ſpirit before a fall*; ſee chap. 11. 2. ſaying, that *when pride cometh, then ſhame cometh. Chryſoſtome* inquiring

quiring into the reason hereof saith; That pride makes a man to fall by the weight thereof, sinne is heavie, and therefore by any sinne a man is in danger of being weighed downe, and falling; but humility in a sinner lighteneth his sinne, and so he cometh not to ruine by falling; but pride is so heavie, that although it be joyned with vertue, nothing of the weightinesse thereof is abated, but it presseth downe, and ruineth such as otherwise excell. Upon this ground it is added, vers. 19. *Chrysost.*

It is better to be of an humble spirit with the lowly, then with the proud to divide the spoyles; which is so spoken, because proud men live in contention quarrelling, and fighting for wealth and dominion, in which course they sometime get victories, and spoyles of the enemy, which they divide amongst them, of which they have wonderfull great joy; but there is not, saith he, so much joy of this, because falling attends the proud; as of humility, and conversing with the humble, although in a poore and meane estate: of such proud ones the world affords many examples, but never more then in these miserable times; but let us, that have no part or portion in such spoyles, be comforted in this, that we are in a farre better estate, because the time shall come, that he who spoyleth others, shall be spoyled, as the Prophet *Esay* speaketh, and then the humble abhorring from such wicked gaine, shall stand safe and sure. Vers. 19. *Note.*

He that handleth a matter wisely shall finde good, but happy is he that trusts in God. For, handleth a matter wisely, Hebr. is, *He that understandeth upon a word* על דבר משכיל one renders it, *He that hearkeneth to the Word*, but he goeth quite from the originall; The meaning is, he that well understands the matter, which he goeth about, shall bring it to a good effect; but for all this he must not relye, or trust upon his owne skill, but to God, who must make his attempts prosperous, otherwise, how wise soever he is, and circumspect, he shal doe no good on it. Vers. 20 *Musset.*

Some going upon the signification of דבר *a word* say, that he who can handle his tongue well, and speake eloquently, prevaileth in speaking; but he that wanteth this faculty and trusteth in God, shall have best successe, and be happiest in the end. The reader may understand it either way, yet this seemeth to me to be best.

The wise in heart shall be called prudent, and the sweetnesse of the lips increaseth learning. Here a learned man, and one that speakes graciously, and sweetly, are compared together: the first is worthily said to be learned, who hath a wise and understanding heart, but the other doth most good to other men, bringing them by his teaching to understanding, which the other doth not, who keepeth his learning to himselfe. But it is not hereby meant, that any man, who is unwise in heart, that is unlearned, can speake so, as to bring others to learning, but when a learned man hath also eloquence, and useth it, he increaseth in learning more and more himselfe, and edifieth others in knowledge and grace; yet he that wants such utterance, having wisdome within him, is counted prudent also. Vers. 21.

Understanding is a well-spring of life to him that hath it, but the instruction of fooles is folly. This cometh well next unto that of the sweetnesse of the lips increasing learning: for knowledge thus used, is as a well-spring of life, abounding the more, as that doth the more it floweth forth, Hebr. for *him that hath it*, is *him that possesseth it*; betwixt which *Plato* makes this difference, He hath wisdome, that hath the theory thereof, but he possesseth it that hath the practise also, as a man taketh possession of a thing by his Bond: *but the instruction of fooles is folly*; That is, foolish wicked men teach nothing, that tendeth to life, or reformation from sinne and wickednesse, but rather to increase it more, and so to increase folly, because wickednesse is the greatest foolishnesse that is in the world. Vers. 22. Chap. 10. 11.

The heart of the wise teacheth his mouth, and addeth learning to his lips; the vulgar, *addeth grace to his lips*; the word לקח signifieth either *Learning*, *Sweetnesse*, or *Law*; the meaning is, he that is of a wise heart, by meanes of the wisdome that is in him, governeth his tongue so in ordinary talke, as that it speaketh not but like a tongue well instructed, and when he cometh to make an Oration, such matter, and so well set forth cometh there-from, as that it is sweet and delightfull Vers. 23.

full to the hearer, and is accounted the tongue of the learned; but it is to be noted that he ſaith a wiſe heart doth this, he premeditateth firſt that uttereth ſuch learning, he ſpeaks not *ex tempore*.

Verſ. 24. *Pleaſant words are as an honey comb ſweet to the ſoul, and health to the bones*, becauſe he had ſaid, that the heart of the wiſe addeth learning to the lips, or a ſweet and delightfull ſpeech, now if any man ſhall ſay, what is this to the hearer? It is, ſaith he, *as an honey comb*, chearing him both body and minde, be it in time of danger by enemies, in time of ſadneſſe of ſpirit, or being in the way of deſpaire; for now to ſpeake comfort, and encouragement doth much worke upon the ſoule, as being more delightfull then any other thing.

Verſ. 25. For Verſe 25. ſee before Chap. 14.12.

Verſ. 26. *He that laboureth, laboureth for himſelf, his mouth craveth it of him.* Tremel.

Tremel. *He that is troubleſome troubleth himſelf, for his mouth recoyleth upon himſelf*, expounding it thus, to what trouble a man putteth another by his evil tongue, either by falſly accuſing, by ſlandering, or tale-bearing, or giving counſel of miſchief againſt him, it ſhall come accordingly to himſelf, ſo *Pſ.* 7.15,16,17. This, I confeſſe, is not diſagreeable to the Hebrew, עמל ſignifying to *labour*; it ſignifieth alſo *perverſe*, and a perverſe man putteth another to much trouble, and אכם rendred *craveth*, ſignifieth *hath bent* or *recoiled upon him*. I cannot therefore but approve this expoſition and ſenſe, and the rather for that which followeth Verſe 27.

Verſ. 27. *A wicked man diggeth evill, and a fire burneth in his lips*, for what is this, but a confirmation of this, that the trouble, which with his mouth he ſtirreth up againſt others, recoileth upon himſelfe, becoming a fire in his owne mouth to burn and torment him? And if we looke before to verſe 24. we may plainly ſee if there be any coherence in theſe verſes, as doubtleſſe there is, becauſe in many together the lips and tongue are ſpoken of, that after the commendation of a good tongue, ſuch as is the tongue of the wiſe, now he beginneth to reprove and threaten ſuch as

Beda. have troubleſome, dangerous, and vexing tongues; yet becauſe the ſtreame of Interpreters expound it of labour, he that doth labour can doe no otherwiſe, ſince

Gen. 3. that fatall neceſſity laid upon *Adam* for eating with his mouth the forbidden fruit, and upon all his poſterity, *In the ſweat of thy brow thou ſhalt eat thy bread till thou returne to the duſt*, Man muſt labour, his mouth requireth, or craveth it of him; I have thought good to mention this alſo, if there be any that had rather ſtill follow it.

For the next words, *A wicked man diggeth evill*; the meaning is, he ſecretly plotteth evill againſt another, as he that by digging under the ground doth ſecretly prepare to deſtroy others by blowing them up; and fire is ſaid to burne in his lips, becauſe ſo hot and fierce ſpeeches come from him, or provoking ſpeeches, which, as

Jam. 3. a fire, ſet on fire the whole courſe of nature, as *James* ſaith.

Lavater. *Lavater* by this his digging underſtandeth his great paines-taking in ſinning, becauſe they that dig in Mines, labour greatly both night and day. A righteous man may fall into ſinne, but he is a wicked man, called here *a ſonne of Belial*, that taketh great paines to doe evill. And the word dig is to be noted, for hereby is ſhewed, as a man digging turnes up, and diſcovers things before hidden in the ground, ſo the wicked lay open againſt others, things done long before and forgotten, to make them the more odious.

Greg. Naz. As for their having fire in their lips, but yet digging evill, *Nazianzen* ſetteth this forth by a ſimilitude taken from the mount *Ætna*; as that burneth firſt long within, no noiſe being heard, but at length it maketh a terrible noiſe, and caſts out fire; ſo the wicked conceale long their malice, ſecretly plotting miſchiefe, but at length they thunder and lighten, as it were, the fire which they had within before, now breaking out; but as was ſaid before, it ſhall be a fire to himſelfe as well as to others, as no man can hold fire in his mouth without burning him.

Verſ. 28. *A froward man ſoweth ſtrife, and a whiſperer ſeparateth chiefe friends.* How odious they are that make diſcord, ſee before Chap. 6.19. The vulgar hath it, *verboſus ſeparat principes*, and Heb. it is אלוף a Captaine, or Prince; the meaning then is, that by the peeviſh and perverſe, who backbite and ſlander their neigh-

neighbours, ſtrife ariſeth and by the tale-bearer, that ſecretly whiſpereth in the eare, even the Prince is brought to be at variance with his ſubjects, and one Prince with another, to the diſturbance of the publike peace, which ſhould make tale-bearers, and back-biters moſt odious to all men: and to give the poſie of *Auguſtine*, who ſo loveth by his ſayings to gnaw upon the fame of others, let him know that he ſhall not be welcome to my table. How this proverbe was verified, ſee in the example of *Ziba* againſt *Mephiboſheth*, and of *Doeg* againſt *Ahimelech* the High-prieſt.

Auguſt. Quiſquis amat dicta abſentum rodere famam hanc menſam vetitam noverit eſſe ſibi.

A violent man enticeth his neighbour, and leadeth him into the way that is not good. By the violent man here, underſtand one that is very urgent in moving to things, to which if they can perſwade, ſuch as are drawne by them in the end ſhall finde to their coſt, that they were evill and pernicious. Such are ſeducers to hereſie, theeves, and robbers, that perſwade to robbery and blood-ſhed, of whom Chap. 1. malicious men, that by faire ſpeeches draw others to places, where they may take advantage againſt them, and kill them, as *Cain* did *Abel*, and ſuch as move to runne to riot. Verſ. 29.

He ſhutteth his eyes to deviſe froward things, moving his lips he bringeth evill to paſſe. Of the wicked deviſing evill, and ſhutting his eyes, or winking therewith, ſee before Chap. 6. 13. the vulg. hath it *aſtoniſhed in his eyes*, but Heb. it is *ſhutteth*, it hath alſo *biting his lips*, but the word קרץ ſignifieth either *annuere*, or *innuere*, or *ſuccidere*, to grant, intimate, or cut, and in regard that theſe are ſignes of a man bent to miſchiefe to winke with his eyes, and to bite his lips, which is as it were a cutting of them; I ſee no reaſon of rejecting this reading. And the violent man is ſaid to ſhut his eyes when he is plotting miſchiefe, becauſe when the eyes are ſhut, and there are no objects to diſtract the minde, it can more intentionally thinke upon things, therefore the earneſt ſtudy of the wicked about doing evill is hereby ſet forth, as before by digging. Verſ. 30.

The hoary head is a Crowne of glory, if it be found in the way of righteouſneſſe. This is ſpoken to ſhew what honour belongeth to old age, that neither the ancient may be aſhamed of their gray haires, nor deſpiſed, but honoured as the Law commandeth; *Thou ſhalt riſe up before the hoary head, &c.* But it is an hoary head in the way of righteouſneſſe, ſuch as have lived honeſtly in their younger time, or in their age, at the leaſt are converted, are thus honourable, not the wicked who live in the ſinnes of youth. To ſhew this the Romans had two Temples, the one of Vertue, the other of Honour, and that of Vertue ſtood firſt, and a man muſt goe through it, that would come to that of Honour. And *Cicero* ſaith, not hoary haires, or wrinkles bring authority and honour to the aged, but the age going before lead in honeſty. *Seneca* ſaith, that an elementary old man is a filthy and ridiculous thing; ceaſe to will the ſame things (O old man) which thou willedſt being a childe, let this be thy work, think upon this, to put an end to thoſe evils: where by the elementary old man he underſtandeth one that in age for ignorance and rudeneſſe is like unto a childe. And *Chryſoſtome* ſaith, gray haires are then honourable, when they doe thoſe things that become them, but when the old doe youthfully, they are more ridiculous then the young. Verſ. 31.

Aug. de civit. l. 5. c. 12.

Tullius de ſenectute.

Seneca.

Chryſoſt. in Hebr. Hom. 7

He that is ſlow to anger is better then the mighty, and he that ruleth his ſpirit, better then he that taketh a City. Valiant men that doe great exploits againſt the enemy are much eſteemed of and honoured; but the patient man is more excellent then he, if he hath not the like power over his affections and paſſions; for he prevaileth againſt ſpirituall enemies, that fight againſt the ſoule, the mighty man onely againſt corporeall, and then is overcome by ſpirituall, wrath, luſt, or covetouſneſſe, or luxury, as *Sampſon* having overcome the Philiſtims, was made a ſhame to *Dalilah*; *Hercules* to *Omphale*, and *Alexander* the Great to luxury and wrath; for his ſervant a man is made, of whom he is overcome, and he that is overcome of corruption, is the ſervant of corruption, and in bondage. *Chryſoſtome* compareth the man that ruleth his owne ſpirit to a King, ſaying, that he is inveſted with more glory, then he by his Crown, and Imperiall Robes. Againe a patient man under ſufferings is by him preferred before the ſtrongeſt man, becauſe he, although weake, and lying upon his ſicke-bed, beareth that with invincible courage, that the ſtrong cannot. Verſ. 32.

1 Pet. 2. 11

2 Pet 2. 19 *Chryſoſt.*

Verſ. 33. *Beda.*

The lot is caſt into the lap, but the whole diſpoſing thereof is of the Lord. Some underſtand this as ſpoken of election, as if he had ſaid, it is a thing hidden, as a lot is in the boſome, who are elected; but when death cometh, this ſhall bee made manifeſt, the Lord will make it knowne, and diſpoſe of every one as he hath appointed. Others, of Gods judgements befalling the wicked, the evills allotted unto them for their wickedneſſe, come as lots into their boſome; but this is not by chance or fortune, but by Gods diſpoſing: of the ſame meaſure that men mete to others repayed into their boſome, ſee *Luke* 6.38.

But the common Expoſition is according to the letter, although lots goe together accidentally, and to man it ſeemeth caſuall, that one draweth one lot, or hath it drawne out unto him, or another to another, yet God ordereth them ſo, either for the taking of offenders, as in the caſe of *Achan* and *Jonathan*, or the aſſigning to one man one portion, and another to another, as in the caſe of dividing the land of *Canaan* amongſt the children of *Iſrael*, or for chooſing aright to an holy and high office, as *Matthias* was choſen for an Apoſtle.

Acts 1.

Caput de ſortilegiis.

And this uſe of lots is ſtill lawfull, although in the *Decret. Extran. cap. ult.* this laſt be denied now. There is another ſort of lots alſo, *viz.* divinatory, whereby heathen men have uſed before hand to finde out events to come, in going out to war, and ſucceſſes about other things; for this is forbidden, *Deut.* 18.10. and it is an abomination, becauſe man thus prieth into things kept ſecret by God, till he is pleaſed to manifeſt his will herein, unleſſe it ſeemeth good unto him to doe it by ſome of his ſervants the Prophets.

Lavater.

Lavater here noteth that the word rendred *lap*, ſignifieth the middle, and therefore the midſt of an *urna*, or hollow veſſell is meant, whereinto lots were wont to be put and ſhaken together, and then drawne forth. And he noteth, that what is here ſaid, is not meant onely of lots, but of all things, which to us are moſt caſuall, they are yet diſpoſed to come thus to paſſe by the Lord, ſo farre extending his providence, that a ſparrow falleth not to the ground without his will, that fortune or chance may not be once named amongſt us any more, but providence in all things.

Matth. 10. *Note.*

CHAP. XVII.

FOr the firſt Verſe, ſee before Chap. 15.17.

Verſ. 2.

A wiſe ſervant ſhall have rule over a ſonne which cauſeth ſhame, and ſhall have part of the inheritance among brethren. The vulg. *over fooliſh ſonnes. and he ſhall divide the inheritance amongſt brethren.* Heb *it is a ſon that cauſeth ſhame, and ſhall divide in the midſt of brethren*; not have a part amongſt them, but by reaſon of his wiſdome, have this truſt committed to him by their Father; but forſomuch as he that maketh his parents aſhamed of him, is a foole, as he is called, Chap. 10.1. the vulg. hath well rendred it *fooliſh*. This is ſpoken according to that, which was oft done of old, when a father having fooliſh ſonnes, but a wiſe and faithfull ſervant, gave him power over his children to teach and chaſtiſe them, and in fine to part his goods amongſt them, as he ſhould ſee might be beſt for them.

Allegory.

Some apply this myſtically to the Gentile preferred before the Jew, whom God firſt owned for his ſonne, but he being fooliſh and unbeleeving, he adopted the Gentile beleeving, ſo that now he cometh to inherit in the midſt of them, they being by them ruled over.

Verſ. 3.

Ambroſe. Chryſoſt. Rodolph: Lavater.

The fining pot is for ſilver, and the furnace for gold, but the Lord tryeth the hearts. Here a compariſon is made betwixt God and man, to ſhew how he trieth mens hearts; man by trying gold or ſilver in the fining pot purgeth out the droſſe, and ſo puriſieth it; thus the Lord the hearts of men by adverſity, and by his Word and Spirit, and this is often ſpoken of by *Ambroſe* and *Chryſoſtome*. But there is alſo another ſaying according to theirs, *viz.* as a man putteth gold into the

the fire to try the goodneſſe of it; ſo God by afflictions trieth the faith, and patience of his ſervants, that they may appeare to be true, as he did *Job*; of this it is ſpoken, 1 *Pet.* 1.7. but when he trieth thus, it is not for information to himſelfe, but that a man may the better know himſelfe, and be known to other men, and upon this triall ſhine.

A wicked doer giveth heed to falſe lips, and a lyar giveth eare to an evill tongue. Here they are cenſured that are ready to heare tales, and detractions againſt their Neighbours; it is as if he had ſaid, that none but wicked and diſſembling men, that are themſelves lyars, will doe ſo, for the Proverb holdeth in this, *Like will to like*; and it is not for good, but miſchiefe, that he is ſo intent to heare ſomething againſt him. Verſ. 4. *Simili gaudet ſibi ſimili.*

Who ſo mocketh the poore, reproacheth his Maker, and he that is glad at calamities ſhall not be unpuniſhed; (ſee the ſame in part, chap. 14. 31. There he ſaith, *oppreſſeth*, here, *mocketh*; and to rejoyce at other mens calamities is a moſt unnaturall thing, ſeeing we are fellow members of the ſame myſticall body, and therefore ought to weep with thoſe that weep. Verſ. 5. Rom. 12. 15.

Childrens children are the Crowne of old men, and the glory of Children are their Fathers; That is, not ſo much when they have Children, and Childrens Children; but Children ſhewing their good educating of them wiſe Children, as was ſaid before, Chap. 10.17. ſuch are a Crowne, That is, a credit and grace unto them; but contrariwiſe fooliſh children, as is there alſo ſaid. Verſ. 6.

In like manner godly Parents, and Anceſtors, are the glory of their good Children, and Poſterity; hereby it is added to their praiſe, that they are ſo deſcended, but not if they degenerate, and inherite not, as their Lands, ſo their Fathers vertues.

Excellent ſpeech becometh not a foole, much leſſe doe lying lips a Prince. By excellent ſpeech here, underſtand ſpeaking of matters too high, and hard for him that ſpeaketh, or contrary to which he practiſeth, or is able to performe. As for a young man to diſcourſe of points moſt profound, a drunken man of ſobriety, a proud man of humility, a Philoſopher, that is without experience of Military affaires, as *Phormio* did once before *Hannibal*, who called him a foole for his labour; or a poore weake man, of ſuch and ſuch mighty acts, that he would doe, to which he is altogether unable, *much leſſe lying lips a Prince*, for his doings are exemplary; therefore every Prince ſhould be like to *Alphonſus* the King of *Aragon*, who was wont to ſay, That the ſingle word of a King ſhould be as much as any other mans Oath. And truly when a King makes no conſcience of his words, and promiſes, he diſhonoureth himſelfe ſo farre, that he maketh his owne Subjects to be againſt him, and thus overthroweth himſelfe. Verſ. 7.

The vulgar for *excellent ſpeech*, hath, *Sermo compoſitus*, a *ſpeech compoſed*; by ſome expounded deceitfull; and thus it anſwereth moſt aptly to the words following, and carrieth this ſence, It becometh not a foole; that is, the baſeſt and vileſt man to lye, much leſſe a Prince, who is the head of all others.

Baſilius the Emperour to his Sonne *Leo* ſaith; Make greateſt account of being true in thy ſpeeches, and having ſuch men about thee, ſo thou ſhalt be counted firme, and conſtant in all thy doings, and ſayings, and ſo thou ſhalt hold faſt unto thee the good will of all men both true and unſuſpected. But if thou ſhalt come into the ſuſpicion of lying, and vanity, thou ſhalt be convinced to doe things unworthy the imperiall Majeſty, and thou ſhalt bring it to paſſe, that thy Subjects ſhall be alwayes fearefull, and uncertaine of all things, and, as men ſcandalized, quaile in their affections towards thee. *Baſil, cap. 29. lib. exhort. ad Leonem filium.*

And *Tho. Aquinas* ſaith, The Prince ought to beware of lying as of poyſon, he takes heed of bodily poyſon, ſo as that his Cooke, and Taſter, muſt firſt taſte, and try his meat, before he eateth it, leaſt it be poyſoned; much more ſhould he beware of the poyſon of lying, which is herein worſe then other poyſon, that it killeth being but in the mouth; for *Wiſd.* 1. *The mouth that lyeth, ſlayeth the ſoule.* This poyſon had the Serpent in his mouth, when he tempted *Evah*, which made him infamous to all Generations; and the Prince that hath it, becomes hereby the Tho. Aquinas, *de principum erud.*

Ioh. 8. 44. Image of the old Serpent the Devill, according to that, *Yee are of your father the Devill, who was a Lyar from the beginning.* Therefore when Chriſt ſhall come to Judgement, and aske, touching a lying Prince, Whoſe Image and ſuperſcription hath he? and it be ſaid, The Devils, he will anſwer againe, Give to the Devill the things of the Devill.

A lying Prince is as a naughty penny, a hundreth of which are not ſo good as one good penny, and if any man preſumeth to make a counterfeit penny, the Prince will cut him off; ſo will the Lord a Prince of lying lips.

Verſ. 8. *A gift is a precious ſtone in the eyes of him that hath it, it proſpereth whether ſoever it turneth.* This is ſpoken to ſhew the great force of gifts in co-

Muffet. vetous Princes, and Judges, they doe ſo delight herein, as that they are hereby ſwayed, to give Judgement on their ſide againſt the right, to abſolve Offenders, to preferre to Offices, and lay away wrath before conceived, and to impart favours.

Lavater. To a precious Stone a gift is compared, becauſe great are the vertues thereof; by one the bloud is ſtenched, by another poyſoning cured, or prevented; ſo is the force of gifts not only in Judges, but in all men; whereupon *Philip* the King of *Macedon* was wont to ſay, An Aſſe laden with gold, is able to enter into any City; and of him *Plutarch* ſaith, It was not *Philip*, but *Philips* gold that won *Grecia*.

Some by שכל taking it to be put for סכל ſignifying *infatuateth*, becauſe שׂ

Deut. 16. 19 hath a point in the left horne, and ſo is of the ſame valour with ס underſtand, to what Prince, or Judge ſoever it cometh, it makes him in Judgement to doe like a foole, or a mad-man, that ſeeth not the right, as he that takes bribes doth not, but like a man having his eyes blinded, for which it is ſaid, that *Gifts blinde the eyes*; but the word שכל ſignifieth, either to underſtand, or to proſper, and therefore in vulgar it is *prudentes intelligit*; That is, makes the Judge, or Prince to underſtand his meaning, that giveth him the gift, and to be of the ſame minde with him; but I rather thinke, that it ſhould be read word for word, according to the Hebrew, *in all that it turneth to, it maketh to underſtand*; but it is by that wiſdome that

Ier. 4. 22. maketh wiſe to doe evill, of which *Jeremy* ſpeaketh, declaring it not to be wiſdome, but fooliſhneſſe.

Verſ. 9. *He that covereth a tranſgreſſion ſeeketh love, but he that repeateth a matter, ſeparateth very friends*; for very friends, Hebr. is אלוף a *Captaine*, or *Prince*, but the meaning is the ſame, a principall friend. For to rip up old matters which thou knoweſt by a man, is to make him, although thy chiefe friend before, ſeparate thenceforth his affection from thee, but to hide his faults, is to indeare thy ſelfe more unto him.

Verſ. 10. *A reproofe entreth more into a wiſe man, then an hundred ſtripes into a foole.* As divers bodies are diverſly affected at ſtripes, the tender being ſenſible of the leaſt blow, but the hard not at very great ſtripes; ſo it is with the foole in reſpect

Quintus Curtius of the ingenuous, as *Quintus Curtius* ſpeaketh of a noble ſpirited Horſe, the very ſhadow of a whip is enough to him, but to a dull Jade not many ſtripes. And

Hieron. *Jerome* ſaith, They need not to be ſpurred, whoſe owne reaſon is their Miſtris, and their Conſcience their Rod; as Polipores muſt by beating much be made fit for ſeaſoning, that they may be pleaſant meat, being otherwiſe hard, and diſtaſtfull, ſo a foole muſt have much beating.

Verſ. 11. *An evill man ſeekes only rebellion, therefore a cruell meſſenger ſhall be ſent againſt him*; Hebr. *A rebell only ſeekes evill.* Having before ſhewed the difference betwixt the wiſe man, and the foole, in the point of correction, now he ſheweth a reaſon, why the foole is not reformed, how much ſoever he be beaten, viz. he is a rebell, ſtomaching correction ſo, as that he rather ſeekes to miſchiefe Father, or Magiſtrate, that puniſheth him according to his deſerts, then ſubmits himſelfe to be hereby reformed, therefore a cruell Meſſenger ſhall be ſent againſt him, Hebr. either *Meſſenger*, or *Angell*, and I thinke it better to render it *Angell*, and ſo it is alluded to the Angell, that God ſent out againſt rebellious *Pharaoh*, who deſtroyed all the firſt borne in *Ægypt* in one night; for ſo likewiſe all fooliſh

rebels

rebels againſt God, and his Vicegerents, that deſpiſe correction, ſhall aſſuredly in the end be deſtroyed.

And the like is to be held touching thoſe, that being reproved, and ſmitten with the tongue of their ſpirituall Paſtor, meditate miſchiefe againſt him therefore. Some expound it of quarrelſome and contentious perſons, who ſhall at length meet with their match, who ſhall as much hurt them, as they have hurt others.

Let a Beare robbed of her whelps rather meet a man, then a foole in his folly. Verſ. 12. This alſo hath coherence with ver. 10, 11. for he is the foole here meant, that being provoked by correction ſeekes revenge. He in this caſe is compared with a Beare robbed of her whelps, becauſe moſt fierce and dangerous of all other Beaſts; for which, when the Lord threatens the wicked *Jewes*, he threatens them with coming againſt them, as *a Beare, robbed of her whelps.* Hoſ. 13.

The Shee Beare which is here meant, as *Ariſtotle* noteth, is of all other Beaſts more couragious then the Male, amongſt others the Male, and doth ſo earneſtly love her whelps, which Shee formeth by licking, that if they be taken away, ſhe runneth ſo ſtrongly to recover them againe, that ſhe breakes through the very Nets, which are ſet to catch wild Beaſts, and ſhe ſets upon, and teareth him, whoſoever he be that cometh in her way; ſo a foole greatly loveth, and doteth upon the conceptions of his owne minde, and his owne wayes, ſo that he is bent to miſchiefe all thoſe that croſſe him herein, and in this regard it is worſe to have to doe with him, then with ſuch a Beare, becauſe that man by his wit may avoyd the danger of the Beate, but not ſo eaſily of ſuch a foole, who hath knaviſh wit enough to plot miſchiefe againſt him, although in reſpect of all true wiſdome he be a foole. *Ariſtot.*

Who ſo rewardeth evill for good, evill ſhall not depart from his houſe. There are ſix differences ſaith *Auguſtine*: 1. Not to render evil for evil. 2. To render good for evil, theſe are the properties of good men. 3 Not to render good for good. 4. To render evil for good, the one of theſe evil men doe, the other the worſt of men. 5. To render good for good. 6. Evil for evil, the laſt of theſe is of middle men, the other comes nearer to the good. Verſ. 13. Auguſt. in Pſal. 8.

But how is it ſaid, that evil ſhall not depart from the houſe of the worſt of theſe? ſhall their Children be purſued with evil becauſe of their fathers ſins? *Anſ.* It is meant of his houſe only that doth ſo, the Son after the Father, the good Son of the evil Father not.

The beginning of ſtrife, is as one that letteth out water, therefore leave off contention before it be medled with. As a breach made in the banke of a River, the water runneth out with ſuch violence, that it cannot be ſtopt againe; ſo contention being once begun, and not ſtopt at the firſt, by meeke and good ſpeeches, as Chap. 15. 1. therefore reſiſt the beginnings hereof, being reviled, doe not revile againe; being ſtricken, ſtrike not againe, but uſe patience. Verſ. 14. Matth. 5.

Why is there a price in the hand of a foole to get wiſdome, ſeeing he hath no heart to it? Here by price underſtand wealth, whereby a man may maintaine thoſe that be learned, and by their help attaine Wiſdome and Learning, yea, ſuch many times give maintenance to learned and wiſe men, but being done without an heart in them, either deſirous to get wiſdome, or capable thereof, they ſtill remaine voyd of all true wiſdome. The Hebrew is, *and no heart*, the foole hath a price, but no heart; Wealth, but not Wiſdome; And the cauſe is here denoted, he wanteth an heart affected to it, and hath an heart much more taken up with the profits and pleaſures of this world. Verſ. 16.

Now of ſuch it is demanded, by way of interrogation, Why hath the foole a price in his hand, but no heart? as if he had ſaid, Why is any man ſo fooliſh, as to be thus taken in his love with worldly goods, but hath ſo little love to that, whereby he may be ſaved? Certainly he hath not the heart of a man, but of a bruit Beaſt, with whom it is thus. And therefore it ſtands every rich man in hand, as he would not prove himſelfe a foole, to uſe his riches to the doing of deeds of charity, eſpecially to the faithfull; his authority and power to maintaine the right, and to ſuppreſſe wickedneſſe, and that he may be directed aright herein, not to ſpare for coſt, or time, to get knowledge, and grace, by reading, hearing, praying, meditating upon *Note.* the

the Word; and to this end to get good Bookes, and able Teachers, that may further him herein. And as for himſelfe, ſo for his Children, not being ſo carefull to make them rich, as wiſe, and learned in the beſt learning.

Verſ. 17. *Muffet.* *A friend loveth at all times, but a brother is borne for adverſity.* Some render it, *And is borne a brother in adverſity*; expounding it of the ſame man, ſaid before to be a friend, and alwayes loving, but then ſpecially ſhewing himſelfe to be a brother, when adverſity cometh; and the Hebr. will wel beare it.

There is true love in a friend to his friend at all times, then he is conceived, as it were; but as a childe is borne in labour and pangs, ſo in the middeſt of ſorrows and miſeries, through adverſity, he that was through his continuall love before a friend, is now borne and brought forth a brother, through his conſtant cleaving to his friend, even now, when others forſake him. Before this triall he is not certainly knowne, but now he is knowne, and proved, to love with a brotherly love, according to the ſaying; As yellow gold is tried in the fire, ſo in an hard time the fidelity of a man is to be ſeene. And here the ſimilitude of *Plutarch* is good; As the goodneſſe of an Horſe is ſeene in the Warre; ſo the fidelity of a friend in calamity. And another ſaith, That a true friend is not like unto the beame of Scales, one end going up when the other goeth downe, but going downe through ſympathy alſo, when his friend goeth downe.

Scilicet ut fulvum ſpectatur in ignibus aurum tempore ſic duro eſt inſpicienda fides.

Auguſtine bringeth an example of a Souldier, who being in a Fight, and finding that by accident he had killed his Brother, he ſlew himſelfe alſo, that he might be in the ſame eſtate with him in death, the loweſt ebbe of all miſery; but I commend not this to imitation of any other friend.

Aug. de civit. l. 2. c. 25.

Verſ. 18. *A man voyd of underſtanding ſtriketh hands, and becometh ſurety in the preſence of his friend.* Of Surety-ſhip ſee before, chap. 6. 1. Here after commending the love, and conſtant affection of a man towards a friend, *ver.* 17. is an item given, not to be ſo forward to ſhew his love, as to be bound for his friend as a ſurety, before he deſireth him; none but a foole, and one that conſidereth not the danger that may follow will doe ſo, but when neceſſity requireth truly.

Verſ. 19. *He loveth tranſgreſſion that loveth ſtrife, and he that exalts his gate ſeekes deſtruction.* The word פשע here uſed, ſignifieth either prevarication, or rebellion, which are all one; for he, whoſe heart is ſet upon ſin, and delighteth in it, is a rebell againſt God, and ſuch is every contentious perſon; And his Gate he exalteth, that carrieth an higher ſayle then his Ship will beare, that liveth farre above his means; he is like unto one, that climbeth up unto an high Hill, where for want of firme ſtanding, or any thing to hold him up, he falleth downe head-long and periſheth.

The laſt words here ſeeme not to anſwer to the former, but if by him that loveth tranſgreſſion, and loveth ſtrife, we underſtand a proud man, as was ſaid before, *Onely by pride doe men make contention*, then it may be conceived to anſwer very well thus; He that is addicted to ſtrive, and ſet himſelfe againſt other men, magnifying himſelfe, howſoever he offendeth others by ſo doing, as one that lifts himſelfe up too high, ſhall meet with ſome, that will by contending with him, be his overthrow.

As a man, that buildeth his houſe high above his Neighbours, whereby their light is hindred, exceeding herein the proportion by Law allowed, is made, to his great detriment, to pull it downe againe; ſo he, that through his pride makes ſtrife, when he ſeekes to exalt himſelfe, ſhall be abaſed.

Verſ. 20 *He that hath a froward heart findeth no good, and he that hath a perverſe tongue falleth into miſchiefe*; For *perverſe*, ſome read, *crafty tongue*; The meaning is, that both an evil heart, that deviſeth evil, and an evil tongue uttering it, bring to deſtruction; the very thoughts of the heart, and the words of the mouth ſhall be the condemnation of many men.

Note.

Verſ. 21. *He that begetteth a foole doth it to his ſorrow, and the father of a foole hath no joy.* The like was ſaid before of a Mother, bearing a fooliſh ſonne, where enough hath been ſaid for expoſition; onely it may be added, the Father hath ſorrow, becauſe a man hath hope to live in his ſonne after his death, his houſe continuing

tinuing in good fame and credit, but if he be fooliſh, he ſeeth nothing, but matter of griefe, both for the preſent, and the future.

A merry heart doth good like a medicine, but a broken ſpirit dryeth the bones. Of this ſee before Chap. 15. 13. Verſ. 22.

A wicked man taketh a gift out of the boſome to pervert the wayes of judgement. This is underſtood by *Lavater* two wayes, either of the Judge, who if hee taketh gifts to judge contrary to juſtice, is a wicked man; or of him that holdeth plea with his neighbour, if he ſecretly taketh a gift, as it were out of his boſome, to procure his favour to judge for him unjuſtly, he is a wicked man; and ſo are all that give money for preferment in the Church, or in the Commonwealth, to a beneficiall place for preaching, or doing the part of an officer in any Court of juſtice; for he that buyeth this power, will undoubtedly exact upon thoſe with whom he hath to doe, which is a great wickednesſe. Verſ. 23. *Lavater.*

Wiſdome is before him that hath underſtanding, but the eyes of a foole are in the ends of the earth. It appeareth by a mans countenance whether he be wiſe, or fooliſh, the wiſe man hath a ſtayed looke, and grave countenance, but a fooles eyes are caſt about this way, and that, and his countenance is ridiculous. The countenance, ſaith *Tully*, is the image of the minde; and *Caſsiodor*, the habit of the minde is knowne in the ſtate of the body, hereby the hidden man of our heart is knowne either to be lighter, more boaſting, or turbulent, or contrariwiſe, more grave, conſtant, purer, and riper. Verſ. 24. *Tull.* de orat. l. 3. *Caſſiod.* Epiſt. l. 4.

There is alſo another very good Expoſition of theſe words, wiſdome is the thing at which the underſtanding man looketh, and whereupon he ſetteth his heart, but the foole upon the lands ends, to inlarge his fields and worldly poſſeſſions, as much as he can by any meanes. But he that lookes at wiſdome deſireth above all things to doe juſtly, and to this end to increaſe his knowledge in the word of God, counting none ſo great wiſdome as that which is learned from hence; This is the ſame in effect with ver. 21. for part of it, and for the whole, with chap. 10. 1.

But here it is added, after theſe words, *A fooliſh ſonne is a griefe to his father, and bitterneſſe to her that bare him.* Verſ. 25.

Alſo, *It is not good to puniſh the juſt, or to ſtrike Princes for equity*; it being meant, that ſuch Children indeed are to be ſeverely puniſhed, but their good Parents, who have endeavoured to forme them better, although with ill ſucceſſe, are not to be puniſhed; no more is a Prince, or Magiſtrate ſet up by the King, if he proceedeth according to Juſtice and equity, although his Government ſucceedeth not, as he deſireth, thoſe that be under it, offending the King, and his Lawes, they are to be ſmitten, but not he therefore. Verſ. 26.

Some expound it as depending upon ver. 25. as if two ſorts were here propounded, who are not to be puniſhed; 1. Any juſt man. 2. A juſt Magiſtrate, from ſtriking whom every one is to forbeare, much more for his relation to the King, or Emperour, whom he repreſenteth, and therefore the diſhonour done to him, is judged by the Imperiall Law to redound to the King, and he that doth it to be puniſhed, as if he had done the ſame to the King.

Some make not two ſorts here, but one only; by juſt men in the firſt place, underſtanding Magiſtrates, and expounding the next words, as further ſetting forth their imployment, about doing right, and the Hebrew word will well beare this; *To puniſh the juſt is not good, to ſmite Princes for right*; as if it being asked, what is meant by puniſhing the juſt, he had anſwered, *To ſmite Princes*; men having rule for the ordering of all things juſtly, and rightly, and doing accordingly. And in ſaying it is not good, he meaneth, that it is very evill.

And the chiefe Magiſtrate, ſaith *Lavater*, although he doth unjuſtly, is not by man to be ſmitten, but the other Magiſtrates may by conſent depoſe him: in which laſt, I would he had either not affirmed it, or ſhewed ſolid ground for it, becauſe God ſaith, *By me Kings reigne, and I take them away*, and give them in wrath, as he did by *Saul*; but none elſe durſt doe it, no not *David*, his appointed Succeſſor, and already anointed by God. *Lavater.*

He that hath knowledge ſpareth his words, and a man of underſtanding is of Verſ. 27.

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Vir ſapit qui pauca loquitur.

an excellent ſpirit. A foole hath often before been ſaid to be full of words, and the wiſe, a man of few words, according to that, *The man is wiſe that ſpeaketh few words. And a man of underſtanding is of an excellent or precious ſpirit*; That is, the ſame knowing man before ſpoken of, that is ſparing of his words, is hereby knowne to be ſuch, and ſo is had in price, and that which he ſaith, as a rare thing, is counted precious. Now he ſpareth his words; That is not ſo ready to ſpeake, but ſtayeth till he is asked, and when he doth ſpeake, compriſeth his matter in as great brevity as may be.

Verſ. 28. *Even a foole, when he holdeth his peace, is counted wiſe, &c.* So much doth it conduce to wiſdome to be of few words, and to be opportunely ſilent; as that the foole, who thus hideth his folly, refrayning from much babling ſeemeth wiſe. A great motive to refraine our tongues, and not to be ſo talkative, as moſt commonly we are.

CHAP. XVIII.

Verſ. 1. *THrough deſire a man having ſeparated himſelfe, ſeeketh and intermedleth with all wiſdome*; The vulgar, *He that will depart from his friend ſeekes occaſions, he ſhall be exprobable at every time*; Jun. *A haire-brained man*, Cerebroſus, *Seeks according to his deſire, in all things that are he mingleth himſelfe.* Muffet, *He that ſeparateth himſelfe ſeeketh a quarrell, he medleth in every matter*; Hebr. *The ſeparated ſeeketh according to his deſire, he mingleth himſelfe in every matter*; And the meaning is, the ſeparated in affection from ſuch as he formerly loved, ſeeketh occaſion of quarrelling, even as his owne evill will or deſire leadeth him; and to this end he pryeth into, and ſifteth every thing, whereupon he may take occaſion to quarrell, and fall out with his friends, although there be no juſt occaſion given him.

Here then is ſet forth the evil quality of contentious men, and falſe-hearted to their friends, they are not like the friend before ſpoken of, chap. 17. 17. but inconſtant in their love, now loving; now from loving, turning to hating, and practicing againſt their friends, ſeeking occaſion where none is, and where there is the leaſt occaſion aggravating it, and making it more. This is a foule evil, and therefore by all men to be abhorred; it was the ſinne of *Achitophell* againſt *David*, and let every one take heed of ſuch a friend, and therefore of making friendſhip with the quarrelſome, and buſie-bodies: for what love ſoever he pretendeth to thee, he is not to be truſted, within a while he will ſhew his nature towards thee, as well as towards others, and ſo will get more advantage againſt thee, to doe thee hurt.

Note.

Verſ. 2. *A foole hath no delight in underſtanding, but that his heart may diſcover it ſelfe*; Junius, *but in the things that are in his owne minde.* This ſeemeth fitly to anſwer the former verſe, according to the New Tranſlation, *and intermedleth with all wiſdome*; if thereby we underſtand, as ſome doe, will be talking of all manner of learning, for when he doth thus, it is not with a minde to learne, or to get underſtanding, as it is here ſaid, but hereby the fooliſhneſſe, and want of underſtanding in his owne heart is diſcovered to his ſhame; or following the reading of Junius, *In the things that are in his owne minde*; That is, his owne fooliſh Phantaſies, and imaginations; but the firſt reading is according to the Originall, *that his heart may diſcover it ſelfe*; That is, in his intermedling with all matters, ſeeking occaſion from hence to ſeparate, or alienate his affection, as hath been ſaid, he bewrayeth, that he is not delighted in underſtanding, in his witty inquiring into things, he ſheweth no heart, taken with the love of true wiſdome, but poſſeſſed with fooliſhneſſe.

Verſ. 3. *Muffet.* *When the wicked cometh, then cometh alſo contempt, and with ignominy reproach*; That is, contempt, ſhame, and reproach follow the wicked, whereſoever they become, viz. they ſhall think to change their places of habitation to come, where they

they may live in more credit, it will not be ſo, but as they are in diſgrace in one place, ſo they ſhall be in another.

Some expound it of the contempt of others, whereſoever he cometh, he contemneth other men, and by laying reproaches upon them, ſeeketh to turne away mens eyes from ſeeing his vileneſſe: It may be taken either way. *Lavater.*

The words of a mans mouth are as deep waters, and the wel-ſpring of Wiſdome as a flowing brooke. For *man*, *Junius* hath, *an excellent man*, but Hebr. it is a man without an Epithite, yet ſuch a man is doubtleſſe meant, as the next words intimate; for *wiſdome* there ſpoken of, and a *man* here, are all one: the words of a man excelling in wiſdome then are as *deep waters*, becauſe they abound in his mouth, and he is full of them, uttering them plentifully, not ſparingly. But this is by *Lavater* referred to Chriſt, the words of whoſe mouth were deep, as into the bottome whereof it is hard to dive; for which cauſe, when he had ſpoken ſundry times, he expounded his Parables apart to his Diſciples. Verſ. 4. *Junius.* *Lavater.*

Beda underſtands a difference of the words of the wiſe here ſet forth, ſometimes they ſpeake ſo myſtically, that their words are as deep waters; ſometimes ſo plainly, that they are as the ſhallow waters of a Spring, which ſtand not deep, but run over to the watering of the ground about, and making it fruitfull. Some ſay, That they are compared to deep waters, becauſe they come from the depth of the heart upon due premeditation, and over-flow by the mouth to the edification of the Hearers, as Spring waters come from the veines of the earth, lying deep in Hills, and Mountaines. *Beda.*

It is not good to accept the perſon of the wicked, to overthrow the righteous in judgement; That is, it is a great evil in Judges ſo to doe, forbidden, Deut. 1. 17. Verſ. 5.

A fooles lips enter into contention, and his mouth calleth for ſtroakes. In this and ver. 7, 8. ſome things are ſpoken, to teach us to have a care of our tongues: he that is not wiſe enough, to know how to order his tongue, by his evil language, and provoking ſpeeches, many times ſtirres up ſtrife, and procures blowes to himſelfe, either from Parents, or Maſters, or others, who will not forbeare him. Verſ. 6.

A fooles mouth is his deſtruction, and his lips are the ſnare of his ſoule, or life; That is, he getteth not only blowes by the licentiouſneſſe of his tongue, but alſo ſometimes he is hereby brought into danger of loſing his life, as in caſe of ſpeaking treaſon. Verſ. 7.

The words of a Tale-bearer are as wounds, and they goe downe into the innermoſt parts of the belly. Of Tale-bearers ſee before, chap. 11. 13. his words are here ſaid to be as wounds in the *innermoſt parts of the belly*, becauſe as wounds within are moſt incurable, ſo are they. Verſ. 8.

The wounds made hereby are wrath, and enmity, and hatred ſtirred up in the heart by this meanes; and becauſe the party, to whom tales are brought, is told them in ſecret, and moſt commonly not to ſpeake of them againe; there can be no Medicine applyed to heale this wound, by the Parties making Apologie for himſelf, who is accuſed to have ſpoken ſo, or ſo.

He that is ſlothfull in his worke, is brother to him that is a great waſter. Againſt the ſlothfull ſee before, chap. 6. 6. 9. but here he is ſaid to be *brother to a waſter*, or ſpend-thrift, becauſe as the idle man by neglecting his Husbandry, or other buſineſſe, getteth not things neceſſary for this life, and by this meanes falleth into extreame poverty, ſo the waſter of his goods. Verſ. 9.

The name of the Lord is a ſtrong tower, the righteous runneth into it, and is ſafe. The Rabbins underſtand this of the name יהוה the foure letters whereof they compare to the foure ſides of a tower, ſo ſtrong, that a man is hereby fenced from all enemies. Some expound it of the name Jeſus, but the meaning is, The Lord is a ſtrong tower to the righteous, by his being about them, as he is when ſuch call upon him, for by ſo doing they run into this tower, and are ſafe. But it is to be noted, that not the wicked, but the righteous run into it, he that regards wickedneſſe in his heart, the Lord will not heare his prayers. Verſ. 10. Pſal. 66. 18

The rich mans wealth is his ſtrong City, and as an high wall in his owne conceit: Verſ. 11

ccit. So the like, chap. 10. 15. but here it is ſpoken of, as being ſo in his owne imagination, who is a worldling, and truſteth in his riches, but he that doth ſhall

Prov. 23. 5 be deceived, for they have their wings, and fly away; and they are like *Jonah* his Gourd, ſoone withered. This verſe anſwereth well to ver. 10. where the juſt is ſaid to have God for his ſtrong tower; here the rich worldling to have his riches for his, and theſe he thinketh a wall ſufficient to defend him, againſt all the darts of his enemies caſt at him; but as *Chryſoſtome* ſaith, his riches are rather his priſon, and his fetters in this priſon is the love of mony, from which he can never get looſe, becauſe as *Auguſtine* hath it, when all other vices wax old, only covetouſneſſe waxeth young; For ver. 12. ſee before, chap. 16. 18.

Chryſoſt. Hom. 14. in Matth. *Auguſt.* *Cum alia omnia vitia ſeneſcunt, ſola avaritia juve neſcit.*

Verſ. 13. *He that anſwereth a matter before he heareth it, it is folly and ſhame unto him.* This may be underſtood either of Judges giving Sentence, before that they have ſufficiently heard all Parties; or of Preachers, that raſhly enter upon the Office of Teaching, before they have attained competent learning, or expound difficult places of Scripture, of the ſence of which they are ignorant; or determine touching any point controverted, which they doe not throughly underſtand; or laſtly, of any other man, that is ready to ſpeake to any matter.

Petrarch. *Petrarch* compareth ſuch Judges to Muſicians, that play before that they have tuned their Inſtruments, and ſet every ſtring right, and tried them; for as hee makes an harſh ſound in mens eares, and gets nothing but ſhame; ſo a raſh Judge: And it is true alſo touching Preachers, and all other men, the common cenſure of ſuch is, That their tongues run before their wits.

Verſ. 14. *The ſpirit of a man will ſuſtaine his infirmity, but a wounded ſpirit who can beare?* That is, if a man be diſeaſed bodily, but hath a good Conſcience, and be not troubled herein, he can beare with comfort both this, and all outward croſſes; but if he be troubled within, he cannot beare that; his wealth, his wife, children, friends, mirth, or muſicke made him are nothing to him, to eaſe this griefe, only God can doe it.

Cajetan. Some by *his owne infirmity* underſtand the evill that he hath brought upon himſelfe, this a man will frame himſelfe to beare; but by *a wounded ſpirit*, the miſchiefe done to him by another, this pierceth him ſo, that he cannot beare it; but for as much as the contrary hath been proved true in many Martyrs, who have joyfully ſuffered at the hands of others, this cannot ſtand. The vulgar, for *a wounded ſpirit*, hath a *ſpirit prone to anger*, it being expounded thus; A man that is of a meeke ſpirit ſuſtaineth himſelfe, and keeps in the way of moderation, when he meeteth with many provocations; but the cholerick and haſty of ſpirit, will beare nothing. This is to be rejected, becauſe it goeth from the true ſence of the words, and the firſt to be reſted in, as it is generally.

Verſ. 15. *The heart of the prudent getteth knowledge, and the eare of the wiſe ſeeketh it.* Of getting knowledge by hearing, ſee chap. 1. 5. here the two meanes of getting knowledge are put together by ſtudying, and meditation, to ſeeke it with the heart, and by hearing attentively with the eare, which who ſo doth not, ſhall never

Hoſ. 4. 6. attaine any meaſure of knowledge, but remaine alwayes ignorant, and be in danger of periſhing for want of it.

Verſ. 16. *A mans gift makes roome for him, and bringeth him before great men*; of a gift prevailing ſee before, chap. 17. 8. according to which this is commonly expounded, but diverſly by divers.

Some by gift here underſtand, a gift given to the Kings Guard, or Groomes of his Chamber, he that is liberall to them ſhall have roome made for him.

Some, a gift given to the King, or other great Perſon, if ſuch a man be in priſon, he ſhall be inlarged; if grieved for any wrong doe unto him, he ſhall have acceſſe to him granted; or if he be deſirous to be honoured with an Office about his Perſon, he ſhall be admitted; or by inlarging underſtanding, inlarging ſo, as that he may now live as he will, the Law ſhall not take hold on him to puniſh him. Or,

Laſtly, by gift, underſtanding liberality, in giving in generall, this inlargeth a man in the eſtimation of men; but of all theſe this is moſt improbable, although the word ירחיב *will inlarge to him*, will beare it, becauſe an inlarging is meant, which

which bringeth before great men, to finde favour with them, and this is not by liberality in generall, but towards them; therefore that Expoſition is to be preferred, which agreeth beſt with the New Tranſlation. He obtaineth great inlargement, through the favour of great men, to come freely to them, to be ſet at liberty from bands, or ſuch as moleſt him, yea, and he may be bold alſo to live in a licentious way; of ſo great force are great gifts with corrupt Princes: All good ones therefore take yee heed of being thus corrupted, as yee are often ſtreightly charged. *Note.*

He that is firſt in his owne cauſe ſeemeth juſt, but his neighbour cometh and ſearcheth him. This is made by R. *Ezra*, to agree with ver. 16. thus; A gift doth ſo make way for a man, that although another hath been before him, and made his caſe appeare to be juſt, yet he coming prevaileth, to make the Judges ſearch againe into it, ſo as that at laſt it is found naught, and this bribing mans cauſe good. Verſ. 17. R. Ezra.

Junius, He that cometh firſt commonly telleth ſo good a tale for himſelfe, that his cauſe is thought to be good, but his adverſary coming, he layeth open the caſe ſo, as that it appeares to be naught; and this is according to our common Proverb, *One mans tale is good, till anothers be heard.* *Junius.*

Lavater expounds a mans being firſt in his owne cauſe, of his accuſing and judging himſelfe for his ſins, and ſo clearing himſelfe there-from; he that doth ſo, is fit to inquire into, and to judge of the ſins of others. *Lavater.*

The vulgar not much differing here-from, renders it; *The juſt is firſt accuſer of himſelfe, his friend cometh and findeth him out*; whereupon *Chryſoſtome* ſaith: Tell thou thine iniquities firſt by confeſſing them, tarry not till they be laid open before thee, ſo thou ſhalt make dumbe the mouth of thy adverſary. In the Courts of men confeſſe firſt, and the Judge can ſhew thee no favour, but contrariwiſe, before God to confeſſe, is the way to get favour, to be forgiven. *Chryſ.* Hom. 4. in Gen. 1 Ioh. 1. 8.

To the ſame effect *Ambroſe* compareth a man confeſſing, before his ſinnes are urged againſt him, to one that ſeeth a Wolfe, before the Wolfe ſeeth him, the Wolfe in this caſe cannot hurt him; but if the Wolfe ſeeth him firſt, then he hath power over him; ſo he that ſeeth his ſins firſt, & accuſeth himſelf therefore, is forgiven, and juſtified from them, neither hath the Devil any power over him, but if he doth not, that Wolfe, or roaring Lion will devour him, and he ſhall not eſcape. *Ambr.* Hexam. l. 6. c. 4.

With this of the vulgar Latine agreeth alſo the Septuagint Tranſlation; *Cyrill* alſo following this, ſaith, We are by nature ſo diſpoſed, that we eſteeme leſſe of thoſe that juſtifie, and magnifie themſelves, but when any ſpeake humbly of themſelves, and of their owne doings, we are ready to praiſe them; according to this its ſaid, The *juſt is firſt in accuſing himſelfe*; then cometh his friend, and findeth him out; That is, when a man thus debaſeth himſelfe, another that knoweth him, and his worth, cometh and declareth him to his praiſe. The Hebrew is, *The juſt man is firſt in his ſtrife*, where by his accuſing of himſelfe is implyed, he being here ſpoken of, as one that is to come to be Judged, as every one muſt, for we muſt *all appeare before Chriſts Judgement Seat.* *Cyrill*, l. 2. in Iohan. Rom. 14.

And to the ſame effect our Lord biddeth, *Agree with thine adverſary whilſt thou art in the way*; our Adverſary is God, ſo long as we are in the ſtate of ſin, and the firſt thing about his controverſie with us, is to accuſe our ſelves, whilſt we are in the way of this Life, and by ſo doing we ſhall be reconciled, and then our friend Chriſt will finde us out, and take us for ſuch as belong to him; and then we ſhall be praiſed, juſtified, and ſaved, who have before accuſed, and judged our ſelves; whereas all they that doe not, ſhall be judged as unrighteous perſons, and no friend ſhall appeare to ſave them, but they muſt periſh everlaſtingly; and herein I reſt, as the beſt ſence of this place: and to render the words, *He that is firſt in his owne cauſe ſeemeth juſt*, is to blinde-fold the meaning, and by miſſe tranſlating to draw the Reader to a ſence not intended; read we it therefore, *The juſt is firſt in his owne controverſie*, and ſo we muſt needs fall upon the ſenſe given, becauſe it is not the way in the Courts of men to meet with a friend to accuſe our ſelves, therefore it muſt be at Gods Tribunall to get into his favour. Matth. 5. 23. *Note.*

Verſ. 18. *The lot cauſeth contentions to ceaſe, and parteth between the mighty.* Of Lots ſee before, Chap. 16.33. and in what caſes lots are to be uſed.

Verſ. 19. *A brother offended is harder to be wonne then a ſtrong City, and their contentions are like the barres of a Caſtle*; Vulg. *A brother that is holpen by a brother, is as a firme City, and judgements as the barres of a City.* The words Hebr. are *A brother offended, then a ſtrong City. Pagnin.* underſtandeth a *brother*, ſupplying it thus to make out the ſenſe, to a brother having tranſgreſſed his brother, is better then a ſtrong City to defend and ſave him, for the great affection he beareth to him; and this cometh neare to the Vulgar in ſenſe, and holds to the Hebrew better, which is נפשע offended; with the Vulgar the Septuagint agreeth; for the next words, *Judgements as the barres of a City*; this is underſtood of true judgement given and executed, this turnes to a ſtrong defence to any City or State but the word מורדים ſignifyeth contentions, not judgements; therefore another reading, and ſenſe is followed by others, *viz.* New Tranſlation, this being given for the ſenſe. As the love of brethren is greateſt of all others; ſo when one is offended by the other, his hatred is greateſt, and he is moſt irreconcileable. But becauſe it is not ſaid, a brother offended is harder to be wonne, nor a brother helping a brother, I thinke another ſenſe is to be ſought, and that is this, a fraternity offended, many brethren holding together as one, are more invincible then a ſtrong City, they by whom any one of them is offended, ſhall feele their puiſſance, when they come againſt them to take revenge, to be of no little force for their cloſe holding together; as others, although all of one City, doe not, but are in their mindes diverſly divided: and then the next words anſwer to theſe thus, their contentions, when by one of them offended they are provoked hereunto, are as ſtrong, as the barres of a Caſtle, to defend themſeves if they be aſſaulted, and from thence offend others. The ſcope then is to perſwade brethren to live in love and unity one with another, as being thus made invincible, as one once ſhewed to his ſonnes, by many ſtickes bound together, he bad one of them take and breake that bundle, he could not, then another, and a third, but none of them all could; then he bade ſever the ſticks, which being done, any one of them could eaſily breake, firſt one, then another. This being done, he ſaid, If yee live together in unity, yee ſhall be as this bundle, which none can breake, but be divided, and then lye open, as moſt weake to the force of any man.

Note.

Verſ. 20 *A mans belly ſhall be ſatisfied with the fruit of his mouth, and with the increaſe of his lips ſhall he be filled.* How this is to be underſtood, ſee before Chap. 12.14. and 13.2. where he ſpake to the ſame effect.

Verſ. 21. *Death and life are in the power of the tongue, they that love it ſhall eat the fruit thereof.* Having ſhewed in the former words the benefit of a good tongue, now he inlargeth himſelf further, ſhewing, that this is life and ſalvation for ever: as on the contrary ſide from an evil tongue ſpringeth death and damnation, according to that of our Lord, *By thy words ſhalt thou be juſtified, and by thy words condemned.* Some underſtand it of the tongue of Judges and witneſſes, whereby ſuch as are accuſed of capitall crimes are acquitted or condemned to dye. Some underſtand the tongues of Teachers, if they ſpeake to the ſeducing and corrupting of the hearer, and he bee taken herewith, it is death both to him and his teacher: if to the building of him up in the knowledge of the truth and grace, it is life, all which is true: as alſo that the raſh and inconſiderate tongue uttering words of Treaſon and Rebellion, or to incenſe others to ſtrike and ſlay, as many times it doth, brings death: but the well-adviſed tongue following that rule, *Be very wary what thou ſayeſt of any man, and to whom*, eſcapes this danger and liveth, *They that love it ſhall eat of the fruit thereof.* This anſwereth to verſe 20. He that loveth his tongue is he that hath a great care thereof, as *David, Pſal.* 39. not to offend with it, but to uſe it aright, in bleſſing God and man, talking of Gods word and workes, to the raiſing up of his owne, and the hearts of others to him to beleeve, love, feare, and reverence him, this tends to the attaining of life, and ſo eating of the hidden manna, and of the Tree of life, to eating and drinking in the Kingdome of Chriſt.

Matth. 12.

Quid de quoque viro & cui dicas ſæpe cavcto

Rev. 3.

Who

Who ſo findeth a Wife findeth a good thing, and obtaineth favour of the Lord. When God had made Man at the firſt, he was alone, and this he ſaid was not good for him, therefore he made Woman, and joyned her unto him, and he made her in his owne Image, as he had done man. Verſ. 22.

To this *Salomon* alludeth here; He that hath a wife indued with the Image of God, which is in righteouſneſſe, and holineſſe, hath a good thing, and obtaineth favour of God, becauſe he receiveth a ſpeciall favour from him, one of his owne daughters; for ſo godly women are called, 2 *Cor.* 6. 18. It is not meant of any wife, for ſome are very evil things, and continuall Corroſives to their Husbands, by their evil conditions, the very daughters of the Devill; he that is matched ſo, is as one that hath a wife baſely borne, and qualified accordingly; he that is matched to a vertuous woman, hath the Kings daughter to wife, for which he is for ever bound unto him. *Note.*

The poore uſeth intreaties, but the rich anſwereth roughly; This is ſpoken as it is commonly, but not alwayes done, if by the poore we underſtand the poore of this world; for ſome poore men are as proud as the rich, and ſpeake as ſtoutly, and diſdainfully, whereupon the Proverb ariſeth, *A proud heart, and a beggers purſe*; and ſome rich ſpeake courteouſly, therefore it is meant of the poore in ſpirit, who, whether they be rich or poore, ſpeake lovingly, and meekly, but if not, diſdainfully, and harſhly. Verſ. 23.

A man that hath friends muſt ſhew himſelfe friendly, and there is a friend that ſticketh cloſer then a brother, Hebr. *A man of friends to joyne himſelfe in ſociety, and a lover, cleaveth more then a brother*; The meaning is, he that hath many friends, let him be ſociable towards them all, and joyne with them in anſwering their love expreſſed to him with the like; for he that doth not, is worſe then a Publican, for *Publicans love thoſe that love them*; but if amongſt them all he findeth one above the reſt, ſingularly loving to him, as *Tully* ſaith, *alter idem*, another ſelfe, as it were, as *Jonathan* was to *David*, let him make ſpeciall account of this friend, for ſuch a one will ſtick to him, when even his owne brethren forſake him, to helpe, and doe for him, yea, being even ready to dye for him. Verſ. 24. Matth. 5.

A Father and Mother, and Wife and Children, and Brethren are neare and deare to us, but it may fall out ſo, that they may not be loving; but a true lover never changeth, as was ſaid before, he is *a brother borne in adverſity*; for the ſimilitude of manners knitteth the hearts of men nearer together, then ſimilitude of bodies, and outward favours; therefore a friend is faſter knit to his friend then a brother, but he is a rare one that is ſuch, and if there be any to be found it is but a friend, not friends, for as *Tully* ſaith, *Amicitia eſt inter duos*, friendſhip is but between two. *Plutarch.* Chap. 17. 17

CHAP. XIX.

Better is the poore that walketh in his integrity, then he that is perverſe in his lips and is a foole; *Junius* hath it, *who indeed is a foole*; ſome, *for he is a foole*; the word Hebrew is, *and he is a foole*, the word *and* being here as much as *for*. The man that is perverſe, and ill tongued, either railing, curſing, ſwearing, or ſpeaking deceitfully for his advantage, although he be rich, for ſuch a one is meant, and by *Junius* expreſſed, is not ſo good as a poore man, that walkes uprightly towards all, and hath a good tongue in his head: which is ſpoken to pull downe the pride of rich men, who are commonly for their wealth thought the beſt men, and ſo they thinke of themſelves, howſoever their tongues run riot; but before God they are the worſt, and the poore honeſt men, whom they deſpiſe, the beſt, and they are ſuch as are threatned with the cutting out of their tongues. Verſ. 1. Pſal. 12.

That the ſoule be without knowledge it is not good, and he that is haſty with his Verſ. 2.

his feet ſinneth; Jun. *He who diſcerneth not that which is good, ſinneth alike with him, that is haſty with his feet*; That is, as a man, that goeth before he looketh, to ſee whether the way be right or wrong, muſt needs wander out of the way; ſo he that conſidereth not that which he is about to doe, whether it be lawfull or not, is in danger of going from the way of Gods Commandements, and thus of ſinning; Hebr. *Alſo where there is not a knowing ſoule, it is not good*, coupling this with ver. 1. where he averred the perverſe in his lips to be a foole, as every ſinner is; now he addeth further, where knowledge is wanting, the man cannot be good, that is, wiſe, and therefore a foole alſo; and to illuſtrate this further, he compareth him with one haſty to goe, before he knoweth the way; for every man is a Traveller, but the ignorant perſon knoweth not which is the way, therefore he muſt needs erre, and be in danger of death, and never coming to life; for which cauſe it is neceſſary for every one to get knowledge at the leaſt of the Principles of the Chriſtian Religion, the Lords Prayer, the Creed of the Apoſtles, and the ten Commandements, as *Lavater* ſaith.

Lavater.

But to ſpeake a little upon the words; There is no good in that ſoule that wants knowledge, becauſe there is nothing good for the ſoule, but Grace; and worldly goods are not worthy the name of goods, if this be wanting; for the goods of this world are good to the good, but to the evil, evil. And of grace knowledge is the beginning, according to that of Chriſt; *This is life eternall, to know thee the only true God, &c.* and if life, then grace that leades to life, muſt be referred to knowledge, and a ſoule void of knowledge is void of grace.

Bona hujus mundi ſunt bonis bona, malis mala. Ioh. 17. 3.

Verſ. 3. *The fooliſhneſſe of a man perverteth his way, and his heart fretteth againſt the Lord*; That is, when he through ignorance hath erred, and gone out of the way, and ſo is in danger of everlaſting deſtruction; he murmureth and complaineth againſt God, who hath made him ſo: or in caſe of Judgements by God executed upon him here, when as his owne fooliſhneſſe, and perverſneſſe only is the cauſe hereof; for God tempteth no man to ſinne, yea, he exhorteth all men to turne from ſinne, that ſo they may eſcape death, the reward thereof.

Iam. 1. 14. Ezek. 18.

Auguſt. Wherefore both *Auguſtine*, and *Chryſoſtome*, inveigh againſt thoſe, that impute their ill qualities, and the fruit thereof, death, to Fate, and Deſtiny, to the Conſtellations under which they were borne, and ſo could not poſſibly avoyd being ſuch. But hereby, ſaith *Auguſtine*, to juſtifie themſelves, they accuſe God, by whom the Starres are governed, as having a malignant quality in him, and putting it into them, which as *Chryſoſtome* ſaith, is the higheſt degree of ſinning, and ſhall be moſt ſeverely puniſhed; as he that layeth any foule evill, worthy of death, to the charge of another, ſhall dye for it, as the Law hath appointed.

Chryſoſt. orat. 3 de provid.

Verſ. 4. For ver. 4. ſee before, chap. 14. 20.

Verſ. 5. *A falſe witneſſe ſhall not be unpuniſhed, and he that ſpeaketh lyes ſhall not eſcape.* Of the odiouſneſſe of falſe witneſſes ſpeaking lyes, ſee before, ch. 6. 19.

Verſ. 6. *Many will intreat the favour of the Prince, and every one is a friend to him that giveth gifts.* Of gifts, and their force, ſee chap. 18. 16. The word rendred *Prince*, here is נדיב liberall, which becauſe that a man may be, he muſt be a principall man of the Country, and of great wealth, it is rendred Prince; and indeed Princes ſhould be liberal, or elſe they beare their names in vaine. It is meant then upon great perſons, who are liberall, many fawne to get ſomewhat by them, pretending to ſuch all love, and readineſſe of ſervice, for the gifts ſake, which they hope to receive from them. Thus it is done towards the rich, who are able to benefit their friends.

Verſ. 7. But even *the brethren of the poore hate him, much more his friends*, or neighbours, that have no alliance to him, *goe farre from him*; for it is not meant of a ſingular friend, that cleaveth to his friend faſter then a brother, chap. 18. 24. but only of common and ordinary friends; ſee the ſame in effect, ver. 4. *He purſueth them with words, yet they are wanting unto him*; That is, being moſt earneſtly intreated to commiſerate him in his want.

Verſ. 8. For *verſ.* 8. where he that getteth wiſdome, is ſaid to *love his owne ſoule*, enough hath been ſaid before, ch. 4. 11, 12, 13. and ver. 9. is the ſame with ver. 5.

Delight

Delight is not ſeemly for a foole, much leſſe for a ſervant to have rule over Princes. A foole, that is, a wicked man is worthy to be beaten, and hardly intreated, not to be humoured by doing things towards him, wherein inſtead of paine he may have pleaſure, much leſſe doth the honour of chiefe rule and dominion become one of a ſervile condition; for he that is thus advanced, as ſome men of inferiour quality have ſometime beene, cometh now to rule over his ſuperiours yea, very Princes, which is moſt unſeemly, yea abſurd, neither can men of high birth, and quality long indure it. Verſ. 10.

Lavater by delight, underſtandeth any thing that a man is delighted in, as to be rich, to have authority, to be a goodly perſon and faire. Theſe things are not ſeemly for a foole, becauſe a meanes to make him more fooliſh and proud; and as for paſtimes and playes, he is herewith beſotted more and more, as not knowing how to put an end to vaine pleaſures, but following them from day to day, as a trade. And if a foole be thus made more fooliſh and proud, then much more one advanced from a ſervile and baſe eſtate to the higheſt honour, for he will be moſt proud and tyrannicall. *Lavater.*

The diſcretion of a man deferreth his anger, and it is his glory to paſſe over a tranſgreſsion; The Vulg. *The doctrine of a man*; The Heb. שכל ſignifieth underſtanding or prudence, and it is taken by ſome for the prudence of a Teacher, to be patient, although his doctrine be contemned, and he ſuffereth therefore; by others for the prudence of any man, teacher, or hearer; by this it appeareth, that he hath profited in learning, that he is ſlow to anger; which is moſt genuine, and is that which *James* preſcribed, *Let every man bee ſwift to heare, ſlow to ſpeake, ſlow to wrath.* And to paſſe by offences is his glory, ſometimes to bee as if hee ſaw not, or heard not things that might offend him, thus avoiding contention. Verſ. 11. *Chap.* 14. 29. Iam. 1. 19.

The Kings wrath is as the roaring of a Lion, but his favour as dew upon the graſſe. Chap. 16. 14. his wrath is ſaid to be as *meſſengers of death*, which is all one in effect. Touching the Lion, it is ſaid, that when he roareth, the beaſts of the forreſt, whom he hunts after, are ſo ſtricken, that their ſtrength failes them, ſo that they are not able to goe from him, and thus become a prey unto him. In like manner, when the King is angry, and ſet upon the ſlaying of any man, he cannot eſcape. *Auguſtine* applieth this to that anger which is for tranſgreſſing his Lawes, or juſtly conceived againſt the wicked, as King *Darius* in wrath caſt thoſe men into the Lions denne, who deceitfully had ſought to have *Daniel* deſtroyed there. But indeed whether it be for this, or upon lighter occaſion, his anger is terrible by reaſon of his greatneſſe, and therefore his favour is by all his ſubjects to be ſought, and the pacifying of his anger, when it is up; and this is ſaid to be *as the dew*, that is, moderate raine upon withering graſſe, making it green againe. And by ſome it is taken to be ſpoken by way of admonition to Kings to be ſlow to anger, as is commended to all, verſe 11. leſt by being precipitate herein, they make themſelves guilty of blood-ſhed unjuſtly. Verſ. 12. *Auguſt.*

The contentions of a wife are a continuall dropping. For the firſt part of this verſe, *A fooliſh ſonne the calamity of his father*, ſee Chap. 10. 1. here is recounted another miſery of a man, that hath wife and children, they being fooliſh and wicked, and ſhe a ſcold, ever checking and taunting him by one thing or another. This is compared to a continuall dropping of water into an houſe, ſo that a man cannot reſt quietly in his bed, nor ſit at his table, or eat his meat in quiet, yea, and the timber worke of the houſe is hereby corrupted and decayeth; So the married man having ſuch a wife, for his good and comfort intentionally, hath her to his continuall vexation, and the ruine of his family, the ſervants being wearied at the hearing of this diſcord, and he ſo, as that he leaveth his houſe at ſix and ſevens, and goeth to other places, where he may be more quiet, by which meanes his domeſticall affaires are neglected, and his eſtate waſted. Verſ. 13.

Houſe and riches are the inheritance of fathers, but a prudent wife is from the Lord; that is, although they come from God alſo, yet it is by meanes of fathers, who got and preſerved them through Gods bleſſing to come to their children; Verſ. 14.

dren; but a good wife is immediately given by God, as was ſaid before, in great favour, as when a King giveth a man his owne daughter to wife, and therefore this gift is to be obtained of God by prayer.

Chap. 18. 22

Verſ. 15. For ver. 15. *Slothfulneſſe caſteth into a deep ſleep, and an idle ſoule ſhall ſuffer hunger*; ſee chap. 10. 4. & 18. 9. *Junius* and *Lavater* render it, *the deceitfull ſoule*, and the Hebr. רמיה ſignifying *deceitfull*, ſo that here are two evils pointed at, which cauſe want, ſlothfulneſſe, and deceit, which is uſed in getting worldly goods; for as the idle perſon, ſo the deceitfull, ſhall in time become poore, although he may thrive for a time.

Verſ. 16. *He that keepeth the Commandements keepeth his owne ſoule, but he that deſpiſeth his wayes ſhall dye*; That is, regardeth not how he walketh, but is diſſolute in the courſe of his life; for the keeping of Gods Commandements is the way to life, but to live in diſobedience thereunto, to death, and thus doe all diſſolute and careleſſe perſons. If thou wouldeſt enter into life, ſaith Chriſt, keep the Commandements, therefore have no care to keep them, and be ſure to dye.

Matth. 19

Verſ. 17. *He that hath pitty upon the poore lendeth to the Lord, and look what he giveth, he will pay him againe. Chryſoſtome* upon the word lending, not giving to the Lord, noteth, That this word is uſed to move even covetous men, to give to the poore, for ſuch will lend very gladly to be paid uſury; it is therefore thus ſpoken, to ſtir up even the moſt covetous to charity.

Chryſoſt. in Pſal. 38.

Baſil. *Baſil* upon thoſe words of Chriſt, *Lend freely, looking for nothing againe*, ſaith; This lending is giving, giving to the poore, from whom looke for no retribution againe; but it is a lending upon uſe to the Lord, becauſe that he will give a great deale more unto thee, then that which thou giveſt.

Yet the Lord is not altogether like unto a man that takes Money upon Uſury, becauſe it is his owne that is lent him, when it is given to the poore; and therefore his remunerating this, is of grace, not of due debt: whereas the Borrower upon uſe, muſt pay of due debt, both the principall againe, and for his borrowing. So that they who inferre hereupon, That eternall life is due to Almeſ-givers, are foulely miſtaken, becauſe man giveth not to God firſt, that he might looke for retribution, as of due debt, but having firſt received from him, and as his Steward, diſpenſeth his worldly goods to the poore.

Verſ. 18. *Chaſten thy ſonne whilſt there is hope, and let not thy ſoule ſpare for his crying.* Muffet, *Lift not up thy ſoule to kill him.* So likewiſe the vulgar; but Hebr. it is, *at, or for the tumult that he maketh, let not thy ſoule ſpare him.* For when Children are corrected, they will ſometimes cry out, as if they were killed, and this makes Parents to ceaſe giving them correction; but whilſt they are young, and in this regard there is hope of reforming them, this muſt not move thee, for if yeares come on, and thou ſuffereſt him till then, he will be incorrigible.

Verſ. 19. *A man of great wrath ſhall ſuffer puniſhment, if thou deliver him, thou muſt doe it againe*; Hebr: *thou muſt yet adde*; That is, thou muſt doe the ſame for him many times over, becauſe in his fury he will commit things worthy of puniſhment, and therefore it is, as if he had ſaid, As good let the Law have the courſe againſt him at the firſt, as ſave him to doe more miſchiefe.

Verſ. 20. *Heare counſell, and receive inſtruction, that thou mayeſt be wiſe in thy latter end*; That is, thou that art a young man, that in old age thou mayeſt be wiſe: for he that would be a wiſe old man, muſt be endeavouring to get knowledge betimes, becauſe as a Spring, riſing not farre from the Sea, never gathers much water, but runneth in a ſmall ſtreame; but the Spring that riſeth afarre off, by the acceſſion of more waters by the way, groweth to a great River, over-flowing its bankes; ſo doth wiſdome over-flow in him, that beginneth to gather it betimes, in his old age, to the refreſhing of many more; when as another, that hath not hearkned to inſtruction, remaineth deſtitute of wiſdome to his laſt end.

Verſ. 21. *There be many devices in a mans heart, nevertheleſſe the counſell of the Lord ſhall ſtand*; That is, mens thoughts are variable, now having thoughts to doe thus, and afterwards thus, yet never doing what they have thought

thought in many things; but it is not ſo with the Lord, all his thoughts and counſels ſhall take effect, in his good time. See the ſame, *Pſal.* 33.

But to what end is this ſpoken? *Rodolph.* ſaith, In reference to that which went before, ver. 20. to direct us from whom to ſeeke counſell, that we may be wiſe. viz. not of men, for their thoughts and opinions are variable, but from God, and therefore from his Word, wherein he ſpeaketh, and giveth us all his inſtructions. *Rodolph,*

Some, that we may not truſt to men, who are ſo mutable and vaine; but unto God only, all whoſe words and promiſes of good ſhall ſtand, and never faile; we may take it either of theſe wayes.

The deſire of a man is his kindneſſe, and a poore man is better then a lyer; Jun. *Nothing ſo much to be deſired of a man, as his benignity*; That is, that he may ſhew himſelfe kind and bountifull, and he, that being rich doth not this, is not ſo good as a poore man, that hath nothing to be bountifull of, but yet is a true man, becauſe ſuch a rich man, to be excuſed from giving, lyeth, ſaying, that he is poore, and unable to give; or if he be one that giveth, he doth it not out of a ſincere and bountifull heart, but either hypocritically, ſeeking the praiſe of a bountifull man, or grudgingly, through the niggardlineſſe of his heart; either of which wayes he is a lyer. Thus *Junius*, and *Muffet* after him. Verſ. 22 *Junius.*

But *Lavater* by his kindneſſe more rationally underſtandeth the kindneſſe, or mercy of the Lord, of whom it is ſpoken, ver. 21. This all men deſire, but the wicked ſhall not obtaine it, nor the righteous, that ſtand upon their owne righteouſneſſe; but the poore penitent ſinner, that caſteth himſelfe wholly hereupon for Juſtification; and ſuch a poore man is better, then the rich Angel of the Church of *Laodicea*, who ſaid he was *rich*, but was indeed *poore, miſerable, blinde, and naked*. But *Lavater* maketh no coherence of the parts of this verſe. *Lavater.* Revel. 3.

Others either ſay the ſame with *Junius*, or expound it thus; Many men deſire wealth, pretending that if they were rich, they would ſhew mercy, and kindneſſe to the poore; but in truth it is the covetouſneſſe of their hearts, and ſo they lye, in making this the pretence of their deſire; and a poore man that is content, is better then ſuch a man, a lyer: But I reſt in that, which expounds it of the mercy of God, and ſo it may be beſt rendred, being Hebr. חסדו, *his mercy*, and becauſe God was ſpoken of immediately before, of the mercy of God. *Rodolph. Janſen.*

The feare of the Lord tendeth to life, he that hath it ſhall be ſatisfied, he ſhall not be viſited with evill. Here ſaith *Lavater*, are three benefits of the feare of God; 1. Life, which ſhall be long here, and for ever hereafter. 2. To be ſatisfied in time of Famine, when others want. 3. To be kept ſafe from all evill, when others ſuffer evill; not that they who feare God are free from ſufferings, but becauſe their ſufferings are not evil, but good for them, according to that of *David*, *It is good for me that I have been afflicted.* Verſ. 23.

A ſlothfull man hideth his hand in his boſome, and will not ſo much as bring it to his mouth againe. Of the ſlothfull it hath been ſpoken before, in reſpect of his ſlow going about his buſineſſe; now a greater degree of ſloth is ſaid to be in ſome; That is, of ſuch as goe with their hands in their boſome in cold weather, or in their pockets, being even unwilling to pull them out, to put meat in their mouthes. Verſ. 24. *Ch.* 18, 19.

Some by צלחת underſtand a Frying-pan, wherein meat is ready to burne, unleſſe it be ſoone turned, or taken out, as if that ſlothfulneſs had been ſet forth, whereby one will not make ready his owne meat; and indeed the word ſignifieth as well a Caldron, and as ſome ſay, a Frying-pan, as well as a Boſome; but becauſe it is ſaid to put it to the mouth againe, it muſt be meant of one ſet downe to eate, but ſo ſlothfull, that he puts his hand in his boſome, and will not ſo much as feed himſelfe; as I have read of certaine Gentlemen, in ſome parts of *India*, that doe not ſo much as put their owne meat with their hands into their mouthes, but this is done by a ſervant, that attends upon each one of them, this is done in a place called *Riboth*.

Smite a ſcorner, and the ſimple will beware; *reprove one that hath under-* Verſ. 25.

ſtanding, and he will learne knowledge. By the ſimple here underſtand one that is of an honeſt and docible nature, being ready, as a childe, if he hath erred, upon admonition, or ſeeing ſtripes inflicted upon another, to returne into the right way: By the ſcorner, one of an harſh and hard nature, upon whom admonitions will not worke, but he ſleights them all, for ſuch an one are ſtripes; for the tractable, and ſuch as are more eaſie to be reduced, it is enough to ſee them puniſhed, to make them take better heed to their wayes, or to reprove them onely, for this workes upon them more, then ſtripes upon the other.

One obſerveth here, that the word rendred underſtanding, properly ſignifieth the prudence of a Serpent, of which *Albertus* writeth, that if a place be haunted by Serpents, get but one of them, and kill, and burne it there, and all the reſt will be gone afarre off; ſo one being ſmitten, another is warned, and he that is, is happy, according to the ſaying,

Fælix quem faciunt aliena pericula cautum. *Cyprian.*

Happy is he, whom other mens harmes doe make to beware.

And he is too precipitant, ſaith *Cyprian*, that will adventure to goe where he hath ſeene another fall, and he is very unruly, into whom feare is not ſtricken, when another periſheth; but there is care of his owne ſalvation in him, that avoids the way, wherein another man came to his death, and he is provident, that is made ſolicitous by others ſtripes.

Verſ. 26. *He that waſteth his father, and chaſeth away his mother, is a ſonne that cauſeth ſhame, and bringeth reproach.* The word שדד rendred waſting, ſignifieth breaking, as the husbandman breaketh clods upon his land, and therefore by Vulg. is rendred *afflicteth*; it implieth both tearing with vile words, and making his eſtate to crumble by his riotous living; by chaſing away of his mother, his hard uſage of her is meant, whereby ſhe is made to leave her houſe to provide for her ſelfe elſewhere. Such a ſonne doth ſo ſhamefully, that he is by this meanes for ever diſcredited amongſt all men, neither will any man be for him, becauſe it will bee conceived, that he, who hath dealt thus by his owne father and mother, will much more be injurious to his other benefactors.

Verſ. 27. *Ceaſe (my Sonne) to heare the inſtruction, that cauſeth to erre from the words of knowledge.* Jun. *Ceaſe to erre from the words of knowledge, that thou mayeſt hearken to inſtruction.* Vulg. *Ceaſe not to hear doctrine, neither be ignorant of the ſpeeches of knowledge*; but the Hebr. is word for word, as in New Tranſlation, the meaning being, ceaſe from hearing the teaching of thoſe, that ſeduce to errour, for thus he muſt needs doe, that will heare true teaching to profit thereby; whatſoever he thinketh, that goeth to heare phanaticall men, who teach in corners, that he will onely heare what they ſay, but their teaching ſhall not hurt him, ſhall finde it contrary in the end, for he ſhall be tainted with errour, and ſo goe from the way of knowledge to his owne deſtruction. In that he ſaith, *Ceaſe*, he implieth a going formerly after ſuch, from which to be turned, is as much as to be turned from the way of ſinne and wickedneſſe, neither can the ſoule otherwiſe be ſaved. Thus, if we take the words as they lye in order, but by a little tranſpoſing of them, the reading of *Junius* may well ſtand.

Iam. 5. 18.

Verſ. 28, 29. *An ungodly witneſſe ſcorneth judgement, and the mouth of the wicked devoureth iniquity. Stripes are prepared for the backe of fooles, and judgements for ſcorners*; that is, a falſe witneſſe mocketh at ſpeaking the truth and judgement giving accordingly, and he ſwalloweth iniquity when he ſpeakes lyes, and makes no bones thereof, as we uſe to ſpeake; ſo *Muffet*. The word בלע ſignifieth not only to ſwallow, but to precipitate, by the latter of which if we take it, this expoſition may be good, the wicked ſtickes not but haſtily, and raſhly uttereth lyes. But take it for ſwallowing as it may be expounded thus, the wicked Judge ſwalloweth ſuch falſe witneſſe, and proceedeth according to them as truths, and ſo giveth falſe judgement.

Muffet.

Lavater. *Lavater* expounds it at large, the wicked ſwallow the wickedneſſes that they have done making nothing, as it were, of them, which is not to be miſliked. But yet there is another expoſition to be preferred, a falſe witneſſe maketh judgement given by a Judge contemptible, becauſe by his teſtimony the cauſe is carried ſo, as that wrong prevaileth againſt the right, and ſo wicked men are fleſhed in their wicked-

wickednesse, and made bold to swallow any sinne, hoping likewise to be justified by false witnesse, if they come to be judged; and the word ילוץ being in *hiphil*, and so properly signifying, *make derisible, or contemptible,* makes for it. The word *Judgement* may either be taken for the Law of God, or the last Judgement, or civill Judgement; but here it is taken the last of these wayes. And there is a phrase not unlike to this, *He drinketh in iniquity like water*, which more confirmeth this sense; for the words verse 29. they are plaine of themselves, although the wicked witnesse makes the eluding of true judgement a matter of sport, yet hee shall be judged in earnest therefore, and the fools back shall beare the sinnes which he hath made nothing of, when they shall prove grievous, and tormenting stripes unto him for ever. Iob. 15.

CHAP. XX.

Wine is a mocker, and strong drinke raging, whosoever is deceived thereby, is not wise; the Vulg. *drunkennesse is raging*, and the word שכר signifieth any drinke that inebriateth or maketh drunken, and so if we render the effect for the cause, it is *drunkennesse*, and thus it will best agree, *wine is a mocker*; that is, when a man hath drunke thereof till his heart be merry, as was *Nabals*, he doth ridiculously, all men being made to mocke at him, but being more drunken, he falls to raging, fighting, and killing, if he can, any that come in his way. Vers. 1. 1 Sam 25.

It is an honour for a man to cease from strife, but every foole will bee medling. To make peace where strife is begun, is commendable, for *blessed are the peace-makers*; but to hold up strife when it is begunne, is a wicked and foolish part. Vers. 3.

The sluggard will not plow by reason of the cold, &c. Against the slothfull, see before Chap. 19. 24. Now another of his properties is set downe, and the punishment thereof, he that is not so hardy as to plow in all weathers, but at more favourable times, is a sluggard, and shall be in want when others have plenty, and if he beggeth, he shall have nothing given him, because unworthy. Vers. 4.

Counsell in the heart of a man is like deepe waters, but a man of understanding will draw it out. The meaning is, there is deepe dissimulation in some men, who say one thing with their mouths, and thinke another in their hearts, but an understanding man by examining him, and wisely observing all passages in his answers and behaviour, will finde out the truth. Thus *Muffet* alleadging *Prusius*. But *Lavater* understands it of wise counsell indeed, which an intelligent man will get out of him in whom it is, for his owne better inabling. Also he propounds another exposition thus, A man having an intent to doe one thing in his minde, pretending another, hath counsell in his heart like waters lying deep in the ground, but there is some wise man, who hath a speciall faculty to discerne this, and not by his outward pretences to be deceived. And this should I prefer, but that the word used here for counsell is עצה signifying not the intentions of wicked men, except the word wicked be added, but that in wise men, who for their profound learning are able to teach others, and doe utter their grave and wise counsels, and instructions to benefit others; this they are well able to doe, because knowledge in them is as a deepe well of water, being nothing diminished by the drawing out of water, by reason of a continuall supply of more water that cometh into it. Whereas it is said, *A man of understanding draweth it out*, the meaning is, he that cometh to learne of such a Master, and bringeth braines with him, shall in time be made like unto him in wisdome, as by drawing water out of a Well, a great and deepe pit may be filled, and have depth of water in it as well as the other. So that the scope of this Proverbe is, to stirre up all that would be wise to draw water out of such Wells by diligently, and according to their best understanding attending to them, but then they must not bee like sieves that let the water runne out Vers. 5. *Muffet.* *Lavater.* *Note.*

againe, but like whole Veſſels, that will hold it, and profit in their manners hereby.

Verſ. 6. *Moſt men will proclaime every one his owne goodneſſe, but a faithfull man who can finde?* Tremel. *Many men will commend a man for his bounty,* Hebr. *many a man will cry a man his bounty,* and it is thus expounded; Many will ſpeake aloud every where in the praiſe of him, of whoſe bounty he hath taſted; but if that man hath cauſe to try his fidelity towards him, for all his goodneſſe, or mercy, as the word חסד ſignifieth, he ſhal hardly finde one, amongſt many, faithfull to him, to requite, or doe for him in his adverſity. The reaſon of the difference in tranſlating is, becauſe איש ſignifying a man, is in the New Tranſlation rendred each man, or each one, but without cauſe, ſeeing the ſence is good, yea beſt, as it hath been already ſet forth, according to the other reading.

Verſ. 7. *A juſt man walketh in his integrity, his children are bleſſed after him*; That is, he, who uſeth no fraud, or deceit, in his dealings, to get an eſtate for his Children, but in all his dealings is upright, ſhall leave children like himſelfe, unleſſe they ungraciouſly degenerate, and ſo bleſſed likewiſe from generation to generation.

Verſ. 8. *A King that ſitteth in the throne of judgement, ſcattereth away all evil with his eyes.* Hereby Kings are both taught their duty, to ſit themſelves in Judgement, and not to commit all matters to the judging of others, and the benefit comming hereby, *they ſcatter away all evill* with their eyes; wicked men ſeeing them ſo attent to adjudge the evil to death, or other ſharp puniſhments, are ſo terrified by their preſence, that they avoyd the places, where they come.

Lavater.

Plutarch. As *Plutarch* writeth of *Cato*, that the Harlots of *Rome* could not endure to come in his ſight; and it is certaine, that a juſt and ſober King, who is an enemy to drunkenneſſe, and wrong, doth ſo worke upon the ſpirits of his Subjects, that many of them are hereby moved to turne juſt and ſober: wherefore all Kings are to thinke upon this, and not to put off all judging from themſelves, that they may be free to follow their vaine pleaſures, and paſtimes, for they are not ſet up for that, but for juſt judging of the people: ſo that it was well demanded of one once, that ſued to the King to doe him juſtice, but had anſwer, That he was not at leiſure then to heare his Cauſe; art thou at leiſure to be King, and reigne?

Note.

And *Columella*, from an Husband-man preſſeth to this, ſaying, That the King that doth ſo, is like to an Husband-man, that tilleth not his ground himſelfe, but puts it out to others to plowing, which no good Husband-man will doe; for he expects a better crop of his owne plowing, then of any other man, becauſe he will doe it more carefully, and ſo deſtroy the thiſtles, and weeds, that would otherwiſe abound in his ground.

Verſ. 9. *Who can ſay, I have made my heart cleane, I am pure from my ſinne?* This is by ſome underſtood, as if he had ſaid, Who can be certaine in this life of his Juſtification and Salvation? but becauſe this is contrary to divers other places of Scripture, where a certaine aſſurance is taught, as *Rom.* 8. 1 *Joh.* 3. 3. 2 *Pet.* 1. 10 *Vaſques* himſelfe waveth this, as not the meaning of this place.

Others yet of his ſect, and he alſo, ſeeke to elude the plaine evidence of this place, againſt perfection of inherent righteouſneſſe in any man, by ſaying, that the meaning is, No Saint of God can ſay thus vain-glorioufly, as boaſting hereof, becauſe in humility they all acknowledge themſelves to be ſinners; for no man can ſay, while he liveth here, either vaine-glorioufly, or truly, that he is cleare from all ſinne, no not by grace aſſiſting him, becauſe there is the fleſh fighting againſt the ſpirit, ſo that he cannot doe the good that he would. See alſo, *Phil.* 3. 9.

Gal. 5. 17.
Eccl. 7. 20

Verſ. 11. *Even a childe is knowne by his doing, whether his worke be pure, or whether it be right*; That is, when he is young it may be diſcerned, what his diſpoſition is, as in *Iſhmael* at thirteen yeares of age, and in *Joſiah* at eight.

It is ſaid of *Athanaſius*, when he was a Boy, that in playing he executed the Office of a Biſhop, and was afterwards a famous Biſhop indeed; and the *Areopagites* cenſured a Boy to dye, becauſe that having found a Quailes Neſt he cruelly digged out the eyes of the young: From whence they gathered, that if he ſhould

live

liue to be a man, he would be moſt cruell towards thoſe that were under him: yet ſometimes we are deceiued herein, for ſome who are addicted to goodneſſe in their Childhood, degenerate when they are of more yeares; and contrariwiſe. Some, ſaith *Lauater*, becauſe the Hebrew word ſignifieth as well *is hidden*, as *knowne*, expound it ſo; then Children betimes learne the art of diſſembling their nature, and are not knowne till afterwards, of what diſpoſition they are. *Lauater.*

The hearing eare, and the ſeeing eye the Lord hath made, even both of them; That is, not only the bodily eye and eare, which are ſo uſefull for us in this life, but alſo the eare, and eye of the minde to heare and underſtand, and obey, and walk in his wayes; we have not theſe of our ſelues, but he giueth them, who hath made us, and all our members, and faculties of body and ſoule; wherefore our Lord ſaid to his Diſciples, *To you it is giuen to know the myſteries of the Kingdome of heauen, but to them it is not giuen, that hearing they might heare, and not underſtand, &c.* He had ſaid before, ver. 11. *Euen a childe is knowne, whether he be pure*; but here, if he be ſo, it is given him of God, for *he hath made the hearing eare, and the ſeeing eye.* Therefore *Petrarch* ſaith well, all the Doctors that are, have been, or ſhall be, cannot kindle one whit, unleſſe there be ſome ſparkes within in the minde, which being holpen, and ſtirred up, by the ſpirit of the teacher, may lay hold upon the tinder of Diſcipline, otherwiſe he ſeekes to blow up the fire in vaine. And this ſhould make us both to ſeeke to God by prayer, and to impute the grace, that is in us, to him. Verſ. 12. Mat. 13. 11, 12. Petrarch, Dial. 81. *Note.*

If by the hearing eare, and ſeeing eye, we underſtand the bodily eares and eyes, then it followeth, that they ſhould be uſed aright to heare his Word, to ſee his Workes, to diſcerne hereby his infinite power and wiſdome, and to glorifie him accordingly, and not to turne them to heare, and ſee vanity, whereby we may be corrupted; for this, ſaith *Chryſoſtome*, is againſt nature; but to hearken and looke to the other, whereby vertue may be attained, is according to nature, as we may ſee, becauſe that naturally at the hearing, or ſeeing of horrible wickedneſſes we are commonly aſtoniſhed, but at the hearing of things excellently done, we are affected with joy. Likewiſe, if we ſpeake of obſcene things, we are made to bluſh; if with our hands we ſteale, we hide it; and alſo committing Adultery, or any other groſſe wickedneſs. *Note.* *Chryſoſt.* Hom. 22. in 1 Cor.

Laſtly, he is ſaid to make the eare to heare, and the eye to ſee, to intimate his all-ſeeing eye, and all-hearing eare, that we may every where walke as in his preſence, living in his feare alwayes, and never daring to commit iniquity. Pſal. 94. 9.

Upon verſe thirteen I will ſay no more, but what hath been ſaid before againſt Idleneſs. Verſ. 13. Chap. 6. 6. 9.

It is naught, it is naught, ſaith the buyer, but when he is gone away he boaſteth. Here the fraud of men in buying and ſelling is laid open: he that is to buy, in policy diſpraiſeth the thing to be bought, that he may have it the cheaper; but having bought it, he glorieth in his good penny-worth; but this is an evil deceit, that ſhall not goe unrevenged, 1 *Theſſ.* 4. 6. No more then oppreſſion. Verſ. 14.

It is by ſome applyed Spiritually, to one that is moved to get eternall life, and to this end to faſt and pray, to flee all ſinne, and afflict himſelfe for his ſinnes, and to liberality to the poore; he at the firſt ſetteth light by heaven, if he muſt pay ſo deare for it, but having attained it, he glorieth; but it is beſt to hold us to the literall ſence. *Beda.*

There is gold, and a multitude of rubies, but the lips of knowledge are a precious jewel. Of this ſee before Chap. 3. 14, 15. Verſ. 15.

Take his garment, that is ſurety for a ſtranger, and take a pledge of him for a ſtrange woman. Againſt ſurety-ſhip ſee before Ch 6. 1. But here it is ſaid, *Take his garment*, which may ſeeme to be contrary to the Law *Deut.* 24. *Exod.* 22. where the taking of the garment of the poore for a pledge is forbidden, or at the leaſt to keepe it all night. But to this ſome ſay, that it is not meant of ſureties, who by their owne temerity and raſhneſſe, bring themſelves to poverty, for they are well worthy to be thus puniſhed, or if no man, though through his owne fault brought to poverty may be thus uſed, then it is to be taken, as ſpoken to terrific Verſ. 16.

from

from ſurety-ſhip; or becauſe by the garment here ſpoken of, that is meant wherewith one covereth himſelfe to ſleepe, as appeareth, *Deut.24. Exod.22.* and of a ſurety it is ſaid before, *Give no ſleepe to thine eyes.* We may underſtand it as meant, that he ſhould have no reſt that adventured to doe thus, through the great want even of neceſſaries.

Chap.6.4.

Touching the next words, *A pledge for a ſtrange woman,* in the margine of the Hebrew Bible, it is indeed a feminine ſingular, but in the text a maſculine plurall, *and his pledge for ſtrangers*; and thus it is rendred in vulgar Latine, and the meaning is nothing elſe, but that of him, that is ſo fooliſh as to be a ſurety, the creditor ſhould doe thus, nothing doubting of the lawfulneſſe of the fact, for which the ſame is ſaid over againe the ſecond time, and the number is varied, *Strangers,* for a *ſtranger*, to ſhew, that it ſhould be done thus, not in one, but in all caſes, the ſureties very garment ſhould be taken for a pledge, that others by him might learne more wit, and cautelouſneſſe.

Verſ. 17. Chap.9.17

Lavater.

Bread of deceit is ſweet to a man, but his mouth ſhall be filled afterwards with gravel; Heb. *the bread of lying*, that is gotten by lying and diſſembling is pleaſant at the firſt, men have great joy when their frauds take effect for a time, but afterwards it proveth gravell in their mouthes, that is, as *Lavater* ſaith, like little ſtones that hurt the teeth, and cannot therewith be broken, and going downe into the ſtomach cannot be digeſted, but lye heavy there. So goods evill gotten hurt him afterwards that gets them, bringing paine unto him, and lying heavy upon his conſcience, unto which heavineſſe, nothing lying heavy upon, or oppreſſing the ſtomach is comparable.

Verſ. 18.

Every purpoſe is eſtabliſhed by counſell, and by good advice make war. The vulg. for theſe words, *by good advice make warre*, hath, *wars are to bee handled by governments*, that is, there being Captaines, and other officers, expert in warfare in the Army. Here counſell taking about all weighty affaires, as alſo Chap.15.22.

Verſ. 19. Verſ. 20.

Of Tale-bearing, ſpoken of verſe 19. ſee Chap.11.13. Verſe 20. *Whoſo curſeth father or mother, his lampe ſhall be put out in obſcure darkneſs*; that is, he ſhall be put to death, and ſo have the light of his life turned into utter darkneſſe, where there is weeping and gnaſhing of teeth; for that ſuch be put to death, it is decreed *Exod.21.17.* and the ſame is ſaid againe, Chap.30.11.

Verſ. 21. *Lavater.* Wiſd.3.2.

An inheritance may be gotten haſtily at the beginning, but the end thereof ſhall not be bleſſed. This is by *Lavater* applied to children that make away their parents, to come to their inheritance, ſuch wickedneſſe ſhall not goe unpuniſhed. He alſo applieth it to them, that deſire to have their parts given them before the time, like the Prodigall ſonne, ſee what a bleſſing followed upon it. Therefore *Syracides* adviſeth parents not to part with their inheritance to their children before their death; and it is a ſaying, One father can better keepe ten ſonnes, then ten ſonnes one father.

Some by an inheritance haſtily gotten, underſtand worldly goods, in getting which a man ſtayeth not till they come in by honeſt labour, but he uſeth unlawfull meanes that he may ſoon be rich; he may increaſe apace for a time, but in the end his wealth ſhall waſte and melt away againe, by Gods juſt curſing it inſtead of bleſſing: we may follow either of theſe.

Verſ. 22. Rom.12.19.

Say not thou I will recompence evill, but wait on the Lord, and he ſhall ſave thee. This is to the ſame effect with that of the Apoſtle, *Avenge not your ſelves,* commit this to God, and ſo thou ſhalt better and more certainly be delivered from thine enemies, that wrong thee intolerably from time to time.

Juvenalis, eſt vindicta bonum, & vita dulcior ipſa.

There is nothing that a man is more prone unto, then being wronged, to take revenge, according to *Juvenal*, *Revenge is good, and ſweeter then life it ſelfe:* Therefore *Lavater* commendeth theſe conſiderations unto us, that we refraine here-from; 1. That God beareth more at our hands. 2. We haply have deſerved it, if not one way, yet another. 3. No wrong can be done us without Gods providence, as *David* ſpake touching *Shimei*. 4. To revenge our ſelves were to uſurpe his office, who is Judge of us all, and ſo to incur the danger of his judge-

2 Sam.16.10.

ments

ments againſt uſurpers, ſo that by revenge taking, we hurt our ſelves much more, then thoſe that wrong us.

Mans goings are of the Lord, how then can a man underſtand his owne way? that is, whether by his goings we underſtand his going with his body about any matter, or of his minde in the way of grace, all are of the Lord, his very going forth to warre, or about any buſineſſe, and the ſucceſſe is from God; or when hee ſetteth forth, it is not knowne to man whether he ſhall be able to goe on or no, much more his going in the ſtreight way, that leads to life; for of this it is ſaid, *He works the will and the deed of his own good pleaſure*; far ſtretching then is his providence even to every man every time that he goeth forth, which is ſaid, *in him we live, move, and have our being*. And if we go in the good way, let us thank God for it, as being ſet hereinto by him. *How then can a man underſtand his way*, or his *owne way* according to ſome? and both are true, a man knoweth not the way whereby God thus worketh and ordereth all mens goings, neither knoweth he when he is about to take into any way, what ſhall be the event thereof, for this is onely knowne to God; but becauſe God guideth and orders all events, who is our Father, we learne to be content, although things ſucceed not according to our deſires, our Father yet will ſee, that all ſhall finally worke together for the beſt.

Verſ. 24. *Chap.* 16. 9. Phil. 2. 13. Act 17. *Note.* Rom. 8. 28.

It is a ſnare to a man to devoure that which is holy, and after the vowes to enquire. Sacriledge by the conſent of all is here taxed, and this is of two ſorts, as *Lavater* hath it; 1. When that which hath beene already ſanctified is taken away, 2. When after vowing any thing to be ſanctified to God, a delay is made, and the thing devoted is not given.

Verſ. 25. *Lavater.*

Many other Expoſitions are alſo given by others, but of all, that ſeemeth to mee the beſt, which ſaith, that it is meant of Tythes, which God moſt anciently ſanctified to the maintenance of his worſhip, and lands and other things devoted unto him. The man that devoureth theſe, brings himſelfe into a ſnare, and the caſe being plaine that he ought not ſo to doe upon paine of a curſe, he is put to it to deviſe how to juſtifie this his wicked fact, and to enquire and finde out reaſons for this purpoſe. The ground of this, ſee *Levit.* 27. 14, 15, &c. and v. 30. where fields and houſes devoted to God, are ſaid to be ſanctified, and tythes holy to the Lord. Some reſtraine it to the devouring or eating of a beaſt at home, which a man had vowed, and then deviſing how to juſtifie it. Some to the devouring of that ſanctified, and giving a worſe for it; but theſe may be alſo included. The Vulgar, *It is a ſnare to a man to devoure the Saints, and after vowes to retract, or to retract vowes*, expounded thus, to devoure their goods by taking them away, and having ſo done, to treat about devoting them to the Lord. But the word is קֹדֶשׁ the ſanctified thing, and therefore the Expoſition before going is to be preferred, as moſt genuine. And hereby it appears what a foundation of deſtruction they lay to themſelves, that goe about to take the Tythes away, and otherwiſe to make allowance to the maintenance of Miniſters; for this is to come into the ſnare here ſpoken of, and therefore we are to pray to God to keepe the Rulers of the land, that they doe not ſo, but count all devices about the foreſaid future maintenance, but the enquiring after vowes here cenſured.

Note.

A wiſe King ſcattereth the wicked, and bringeth the wheele over them. Here it is alluded to the Husbandmans doings touching his corne, which he threſheth with a wheele; ſo the King teareth, as it were, the wicked, as ſtraw from the corne, to their great paine by his ſevere cenſures, that all may be made to fear to do the like. Some more probably underſtand this as of a kinde of puniſhment by a wheele, unto which the malefactor being faſtened was firſt turned up aloft, as the wheele was turned, and then downe in an heap of aſhes, where he was ſmothered to death, or if not at the firſt time, being turned downe againe and againe, unto which it is alluded, Pſal. 83. 13. *Make them as a wheele, and as the ſtubble before the winde.* Some thinke it to be alluded to the wheele of fortune, whereby they that are now aloft by proſperity, are brought downe to the loweſt ebbe of miſery; ſo a wiſe King dealeth with the wicked of what eſtate or degree ſoever they be, he

Verſ. 26. *Muffet.* Iſa. 28. 27, 28.

he pulleth them downe, and ſets others that are better up. The Reader may follow whether of theſe he pleaſeth, but I have paſſed my ſentence already. The Vulgar for *rotam*, *wheele*, hath *fornicem* an *arch*, which was a thing that was wont of old to be erected by great men for a monument, as it is ſaid of *Saul*, that he did: but the King by turning this downe, and leveling it with the ground, rooteth out the memory of ſuch evill and wicked men.

Verſ. 27. *The ſpirit of man is the candle of the Lord, ſearching all the inward parts of the belly*; that is, with ſuch reaſon God hath endued a wiſe King, of whom hee ſpake before Verſe 26. as that he findeth out, as by candle-light, wickednesſes, as cloſely hidden, as that which is in the belly, to puniſh them. To the ſame effect it was ſaid, *A divine ſentence is in the mouth of a King.* *Lavater* expounds it thus, the ſpirit of a man is as plainly ſeene by the Lord, as a candle lighted by us, and he by his All-ſeeing eye pierceth into the moſt ſecret parts of man, that is, the inward thoughts of the heart. If it be underſtood of man in generall, this meaning is good, or rather it may be reſolved thus, mans ſoule is a light through underſtanding by Gods making it ſo, piercing even into the things that are within him as the Apoſtle ſaith, *No man knoweth the things of a man, ſaving the ſpirit that is in him.* And wherefore are we here put in minde of this? to ſtrike a feare into us of doing ought, which we feare may come to light; for how can it but come to light, to which our ſpirit is privy, which is the very light or candle of God, whereby he ſeeth into every mans heart? I thinke it is firſt to be underſtood, as ſpoken *ad oppoſitum*, to that which was before ſaid of a King, and accordingly it is true in ſome meaſure in every wiſe man, although moſt in a King, as was ſeene by experience in King *James* 1605. and the light in him above others to diſcerne that worke of darkneſſe of the Gunpowder-Treaſon, and to ſcatter the plotters thereof, the knot of wicked Traitors. Secondarily it alſo ſheweth, that nothing within us is hid from him that is wiſeſt of all, whoſe lights, our ſpirits that know all within us, are, and therefore are ready to accuſe and condemne us, if we doe evill, as *Rom.* 2. the word rendred candle, is כר light.

Chap. 16. 10. *Lavater.*

2 Cor. 1. 11.

Verſ. 28. *By mercy and truth the King is preſerved, and by mercy his throne upholden.* This being ſpoken alſo of the King makes it more probable, that verſe 27. coming between verſe 26. and this, is meant of the King alſo. By mercy, here underſtand his not being over rigorous, or extream in puniſhing, nor exacting of monies from his ſubjects, by truth, his ſtanding to his word and promiſe, of which I ſpake before, but of theſe two the one is ſpoken of againe, as eſtabliſhing his throne, to ſhew, that mercy principally ingratiateth a Prince with his people. To this end *Lavater* capitulateth to theſe ſayings, *Antonius* ſaid, nothing becometh a Roman Emperour ſo much as clemency. *Antigonus* King of *Macedon*, being perſwaded, when he had taken *Athens* to ſet a ſtrong garriſon there to keepe them under, anſwered, that he was alwayes of the minde, that there was more force in clemency then in violence. And *Cato* adviſed Potentates ſparingly to uſe their power, that they might alwayes uſe it. *Tully*, no man ever held violent Empire long.

Lavater.

Verſ. 29. *The glory of young men is their ſtrength, and of the old their gray haires.*

Chap. 16. 30. Verſ. 30. *Junius.* *The blewneſſe of a wound cleanſeth away evill, ſo doe ſtripes the inward parts of the belly.* Jun. *Blewneſſe and wounds purge the wicked, and ſtripes entring into the inner parts of the belly*; that is, ſevere dealing, and ſharply reprooving the wicked oft-times, is an occaſion of his repentance in his very heart, and conſequently of his ſerious turning from his ſinnes, which are as wounds in the ſoule, and ſo theſe ſtripes and wounds are healed. Hebr. *Blewneſſes, a wound, a purgative in evill, and ſtripes, the inward parts*, where muſt needs be underſtood, *a purge of the inward parts*, to which the *ſenſe already given, agreeth very well.*

CHAP.

CHAP. XXI.

THe Kings heart is in the hand of the Lord, as the rivers of water, he turneth it whether ſoever he will. As rivers of water by Gods hand are turned, ſo that ſometime they run forward, ſometime backward, as the river *Jordan*, of which *David* ſaith, in ſpeaking of the Miracle that was wrought upon it, *What ayled thee O Jordan, that thou waſt driven back?* ſo when God pleaſeth, he can turne the Kings heart, that is running to cruelty and injuſtice, to lenity and juſtice, ſo that he ſhall not doe to his Subjects as he had intended. Of this we have many examples, of *Ahab* towards *Elijah*, of *Jeroboam* towards the Prophet, whom *Joſephus* calleth *Jadon*, that came to threaten the Altar that he had made for Idolatry; and of *Nebuchadnezzar* towards the three Children. And he turneth likewiſe, ſaith *Lavater*, other mens hearts, as *Eſau's* towards *Jacob*, who came out with a purpoſe to kill him, but he kindly imbraced him; and *Laban's* alſo, who purſued him in fury, but made a League with him. Verſ. 1. *Lavater.*

As *Cyrus*, by digging trenches in the ground turned the river *Euphrates*, that ran before through *Babilen*, but he did it with great labour, God without. The Septuagint for *rivers of water*, hath *force of water*; whereby is implied the great violence whereby the Kings heart is carried, yet turned by God, as he pleaſeth. Therefore let Kings voluntarily yeeld to the will of God, and ſubmit themſelves to be governed by him, and not ſtay till he cometh by force to turne them, leſt he deale by them as by *Nebuchadnezzar*, take away the heart of a man, and give them the heart of a beaſt, and drive them from their Kingdome; and let Subjects, having a wicked King, pray to God, that he would turne his heart; but not when his heart is turned, and there is ſome appearance of hope of living more comfortably under him, to ſuſpect him, and yet to refuſe to comply with him any more for ever, ſith this were a mocking of God, to whom we have prayed, and a rejecting of his grant obtained, a ſleighting of his favour, to the bringing downe of more wrath upon us. For ver. 2. ſee chap. 16. 2. *Note.*

To doe juſtice, and judgement, is more acceptable to the Lord then ſacrifice. By ſacrifice here, underſtand all duties of piety, praying, preaching, hearing of the Word, &c. it is therefore meant, that when theſe duties are done, and we are frequent herein, yet if juſtice, and judgement be not done by us, we are not for theſe accepted of, yea, our ſacrifices are abominable, *Prov.* 8. 15. *Eſa.* 1. 13, 14, 15, 16. And the reaſon is, becauſe love is wanting, which is ſhewed by injuring no man, but dealing juſtly with all men. And he that loveth not, hateth, and is hated of God, and therefore cannot be accepted in any thing that he doth, neither is any preſent acceptable, which he bringeth; as a man accepteth not of a gift from him, whom he hateth. Verſ. 3.

He that executeth Juſtice, and Judgement then, and as is elſewhere added, ſheweth mercy, if he ſacrificeth, is highly accepted of, for he is bidden, *Offer to God the ſacrifice of righteouſneſſe, and of praiſe*; but the wicked are forbidden ſo to doe. Mich. 6. 6. Mat. 23. 23. Pſal. 50. 18.

An high looke, and a proud heart, and the plowing of the wicked is ſinne. Jun. & Vulg. *the light of the wicked is ſinne*; and ſo it is Hebr. Some by light here, underſtand the beſt duties done by the wicked, for which they ſeeme to be children of Light, yet being done by them they are ſinne; whereupon it is that *Auguſtine* calleth them, being done by the Heathen, *Splendida peccata, bright ſhining ſinnes.* But others underſtand the two things before ſpoken of, *the high looke, and proud heart*, which are the light and glory of the wicked, becauſe that in their pride by an haughty carriage, and other outward pomp, they thinke that they ſhine as bright lights in the eyes of others; and this is the rather to be received, becauſe there is no conjunction copulative, as in the New Tranſlation, but the word *light* is put by oppoſition to theſe two before going, as if he had ſaid; The proud looke, and heart, even both theſe, in which the light of the wicked ſtandeth, when they are in proſperity, are ſinne; or they make their proſperity ſin, Verſ. 4.

by being thus turned by them into ſinne, as fuell that feeds the fire, is made all fire.

The vulgar renders it, *The high looke is the dilatation of the heart*, and hereupon ſome Expoſitors ſay, That by the high looke is the covetous eye meant, which looketh after, and aſpireth after a great and high eſtate in this world; he which hath, inlargeth his heart after wealth more and more, the more he aboundeth with it. But this agreeth not ſo well to the word, *high*, for covetous men rather crouch low, and abaſe themſelves to get, they care not how; it is therefore doubtleſſe ſpoken of the proud, who are puft up by worldly wealth, which they have unjuſtly gotten, or their fathers before them; this makes them to looke with ſo high and ſupercilious a looke upon others, and hereby it is ſaid, their heart is inlarged, or extended greater, according to the common ſaying, *He ſwelleth with pride*; but Hebrew it is not, *the high looke is the dilatation, but the high looke and the dilatation of the heart*; and then followeth, *the light of the wicked is ſinne*, in the ſence before ſaid; or if we underſtand by light acts, and exerciſes of light, That is, the doing of religious and charitable duties, wherein a light is given to lead others to the ſame, then it is to be underſtood, thus; The high looke, and heart ſwelled with pride, yea, the very light, the pious practices of the wicked are ſinne, and no leſſe abomination then their pride, which God deſpiſeth.

Verſ. 5. *The thoughts of the diligent tend only to plenteouſneſſe, but of every one that is haſty, only to want*; That is, true induſtrious and provident men conſider wel in all things what they goe about, to doe it well, being patient of continuall labour and ſo they grow wealthy; but he that is for the moſt part idle, when he cometh to doing, is raſh, and inconſiderate; or when he cometh to bargaining, hereby that which he hath, is waſted, and he is brought to poverty, according to the ſaying *Haſt makes waſt*.

Verſ. 6. *The getting of treaſures by a lying tongue, is a vanity toſſed to and fro, of them that ſeeke death.* Of goods gotten by lying, and deceit, here are two evils ſet forth.

1 They are *vanities toſſed to and fro*; That is, they are vaine and tranſitory, going from one to another, and not long continuing with him, that getteth them by ſuch wicked meanes.

2 They bring their Owners to death, and deſtruction for ever; they get the world, but looſe their ſoules; and therefore they, who thus ſeeke worldly goods, ſeeke their owne death, which who but a mad man will doe?

Of Lyers for gaine there are foure ſorts; 1. The falſe Witneſſe, who is hired for money to ſweare. 2. The corrupt Judge, who judgeth for Bribes. 3. The crafty Lawyer, that undertakes a bad cauſe for a Fee. 4. The Flatterer, who by ſpeaking pleaſingly circumventeth his neighbour; And this is ſpoken in oppoſition to that, ver. 5. of diligence, tending to abundance; as if he had ſaid, contrariwiſe, he that ſeekes wealth by lying.

Verſ. 7. *The robbery of the wicked ſhall deſtroy them, becauſe they refuſe to doe judgement*; *Junius* renders it, *the calamity of the wicked*, but all others robbery, or *rapine*, as שדד ſignifieth, and beſt agreeth with the premiſes; for hereby is ſhewed how they ſeeke their owne death, that get by lying, both falſe Witneſſes, and corrupt Judges, &c. are robbers, they rob men of their goods, and are therefore ſaid to be companions of Theeves: To refuſe to doe judgement, is to goe from the way of juſtice and equity in their dealings in Courts of Juſtice, between man and man.

Eſa. 1. 23.

Verſ. 8. *The way of man is froward, and ſtrange, but as for the pure his worke is right*; That is, the way of man, who is but naturall, and unregenerate, is croſſe to the way which God hath commanded us to walke in, and ſtrangely differing from it; but the way of the pure in heart, who are borne againe of the Spirit, is alwayes right in reſpect of the intention of his minde, and if he erreth at any time, he turneth againe into the right way by repentance.

Some will have it ſaid to be ſtrange, becauſe againſt the nature of one reaſonable,

onable: of the tediouſneſſe of a ſcolding wife, ſee Chap. 19.13. Now the trouble of ſuch an one is otherwiſe ſet forth. Verſ. 9.

The ſoule of the wicked deſireth evill, his neighbour findeth no favour in his eyes. It is the deſcription of one ſet upon miſchiefe, one, a neighbour dwelling neare unto him, and his acquaintance and friend, is no more to him then another man, ſo eagerly is he carried to the doing of evill, yea he will wrong his owne brother, or father. This is true in the covetous deſiring unlawfully his neighbours inheritance, as *Ahab* did *Naboths* vineyard, and in the drunkard, who when he rageth through ſtrong drinke, ſtrikes, and kil is, if he can, every one that commeth in his way without reſpect of perſons. Verſ. 10.

For Verſ. 11. ſee before Chap. 19.25. Verſ. 11.

The wiſe man rightly conſidereth the houſe of the wicked, but God overthroweth the wicked for their wickedneſſe. Heb. *overthrowing the wicked into evill*, or *throwing him*, ſo alſo *Junius*, whom *Muffet* followeth; and the meaning is, Although the wicked proſper for a time, yet he that is wiſe, as being taught by the word, lookes upon his houſe as ready to come to ruine, and having the cauſe of this evill in it, *viz.* the materials thereof gotten by bloud, *Hab.*2.11. and that hereby he is throwne into evill, when for this Gods judgements ſeize upon him, and deſtroy him, ſee *Pſal.*73. and 49. Verſ. 12.

He that ſtops his eares at the cry of the poore, he alſo ſhall cry himſelfe and not be heard. He ſtops his eares that heareth not he poore and miſerable to relieve them; in ſaying, that he ſhall cry, he meaneth, that he ſhall fall into miſery likewiſe, and then ſeeke for ſome comfort, but in vaine, as we may ſee in the example of *Dives* and *Lazarus*; and if this happeneth not in this life, yet it ſhall certainly be ſo in the life to come, as in the example propounded. Verſ. 13. Luke 16.

A gift in ſecret pacifieth anger, and a reward in the boſome, ſtrong wrath. The word rendred gift is מתן the reward or preſent שוחד by the firſt of which ſay the Hebrewes a leſſer gift is ſet forth, by the other a greater, and ſo the meaning is, a Judge being angry with a malefactor, by a gift, although ſmall, given him in ſecret, is pacified, the cauſe of his anger being not great; but let him be never ſo angry, a great gift pacifieth him in caſe of the greateſt offence. Some diſtinguiſh thus, A gift promiſed ſecretly, lenifieth him, but being given, much more, but the firſt is beſt. And it is to be noted here that כפה ſignifieth to extinguiſh wrath, as well as to mitigate it, and therefore it is hereby intimated, that the Judges wrath is as a great fire; but as a great quantity of any heavy things, not combuſtible, being caſt together upon this fire covering it all over, the fire not being able to pierce through, goeth out; in like manner by great preſents the great wrath of the Judge is extinguiſhed. But this is not ſpoken as approving ſuch doings, but to ſhew how it is with corrupt Judges, as was touched before, Chap.16.16. and Chap.17.8. yet it is applicable to God the juſt Judge of all the world, If by gifts given in ſecret, we underſtand almes ſecretly given; for hereby his ſtrong wrath is pacified, neither do we read of any thing elſe as able to do it, *Matth.*25. Almes are therefore by *Cyprian* compared to the water of Baptiſme, as that once extinguiſheth the fire of hell, being once adminiſtred; ſo Almes often given, often extinguiſh the fire of Gods wrath, when it ariſeth for ſin. Verſ. 14. Matth.6. *Cyprian ſerm. de aqvet. eleemoſyni. Aug. ſerm de Eliſæo.*

Auguſtine comparing it to oyle, ſpeakes likewiſe of the ſame, and whereas oyle rather increaſeth, then extinguiſheth the fire, it is ſaid, that although it commonly doth ſo, yet if it be caſt upon lime burning, it quencheth it. And for ſecret giving Almes, he bringeth in that which *Eliſhah* bad the widow doe, *viz.* to ſhut the door of her houſe to her, and then to poure out of her little oyle, promiſing, that ſo it ſhould increaſe miraculouſly; for in like manner this miracle of extinguiſhing the fire of Gods wrath, and procuring mercy from him, which is as oyle to make us chearfull, is not wrought but the doore being ſhut, when wee poure out our oyle, that is, when we exerciſe mercy, we are cloſe and ſecret, and ſeeke not hereby the praiſe of men. 2 King.4.

It is joy to the juſt to doe judgement, but deſtruction ſhall be to the workers of iniquity. Junius, *To doe judgement bringeth joy*; that is, the joy and peace of a Verſ. 15. *Junius.*

good conscience here, and everlasting joy hereafter, when the just shall shine as the firmament; Hebr. *The doing of judgement a joy to the righteous*, which by *Lavater* is expounded of the content and comfort that he taketh in doing that which is right, as when he hath delivered any that were in danger to suffer wrong, or being tempted to any injust action he hath grace to resist, and to doe rightly, although to his hinderance.

Dan. 12.

Lavater.

Psal. 15.

The vulgar Latine for these words, *destruction shall be to the wicked*, hath *Pavor*, *feare shall be to the wicked*, expounded by some of the Judges doing justly: for when he doth so, the just hath cause of joy, because he is out of the danger of his censure, and the wicked, who would otherwise rob, or be some way obnoxious to him, is cut off; But when this is done, other wicked men surviving feare. Some by judgement understanding mercy to the poore shewed in secret, according to the verse before going, expound it thus, to give Almes is a joy to the just, because hee thus provideth for the securing of all the rest of his estate, and is sure of a reward in heaven; but the wicked miser is alwayes full of feare of being robbed, and losing that, which he hath with so much care, and stretching of his conscience gotten, because there is no fence by Almes set about it, and if his conscience be awakened, he hath inward horrour in respect of the wrath to come. Some, the just hath joy, and is delighted in well-doing, but this very thing is a terrour to the wicked, because his goodnesse condemneth the wicked mans naughtinesse, as it is said, The Queene of the South shall rise in judgement against this generation, and condemne it, for she came from a farre to heare the wisdome of *Salomon*, but they would not heare the wisdome of Christ, who was greater then *Salomon*, for to be condemned is matter of terrour. Some because the word rendred *feare* cometh from חתת to bring forth, which when a woman doth, she doth it not without great feare and sorrow, expound it of the feare in which wicked men doe their wicked facts, as the Thiefe when he breaketh through and stealeth, the Adulterer in regard of her husband, whom he defileth, the riotour seeking to the night for feare of being seene; but contrariwise, doing rightly to the just is secure without fear or care, full of joy and comfort. And of the wicked mans travelling with, and conceiving sinne, we read *Jam.* 1.14. *Job* 15. This, if the word hath such a signification, which I cannot finde, were excellent; but that it signifieth *pavor* or *feare* none doubteth, and therefore I thinke it best to follow the Vulgar, especially because so it answers best to joy, and I see nothing against any of the Expositions premised, and therefore indifferently imbrace any of them.

Matth. 12.

Vers. 16. *The man that wandreth out of the way of understanding, shall remaine in the congregation of the dead.* The word רפים rendred *dead*, signifieth also Giants, for which the Vulgar renders it so, and by Giants Devils are commonly understood, for their Gigantean qualities, wonderfull power and cruelty. If it be rendred *dead*, the meaning is (if this deadnesse be taken for corporally dead) he shall fall into some sepulchre or other of the dead, and there remaine and perish, that is, doe like unto one that goeth out of the common road, who cannot in some places goe farre, but he cometh amongst these sepulchres, which amongst the Jewes were made neare to common roads in the fields, and therfore such a man going out of the way came soone amongst them; or for this wickednesse he shall be adjudged to dye: Or by the dead understanding the spiritually dead, it is meant, that the hereticke going from the truth, is now no longer to be counted one, that is living amongst the living, but dead amongst the dead, because he is as a member cut off from the body, thenceforth living no more, as *Augustine* reasoneth: And if he were orthodoxe before, now he is twice dead, or twofold more made the childe of hell, then the Pharisees once, as all are by nature, and now the second time by falling away from the truth, so that indeed the hereticke is more the childe of hell, then the very devill, for he was but once made so, the hereticke twice. If it be understood of Giants, or Devils, then the meaning is, that none other end is to be expected by him, that erreth from the right way, but to be cast into the place of terrible and cruell Devils, there to abide for ever and ever, yea, he is continually in the assembly of Devils here, as having them for his friends, companions, allies, and fathers.

Augustine. Iud. Epist. Matth. 23.

Note.

fathers. To this effect *Athanasius*, heretickes goe about every whither with their father the Devill, hauking after causes of iniquity: and *Nazianzen* calleth such a company the Devills fortresse, there he hath an Army, saith he, there are his guard and defenders, and legions of uncleane spirits. A dreadfull case then are they in that erre from the way of true doctrine either by departing to heresie, or out of the way of righteousnesse or holinesse hereby taught. *Athan. Naz. orat. 84.*

He that loveth pleasure shall be poor, and he that loveth wine and oyl, shall not be rich. Vulg. *He that loveth banquets, and that loveth wine and fat things.* Heb. *A poor man loving mirth, and loving wine and oyl shall not be rich.* The Cald. and Sept. also render the first words so, but the Sep. goeth far from the Heb. in the last, *He that loveth wine and oyle to riches.* The word שמן signifieth either oyl or fatnesse, as *Lavater* readeth it, understanding hereby all delicate and dainty fare, as also sweet ointments, in spending which upon their bodies they of the East were very profuse, and some touch hereof is given in the woman, that poured a boxe of ointment very costly upon the head of Christ, of the preciousnesse of which see there in the history. The meaning is plaine, a poore man, that is given to pleasure, and fare daintily, and to drinking, shall never bee rich. For indeed hee that is thus addicted, although he be rich now, shall not long so continue, but become poore. Verse. 17. *Lavater.*

The wicked shall be a ransome for the righteous, and the transgressor for the upright. The Vulg. here renders it, *The wicked is given for the just*, leaving out the word *ransome*, which is Heb. כפר and there is no word signifying, *is given.* To keep therefore to the New Translation it is meant, that the righteous and wicked both being in danger of Gods wrath, the wicked is taken, and cut off, and he preserved, as is shewed *Ezek. 9.* and was verified in the example of *Jeremiah* and *Baruch*, who, when all the City of *Jerusalem* was destroyed, were preserved. Some expound it of the wicked wronging the just by imprisonment, deprivation of goods or life, they shall come to suffer in like manner for their thus using of them. But I adhere to the first: so the seven men of *Sauls* posterity were made the price of redemption, as it were, for righteous *David*, and his people, when they were hanged up, and the famine ceased, which before endangered their lives. Thus when *Israel* was spared, and *Egypt*, and *Ethiopia* suffered, it is said *I will give Egypt and Ethiopia for thy ransome*; which way soever it be taken, it is a comfort to the just, as shewing Gods care to deliver him; as it is a great comfort to a poore subject taken by the enemy, and carried away captive, to know, that his Prince will pay his ransome; but a terrour to the wicked, that liveth yet at home, to know that he shall go to live in slavery in his stead. He then that is wicked, that fareth best in this world, can have no joy of it, if he considers this well; for he hath but a time, and that very short, to live thus, and then he must goe into misery for ever, and the just man, whom he thought miserable for his present afflictions, shall be delivered, and live joyfully for evermore. Verse. 18. *Hugo, Dionys. Beda. 2 Sam. 21.* *Note.*

There is a treasure to be desired, and are in the dwellings of the wise, but a foolish man spendeth it up. Hebr. יבלענו will devoure it, we may understand this either of wealth, and plentifull provision of the best food, for this doth oyle or fatnesse commonly set forth: or if by oyle mercy to the poore be understood, as was before said, it is meant, that such spend in charity much, and yet have abundance; whereas the foolish covetous man devoureth all that he hath alone, not that he spends so much upon his body, but he devoureth all by his covetous minde, being poore and destitute, because he hath not the power to use his wealth that he hath, but is a slave or servant to it; or he is said to devoure it, because he hoords it up, and giveth not to the poore, as the wise doe, but keepes all to himselfe, and his children; or his foolish and prodigall spending consumeth it, together with his improvidence, and witlesse ordering of his affaires. It is not here commended unto men, to gather abundance and to set their hearts upon thus doing, but propounded as an incouragement to doe wisely, because through Gods blessing it shall be thus with the righteous and provident. Verse. 20.

He that followeth after righteousnesse and mercy, findeth life, righteousnesse, Verse. 21.

neſſe, and honour. The juſt dealing man, that liveth in the feare of God, and is charitable, is through Gods mercy in Chriſt accepted of for perfectly righteous, and ſo ſhall after this fraile life ended, live eternally in heavenly glory; yea, he is in the way of living long and proſperouſly here alſo, and coming to promotion and honour amongſt men.

Note.

He then that thinkes without following righteouſneſſe and mercy, to be juſtified by faith, and ſaved, ſhall be deceived; they are onely the juſt and mercifull, that attaine to this, or if they have been wicked, turne whilſt they have time, and thenceforth follow this way.

Verſ. 22. *A wiſe man ſcaleth the City of the mighty, and caſteth downe the ſtrength of the confidence thereof.* Here wiſdome in warre is preferred before ſtrength: a wiſe Captain with a few men by his warlike ſtratagems ſhall prevail to win a ſtrong City, when as a fooliſh and unexpert Captaine with a great power of men ſhall bee repulſed, and made to depart without doing the worke. Some underſtand it of a man fearing God, and ſo ſetting to this worke by ſeeking his helpe firſt, as the Machabees did, and miraculouſly prevailed againſt their Enemy. Some of an Oratour that is wiſe, ſent Ambaſſadour, and perſwading by his Oration the yeelding of that ſtrong hold, which is otherwiſe invincible. According to the firſt and laſt of theſe it is ſaid, *Let Armes give way to the Gowne, and the Laurel to the Tongue.* And againe, *Parva ſunt foris arma, niſi ſit conſilium domi,* Armes abroad are of little force, unleſſe there be counſell at home.

Cedant arma togæ, concedat laurea linguæ.

Verſ. 23. Chap. 18.21. Is the ſame in effect with Verſe 23. *He that keeps his tongue, keeps his ſoule from troubles*, therefore that reſolution of *David*, Pſal. 39. ought to be every mans reſolution.

Verſ. 24. *Proud ſcorner and haughty is his name, that dealeth in proud wrath.* This is ſpoken of one that being croſſed in his wayes uttereth himſelfe in words or deeds like a proud and diſdainfull perſon, all that he getteth by ſo doing is an ill name, and infamy, which all men naturally decline, and avoid, as joying in a good name, but grieved at diſcredit.

Verſ. 25. *The deſire of the ſlothfull killeth him, for his hands refuſe to labour*; to the ſame effect is Chap. 13. 4. If an idle perſon could by wiſhing and deſiring get ſuſtenance, he would live, but idleneſſe ſo prevailing with him, that he worketh not, and working being the onely way to get it, he wanteth, and ſtarveth, and dyeth in miſery, for it is ſo ordained, *He that will not worke, let him not eat.*

2 Theſ. 3. 10.

Verſ. 26. *He coveteth greedily all the day long, but the righteous giveth, and ſpareth not.* Here the diligent, who is called righteous, is oppoſed to the idle, the one goeth on in deſiring without working, but in vaine, for he is in extream want; the other hath not onely for his owne neceſſity, but to give to the poore alſo, and giveth daily.

Verſ. 27. *The ſacrifice of the wicked is abomination to the Lord, how much more when hee bringeth it with a wicked minde?* Of the firſt clauſe here, ſee Chap. 15.8. Touching the other, He bringeth it with a wicked minde, that expects for this to be juſtified from the ſinnes in which he liveth, and ſtill goeth on, as the Lord challengeth the Jewes by his Prophet. Touching falſe witneſſe, Verſ. 28. ſee Chap. 19.5.

Ier. 7. 9. 10.

Verſ. 29. *A wicked man hardeneth his face, but the upright directeth his way*; that is, as one upon a journey wandring out of the way, although he be admoniſhed of it, yet goeth on, ſetting his face ſtifly ſtill on the way wherein he is, and will not bee moved to turne it to any other; ſo a wicked man in the way of ſinne will not turne his face from it, but obſtinately goeth on therein whatſoever comes of it; but the juſt contrariwiſe conſidereth, and hearkeneth to directions given him out of the word, and if hee findeth at any time that hee is in an errour, hee returneth and taketh into the right way againe, living by rule, and not by luſt.

Verſ. 30. *There is no wiſdome, nor counſell againſt the Lord.* That the counſell of the Lord ſhall ſtand, ſee before Chap. 19.21. now it is further ſaid, that howſoever men

men conſult to fruſtrate it, they ſhall never be able; *Joſeph*, in the counſel of God appointed to honour, came to it, againſt all the wicked plottings of his Brethren; the Children of *Iſrael*, whom God promiſed to bring out of *Ægypt*, came forth againſt all the oppoſition that *Pharaoh* with all his power could make, with many more.

The horſe is prepared againſt the day of battell, &c. Pſal. 33. 17. it is ſaid, That an horſe is vaine to ſave, but here, &c. *Pſal.* 3. 8. *Salvation is of the Lord.* Verſ. 31.

CHAP. XXII.

A Good name is rather to be choſen then great riches, and loving favour rather then ſilver and gold. This may ſeeme ſtrange, ſeeing that in riches there is reality, but to be ſpoken well of amongſt men, what is it, but the empty aire, beating with a vaine ſound, but doing no man any good? Verſ. 1.

Anſ. If it cometh from vertue and well doing, it doth a man more good ſometime, then money, as namely, when ſuch a man hath occaſion to ſpeake, he ſhall be more willingly heard for his good, and the good of others. 2. For this, ſometime great preferment cometh. 3. After death, when riches faile, this continueth. 4. If he hath children, they ſhall fare the better, and finde more favour for his ſake.

If it be ſaid, ſome wicked men have a good name amongſt men, and ſome righteous men are reproached, and vilely ſpoken of; it is true, but their good name is not the name here ſpoken of, which is founded upon vertue, for they come to it through deceit, by reaſon of the ſhallowneſſe of men, that can looke upon one only ſuperficially, and not diſcerne the evil that is in him. And for the juſt, defamed for righteouſneſſe, this is no infamy, but fame before God, and all good men, becauſe ſuch are the bleſſed of the Lord. But why is love preferred before Gold or Silver? Mat. 5. 12.

Anſ. Becauſe ſometime a friend in the Court is better then a penny in a mans purſe, and he that is befriended, hath his cauſe wel ended.

2 If warre hapneth, and he falleth into the enemies hands, to finde favour then with *Nebuchadnezzar*, as poore *Jeremiah* did, is more then to abound with gold and ſilver, as *Zedekiah*, and his Princes; *Nehemiah* a Captaine, finding ſuch favour with *Artaxerxes*, benefited himſelfe, and all his Country-men the *Jewes*: and how much good came of *Ahaſhuerus* his favour to *Eſter*? alwayes provided yet, that there be a concurrence of Gods favour with the favour of men.

A prudent man fore-ſeeth the evill, and hideth himſelfe, but the ſimple paſſe on, and are puniſhed. The evil here ſpoken of is the plague, or the judgement of war, or ſome other generall judgement coming for ſin; the prudent ſeeing this hideth himſelfe by flying to God in prayer, for there is for ſuch an hiding place, under his ſhadow, and feathers, as the Pſalmiſt ſpeaketh. Prudence alſo teacheth in time of danger, by enemies, or perſecutors to flee for ſhelter, from one place to another, as Chriſt ſaid to his Diſciples, *When they perſecute you in one City, fly to another*; and in time of the Plague likewiſe, provided, that we firſt and chiefly fly to God. 2. Be not over timorous, for this ſheweth little faith. 3. Herein each one hath reſpect to his Calling, not for feare of infection to forſake that; ſuch as have a Calling to attend upon the ſicke, and Women great with childe, or in travell at ſuch time, not now to forbeare, but to have confidence in God, and doe their Office, and likewiſe ſuch, as to whom the care of burying the dead belongeth. Laſtly, they that ſtand in neareſt relation to each other, Wife to Husband, Children to Parents, Spirituall Paſtors to their flocke. For, Verſ. 3. Pſal. 91. *Note.*

1 There is a ſpeciall promiſe, that a charge ſhall be given to the holy Angels, to keep thee in all thy wayes, and he that reſts under the feathers of the Almighty, ſhall not feare the peſtilence that walketh at noon day. Pſal. 34. Pſal. 91.

2 If

2 If the Angels beare thee not above the danger of the Plague, and the body-killing infection thereof, yet they ſhall certainly beare thee with *Lazarus* dying,
Luke 16. into the boſome of *Abraham*; ſee my expoſition upon *Pſal.* 91. for further inſtruction in this point: *The ſimple goeth on, and is puniſhed*; That is, the fooliſh oppoſed to the prudent, the wicked, that are without piety, and the raſh, through their foole hardineſſe run into apparent danger, either of the ſword, or plague, and ſo periſh, and dye without comfort. Theſe evils coming are not by them lookt at, to be ſtirred up hereby to repentance, but being this way unfenced, they lye nakedly open to them, to be devoured hereby, and then to be ſwallowed up of the bottomleſſe pit for ever.

For verſ. 4. wherein humility is commended, ſee before, chap. 18. 12.

Verſ. 5. *Thornes and Snares are in the way of the froward, he that keepes his ſoule ſhall be farre from them.* Thornes prick and hurt, and ſnares hold, and trouble ſuch as are taken therein; in ſaying then that theſe are in the way of the perverſe, or wicked, he meaneth ſinnes are as ſnares, taking, and holding the wicked to their deſtruction, and as thornes pricking and galling their conſcience, and particularly ſinnes that they fall into, through the worldlineſſe of their mindes, the cares of this
Matth. 13. life, for they in ſpeciall are ſometimes compared to thornes and bryars, and ſome-
Luk. 21. 34. times to ſnares, like unto which the day of Judgement ſhall come upon the worldly minded: *He that keeps his ſoule*; That is, from being worldly, having his minde lifted up to things above, and laying up a treaſure in heaven *ſhall be free from them*, for he ſhall not be in any ſuch danger. Therefore we are here taught how we may eſcape the danger of theſe thornes, and ſnares, viz. by keeping our ſoules, not ſuffering worldly cares to take place in our hearts, but being heavenly minded and ſpirituall; for thus we ſhall count all things here as droſſe, and dung,
Phil. 3. 7, 8. in compariſon of the knowledge of Chriſt, and the benefit coming hereby, and ſo
Junius. not thinke worldly things worthy the ſetting our hearts upon them.
Muffet. Some by thornes, and ſnares, underſtand troubles, and vexations, through ma-
Rom. 5. 1. nifold ſufferings here, and hereafter, from which he that keeps his ſoule, is free; for although he hath his ſufferings in this life, yet he is not hereat vexed, but rejoyceth in them, by vertue of his faith, and is ſure, that he ſhall for ever be free from the future ſufferings in hell fire.

Lavater. *Lavater* alſo addeth, that by ſnares are meant the ſnares of the Devill, whereby they are intangled that are taken with Hereſie, and that thornes and ſnares are in their way, as was ſaid before of the ſlothfull, hindering them from going in the way of righteouſneſſe, to which laſt I cannot ſubſcribe, becauſe they are ſaid to be in the way of the perverſe, as a puniſhment, that we may be deterred from walking that way, and have a vigilant care of our ſelves continually, that we be not by any meanes drawne into it. They are not then ſpoken of, as being in their way to hinder their coming out of it into the right way, which they have no minde to doe, but to ſhew the dangerouſneſſe of the way, that they are in; for the other Expoſitions, they altogether make the ſence moſt full.

And of the ſnare of the Devill, in which the wicked are, the Apoſtle ſpeaketh
2 Tim. 2. 26 ſaying, *If God will give them repentance, that they may come out of the ſnare of the Devill.*

Verſ. 6. *Traine up a childe in the way wherein he ſhould goe, and when he is old he will not depart from it.* This is according to the common ſaying, *Quo ſemel eſt imbuta recens ſervabit odorem teſta diu.* As *a new veſſell is ſeaſoned, ſo it will hold the tang a long time.* Sometimes it is not ſo, but for the moſt part it is, and therefore Parents muſt inſtruct their children betimes, and ſeaſon them with
Gen. 18. knowledge of the Principles of the Chriſtian Religion, and cauſe them to live ac-
Joſh. 24. cordingly; as it is ſaid of *Abraham*, and *Joſhua*, and his houſe.

Verſ. 7. *The rich ruleth over the poore, and the borrower is ſervant to the lender.* How the rich rule over the poore, is commonly ſeene, becauſe they labour for them, and are commanded by them, and the Debtor is a ſervant to the Lender, becauſe that by the Law, if he were not able to pay, he was to be ſold for a ſervant, and ſo payment was to be made, or to ſerve him.

He

He that ſoweth iniquity ſhall reap vanity, and the rod of his anger ſhall faile. Verſ. 8.
Muffet, *the rod of his anger ſhall conſume him*; That is, he who is injurious to *Muffet.*
others, and afflicteth them, ſhall by meanes of his owne unrighteous dealing, be at laſt conſumed himſelfe, and waſted, through the juſt judgement of God.

The vulgar to the ſame effect; *He ſhall be conſumed by the rod of his anger*: But the New Tranſlation is word for word according to the Hebrew: but the word rendred *faile*, ſignifieth alſo conſume, and if *him* be underſtood, the firſt rendring and expoſition is good, *ſhall conſume him*; and then the ſence is plaine, as hath been ſaid. It is aptly ſpoken next unto that of the rich, ruling over the poore, ver. 7. the rich being hereby warned to take heed, that he rule not with rigour, for if he doth, and wrongs the poore, he doth but ſow the ſeed of his owne ruine: evill done to others, will bring forth the like evill to him againe, and that with increaſe; yea, the rod that he hath, which is put for an enſigne of power, That is, his dominion before ſpoken of, being thus abuſed, againſt a poore man, with whom he is angry, ſhall turne to the bringing of him downe ſo, as that he ſhall become poore alſo, and then his former power ſhall faile him.

He that hath a bountifull eye ſhall be bleſſed, for he giveth of his bread to Verſ. 9.
the poore; A bountifull eye he is ſaid to have, that giveth to the poore, becauſe by looking upon him in miſery he is moved thus to doe. Of his being bleſſed, ſee *Mat.* 25. and in this life, *Pſal.* 112.

Caſt out the ſcorner, and contention will goe out, yea, ſtrife and reproach ſhall Verſ. 10.
ceaſe. By the Scorner here, underſtand not only one that is given to mocking, but alſo that thus urgeth others to impatience, whereupon hot contention followeth: or one that ſcornes, and mockes at the Prince, or chiefe Rulers of the Land, ſeeking what he can, to vilifie him in the eſtimation of the people, whereby they are ready to riſe up in rebellion againſt him, or them. If there be any one ſuch, the Prince is here required to take him away; That is, to cut him off, and to quell the reſt, that are ſtirred up by him to mutiny. All are not to be animadverted againſt for this one, but he is to be rooted out, or a few, and then the reſt will be quiet, and ſuch contemptible ſpeeches ſhall be heard no more.

He that loveth pureneſſe of heart, for the grace of his lips the King ſhall be Verſ. 11
his friend. Theſe words doe aptly follow the other, about caſting out the Scorner, for now he ſheweth on the contrary ſide, whom the King ſhould have in eſtimation, viz. a man of a pure heart; That is, him, who is ſincere, and upright in his whole life and carriage, that is no mocker, but full of wiſe and gracious ſpeeches, tending to peace, and righteouſneſſe. A wiſe King, that would be loved, and honoured of his Subjects, muſt caſt out the Scorner, and take ſuch a man unto him.

The eyes of the Lord preſerve knowledge, and he overthroweth the words Verſ. 12.
of the tranſgreſſour. By knowledge here, *Muffet* underſtandeth a man that *Muffet.*
knoweth, and feareth God, over him are Gods eyes continually to preſerve him; but the wicked man, who is but a man of words, praying haply, and ſpeaking as well as he, the Lord overthroweth, who looketh not ſo much at the words, as at the heart, and workes of him that attendeth upon his Worſhip, and Service.

Lavater underſtandeth the Holy Scriptures, wherein Divine knowledge is con- *Lavater.*
tained, of theſe the Lord hath a ſpeciall care at all times, to ſee to their preſervation, although Perſecutors burne up as many Bookes as they can come by, as did *Antiochus Epiphanes*, and *Diocleſian* afterwards, yea, and learned men, who teach, and ſet forth the knowledge herein contained. And by the words of tranſgreſſours, the raging words of wicked Perſecutors, who threaten deſtruction to the Church, and people of God, he overthroweth, and bringeth them to nothing, which was moſt notably fulfilled in that *Antiochus* aforeſaid.

Of the ſlothfull ſpoken of, ver. 13. who ſaith, *A Lion is in the way*, ſee be- Verſ. 13.
fore, ch. 15. 19. The meaning is, he doth as if there were a Lion in the way of working; That is, deadly danger, for ſo he declineth it, and keeps backe from labour.

Verſ. 14. *The mouth of ſtrange women is as a deep pit, he that is abhorred of the Lord falls into it.* Of a ſtrange woman ſee before, chap. 2. 16. 7. 5. Now her mouth is compared to a deep pit, becauſe that by the flatteries of her mouth ſimple men are made to fall into fornication, which is as a deep and dangerous pit, in which he periſheth that falleth; and who is that? but the man whom the Lord for his great ſins going before, giveth over to a reprobate ſence, and he is ready to fall into this, and other ſins, and to commit them with greedineſſe, and this for the moſt part is the Glutton, and Drunkard, and the idle perſon, againſt whom, ver. 13.

Rom. 1. 26.

Verſ. 15. *Fooliſhneſſe is bound in the heart of a childe, but the rod of correction driveth it away.* Of correcting children ſee before, ch. 13. 24.

Verſ. 16. *He that oppreſſeth the poore to come to riches, and that giveth to the rich, ſhall ſurely come to want.* The firſt clauſe here is plaine; for the ſecond, he is meant that feaſteth the rich ſumptuouſly, and ſpends prodigally upon them for vain-glory, as ſome doe: For when thou feaſteſt, ſaith Chriſt, invite not the rich,

Luke 14. yet not abſolutely forbidding it, becauſe it tendeth to the increaſe of love, but it is a greater act of love to invite the poore; ſo that if that be done, and this neglected, but much more if the rich be feaſted, and the poore oppreſſed, God is offended, and the rich that doth thus, ſhall by him be brought downe to poverty. *Lavater*

Lavater. underſtands it of a man that having oppreſſed the poore, for which he is complained of to the Judge, and that he may finde favour with him giveth ſome great preſent to him. He ſhall come to poverty either by the Princes picking ſome quarrell againſt him, and ſo ſqueezing him, or by enemies breaking into the land, and taking of his goods away from him, according to the former of which it is ſaid, *Quod non accipit Chriſtus, tollit fiſcus.* The vulg. *He ſhall give to one richer and want*; that is, will he, nill he, one richer ſhall ſpoyle him, as he hath ſpoyled the poore.

Baſil. *Cajetan.* *Baſil* ſetteth forth this by a compariſon taken from Fiſhes, the great devoureth the little, but then cometh a greater then he, and devoureth him. *Cajetan* underſtands God by the richer, to whom he giveth, when he is by him deprived, but this is forced. Some underſtand two wayes of coming to poverty here ſpoken of: 1. By oppreſſing the poore. 2. By giving largely to the rich in hope to be abundantly recompenced, but in the end his goods being thus waſted, and no recompence coming, he remaineth poore. To me it ſeemeth to be of larger extent, when God hath committed the goods of this world to thy diſpenſation, and thou comeſt to diſtribute them, then to give them to rich friends that have enough already, and not to the poore, is the way to come to want the true treaſure, and ſo to be moſt poore, and miſerable indeed, a thing too commonly practiſed: but let

Note. this be a warning to thee, if thou beeſt wiſe, to incline more to the poore, though ſtrangers, then to the rich, although familiar friends, or kinsfolke, for ſo thou ſhalt ſurely have a treaſure in heaven, otherwiſe thou ſhalt ſurely want one day as well as he that oppreſſeth the poore.

Verſ. 18. *It is a pleaſant thing to keep them within thee, they ſhall withall be fitted to thy lips.* Here, and verſe 17, and verſe 19, 20, 21. is a generall exhortation to heare the words of knowledge, it being ſhewed, that no ſmall, but great good will redound to every one that doth. The things to which we are exhorted are, 1. In humility, to heare all the inſtructions before going, and to beleeve them, verſe 17.

Verſ. 17. *Bow downe thine eare, and heare the words of the wiſe*, for he muſt heare in all humility, and ſubmit to be guided hereby, as by the words and inſtructions of

Eſa. 66. 2. 1 Tim. 1. 17. Prov. 1. 9. 1 Cor. 1. Rom. 8. 7. Matth. 13. 12. him, that is onely wiſe, that is, the Lord, who would be made wiſe hereby, and not leane to his owne underſtanding, which is fooliſhneſſe, yea, enmity to God and his wiſdome. 2. To apply our hearts hereunto, *and apply thine heart unto my knowledge*, for we muſt have hearts to heare and underſtand, as well as eares to heare. 3. Having heard, and heard with the heart, to keep them within by ſerious meditation, and remembring. Verſ. 18. *It is a pleaſant thing to keep them within thee*; thus we are commanded to let the word of God dwell plenteouſly within us, as good ſeed being ſowne muſt be kept within the ground, that it may

Verſ. 18. Col. 3. 16. Matth. 13.

ſpring

ſpring up and fructifie, and lye deep in the ground, becauſe where there is no depth of earth, although it ſprings up, it ſoone withereth againe, and this muſt be done out of a delight taken herein. 4. Not ſo to keep them in heart, as not to ſpeak of them, for which it is added, *They ſhall withall be fitted to thy lips*; the good hearer being one that talketh of the word which he hath heard, and ſpends not his time after this in vaine and worldly talke altogether, for out of the abundance of the heart the mouth ſpeaketh; the word heard is as living water flowing out of the belly to eternall life. Ioh. 4. 10.

The good or benefit redounding to a man that heareth, as hath been ſaid, is firſt confidence in God, Verſ. 19. *That thy truſt may be in the Lord*, for none but ſuch can truſt in God, in others if there be a confidence, it is none other then preſumption, and the obedient hearer that truſts in God, ſhall not be deceived; for his words be *the words of truth*, of which he is aſcertained, for he is a God that cannot lye, though all men be lyars. Verſ. 19. Verſ. 21.

Secondly, wiſdome, to anſwer any man that asketh thee concerning the faith and hope that is in thee, *that thou mighteſt anſwer the words of truth to them that ſend unto thee*; of which ſee alſo 1 *Pet.* 3. 15. others, that are no diligent hearers, or having heard, hide it not within them, if they be asked, can anſwer nothing, but ſtand like ſtockes and blocks, which is a moſt ſhamefull thing in matters of greateſt concernment. *Lavater* obſerveth here, that this exhortation is now inſerted, becauſe that from Chap. 10. hitherto, he having delivered wiſe and darke ſentences, from henceforth to Chap. 25. he altereth the courſe of his ſpeech, proceeding by way of command, as a father ſpeaking to his ſonne. *Lavater.*

Beda thinkes, that *Salomon* hitherto propounded onely what he meditated upon in private, but now proceeding to preſſe theſe things to his ſonne, for whoſe learning he penned them, he thought good to premiſe this exhortation, and then to come to the charge giving, which followeth; but becauſe he often exhorted before alſo to hearken, this cannot ſtand, but rather it is probable, that fearing, leſt in uttering ſo many things the hearer ſhould grow drowſie and dead-hearted, he here quickens him againe to give diligent attention to the end. And indeed ſo prone are all hearers to drowſineſſe, as *Eutichus*, when *Paul* prolongs his ſpeech, as that they have need by the way to be often ſtirred up to attention, as is the laudable cuſtome of all zealous preachers of the Goſpel, and we have much adoe alſo thus to quicken ſome hearers, or to keep them waking. *Beda.* *Note.* Act. 20.

Rob not the poore becauſe he is poore, neither oppreſſe the afflicted in the gate, for the Lord will plead their cauſe. In giving his charge he here beginneth with the Proverb laſt ſet downe verſe 16. againſt oppreſſing the poore. *Rob not the poore, becauſe he is poore*, that is, take not advantage of his poverty to wrong him; and thou that art a Judge, adventure not for this to oppreſſe him by a falſe judgement, for although there be no might in him that thou needeſt to feare, yet there is in his God, who will plead for him, and will ſurely ſpoyle thoſe that ſpoyle him; for to oppreſſe in the gate, is to oppreſſe in judgement, becauſe the Judge was wont to ſit in the gate of the City. Verſ. 22.

Make no friendſhip with an angry man, and with a furious man thou ſhalt not goe; Leſt thou learne his wayes, and get a ſnare to thy ſoule. Men and women are apt by nature to take any evill infection from others if they converſe with them that be infected, therefore as ſociety with any that are infected, is to bee eſchewed; now ſinne is an infection, and as other ſinnes, ſo anger, for which end companying with ſuch is to be taken heed of. And the companion of the furious gets a ſnare to his ſoule, becauſe ſuch a man being but a little provoked, is ready to kill and ſlay his very friend in his mad fit, as *Alexander* is ſaid to have done by *Parmenio*; and to fall by the ſword, and by a ſnare is all one, becauſe either brings death. Verſ. 24, 25.

Here is warning given againſt ſurety-ſhip, of which often before Chap 6. &c. Verſ. 26.

Remove not the ancient land-marke which thy fathers have ſet. Of removing the land-marke, ſee *Deut.* 19. 14. where the Lord forbiddeth it, and *Deut.* 27. 17. where he curſeth it. Verſ. 28.

Touching the diligent, of whom it is ſpoken, verſe 29. ſee Chap. 21. 5. but here it is ſaid, ſuch *ſhall ſtand before Kings*, intimating more then wealth, that he ſhall attaine unto, and that is honour and dignity through the publike imployment in which he ſhall be imployed; for he that is wiſe and induſtrious in managing private affaires, the King will ſoone ſpye out, and imploy in the publike, gathering from hence, that he is a moſt fit man for it.

CHAP. XXIII.

Veiſ. 2. *IF thou beeſt a man given to the appetite, put a knife to thy throat, &c.* Here is a charge againſt gluttony, to which ſome men of great appetites are very apt, when they are at good cheare; Heb. for theſe words, *If thou beeſt a man given to the appetite*, it is, *If thou be maſter of a ſoule.* The vulg. *If thou haſt thy ſoule in thy power.* If it be underſtood as a precept againſt gluttony, as many Expoſitors take it, the ſenſe is plaine, refraine thy ſelfe at a feaſt, and be not tempted by delicious meats and drinkes to exceſſe, as thou wouldeſt keepe thy ſoule from deſtruction, for he is בעל נפש *the maſter of his ſoule*, that keepes it from coming under the power of evill luſt, the being overcome of which, is to be brought into thraldome, and ſo to inevitable deſtruction; wherefore the Tranſlation ſhould goe thus, *Put thy knife to thy throat, if thou wouldeſt be maſter of thy owne ſoule*; that is, keep the power of it to ſalvation, and not betray it to ſo baſe a thing as gluttony and drunkenneſſe, to thy deſtruction. It ſeemeth to me not to be unlike to that of our Lord, *If thy right eye offend thee plucke it out, and caſt it from thee*, ſo if thy appetite offend thee, cut thy throat rather with thy owne knife, then that it ſhould doe ſo to the indangering of thy ſoule, becauſe the ſoule is farre more precious then this life, and therefore to kill the one, to ſave the other, is wiſdome, and to indulge the one, and deſtroy the other, extream folly. Yet this is not ſo ſpoken, as though in any caſe one might cut his owne throat, God forbid, for ſuch dye in the foule ſinne of bloud-ſhed; and ſo there is no mercy for them, no more then for *Judas*, *Saul*, or *Achitophel*, it being never heard, that any faithfull, but deſperate perſons did thus, and if by faith one be ſaved, then they that end their lives in deſpaire, are certainly damned; and this be ſpoken by the way againſt the dangerous tenet of ſome, that ſome ſelfe-murtherers may be ſaved, whereby it is to be feared that ſome have been animated to this moſt unnaturall ſin. But a man ſubject to this temptation is bidden rather then yeeld unto it, to cut his owne throat, to ſhew in what deteſtation he ſhould have this groſſe ſinne, ſo that if thou abhorreſt from cutting thine owne throat, thou muſt abhorre here-from, it being all one to be a glutton and a drunkard, and a murderer of a mans ſelfe, and that not onely in reſpect of everlaſting life, but of this preſent life alſo, becauſe many diſeaſes, which are mortall, are gotten by ſurfeiting, the pleureſie, the dead-palſey, the dropſie apoplexie, burning-feavers, the painfull-gout, ſhaking palſies, loſſe of appetite, and wit, and dimneſſe of the ſight before the time.

2 Pet. 2. 19.

Note.

Note.

Some there are, that underſtand this of ſpeaking, becauſe a man ſpeakes through his throat, *when thou ſitteſt downe with a Ruler*, who makes a great ſhew of love unto thee in inviting, and ſumptuouſly feaſting thee, beware leſt when thy heart is merry with wine and good cheare, words fall from thee, whereby advantage may be taken againſt thee; for Princes ſometimes invite for a colour to intrap their gueſts, as *Abſalom* did *Amon*, and *Richard* 2. King of *England* the Duke of *Buckingham*, *Arundel*, and *Warwicke* and then tooke and clapt them up in priſon. And the rather they incline to this, becauſe the Ancients had their Sympoſia, or Philoſophical feaſts, wherein they ſitting downe together, feaſted one another with witty ſayings, and diſcourſes, as was touched in the Preface.

The myſtery. Laſtly, ſome expound this myſtically of coming to the Lords Table, who is the Lord and Ruler over all, and of the care that every one ſhould have that

cometh

cometh hither, as thou wouldeſt be maſter of thy ſoule, and not loſe it, now *put thy knife to thy throat*, be cautelous and circumſpect, as about a matter of life and death, becauſe he that eateth unworthily eateth damnation to himſelfe, and ſo putteth a knife, as it were, to his owne throat to kill himſelfe. But if it be taken thus, how ſhall we underſtand the next words? 1 Cor. 11.

Deſire none of his dainties, for they are deceitfull meat, unleſſe we ſhall ſay, they are deceitfull, becauſe they that ſit downe here, do by this precious and dainty thing deceive themſelves, by placing confidence in the bare eating in reſpect of ſalvation, taking no care about eating and drinking worthily or unworthily. I conclude, that the firſt expoſition is moſt genuine, this laſt one made beſides the intent of the Writer, yet ſuch, as unto which it may be not unprofitably drawn, and the like may be ſaid of the middlemoſt expoſition alſo. Verſ. 3.

Labour not to be rich, ceaſe from thine owne wiſdome, &c. Vulg. *Put a meaſure to thy wiſdome*, which is expounded thus, Although I have before commended the wiſe, and the induſtrious, ſaying, that they ſhould have riches and plenteouſneſſe, yet let none grounding hereupon, labour after riches and abundance in this world, having attained to a competent eſtate, and being ſupplied with neceſſaries for this life, but now ceaſe uſing his wits this way more, leſt that which was before but neceſſary frugality, be turned into baſe and damnable covetouſneſſe. But the Hebr. word is, *Ceaſe from thy underſtanding*; the meaning yet may be the ſame, ſeeing that man ceaſeth from uſing his wits about this or that, who puts a meaſure thereunto. Worldly wiſdome, which is here ſpoken of, putteth a man on, the more he hath to labour for the more; but this is here forbidden, and therefore to doe ſo is a ſinne, even the ſinne of covetouſneſſe. Verſ. 4, 5.

Moreover, worldly wiſdome puts a man on by wit, without taking paines in a lawfull Calling, to ſeeke riches, as doth the Mountebank, the Cheater, the Gameſter, the crafty Lawyer, the Stage-player, and the jeaſter, together with all thoſe that uſe any fraud in buying, and ſelling, falſifying weights, mingling things unprofitable with profitable, &c. yet theſe kindes of men labour alſo, for they work with their wits, by circumventing others to inrich themſelves, and therefore it is aptly ſaid unto them, *Labour not to be rich, but ceaſe from thine owne underſtanding.*

The words following are a reaſon, why we ſhould not labour for riches, any more then our neceſſity requireth, they are nothing; and, *Wilt thou ſet thine eyes then upon them?* for, *riches have their wings, and fly away as an Eagle, to Heaven.* The vulgar, *Liſt not up thine eyes to riches, which thou canſt not have*, Hebr. *Wilt thou make thine eyes to fly to it, and it not?* whereunto if we adde by way of ſupplement *to be had, and it is not to be had*; it will be the ſame in effect with vulgar Latine, and then the meaning is, Looke not after the getting of ſuch riches, as are not to be had or gotten lawfully; That is, either by covetous labouring after them, when thou haſt no want, or imploying thy wits to deceit; for, *ſuch riches have their wings like an Eagle, and fly away to Heaven*; That is, they ſuddenly fly away, as an Hawke, being by thee never ſeene more, as the Faulkenor having loſt his Hawke, being flowne from him; for ſo goods ill gotten ſoone vaniſh, and if their place be lookt for, in his houſe that is greedy of gaine, it is no where to be found; and therefore a compariſon is here fitly made with Eagles feathers, for of them *Albertus* writeth, That being laid amongſt other feathers, they doe in a ſhort time corrupt, and conſume them, as he ſaith, that he had tried by experience in Gooſe feathers; ſo ill gotten goods conſume thoſe that are well gotten, be the ill gotten never ſo few, for which he ſaith, that one feather of an Eagle doth it. Verſ. 5. *Albertus Magnus.*

Some alſo expound the flying to Heaven of returning to God, from whom they came at the firſt, by him to be diſpoſed of, taking them from the covetous, and deceiver, and giving them to others. If we underſtand according to the New Tranſlation, and *it is nothing*, then the vanity of riches in this world are hereby ſet forth, Wealth is as a thing of nothing, and therefore not worthy to be lookt after, and the tranſitorineſſe of worldly goods, they are ſuddenly gone oft-times, as the

Eagle

Eagle upon her wing ſoareth up aloft, flying ſoone out of ſight, I take it to be meant of riches ill gotten, becauſe they that are well gotten are ſaid to be Gods bleſſing, and ſuch as have them are promiſed that they ſhall inherite them, and leave them to their children after them.

Chryſ. And of ill gotten goods *Chryſoſtome* ſaith, They are as Leaven, which although but a little, leaveneth an whole lump of Dough, ſo they corrupt all the reſt. A rich man then, that thus getteth worldly goods, may lock them up, and make them as ſure as he can; but there is a ſtrong thiefe, Covetouſneſſe within, that will breake open all his locks, and he ſhall looſe them againe.

Verſ. 6, 7. *Eate not the bread of him that hath an evil eye, for as he thinketh in his heart ſo is he*; Vulg. *In ſimilitudine arioli & conjectoris*, but the Hebrew is, as New Tranſlation; the vulgar therefore not regarding the words, ſeemeth to ſet forth this as the ſence: He is like unto a Wizzard, who conjectureth at things, and ſpeakes accordingly; ſo he, when thou art eating with him, biddeth thee eate, and drinke, but meaneth not ſo, becauſe he conjectureth, that thou doſt ſo by him, when he is at thy houſe, and this agreeth well to the reading in the New Tranſlation, *as he thinketh, ſo is he*; he thinketh thee to be one, that ſpeakes in this kinde, *Contra animi ſententiam*, and ſo he ſpeaketh to thee.

But who is the man of the evill eye here ſpoken of? Some ſay, The envious man; ſome, a baſe niggardly man, that pineth at the conſuming of his meate and drinke by his friends, and neighbours, that come in unto him in love, and good will, and he ſeemeth to be likewiſe affected to them.

Verſ. 8. *The morſell that thou haſt eaten thou ſhalt vomite up, and looſe thy ſweet words*; That is, by reaſon of his envious eye, his meat, when thou perceiveſt this, will be unto thee but as meat, which thou canſt not digeſt, it will doe thee no good and the good words which thou uſeſt in thanking him, and being merry with him, thou ſhalt looſe, for thou ſhalt finde, that all thy good cheare was not worthy ſo much as thankes: whereas *Lavater* hence gathereth, that diſcourſes at table ſhould not be grave, and about matters Theologicall, but pleaſant and merry: *Chriſt*, whoſe example muſt bee our imitation, was not ſo ſtrict, when one at table gave occaſion of ſuch ſerious diſcourſes, by ſaying, *It is good to eat bread in the Kingdome of heaven*; for he tooke the opportunity to utter that parable of him, that made a marriage feaſt, as he ſat at table, wherein he diſcourſed of matters moſt grave and divine. And before that, he gave inſtructions about feaſting directing what gueſts to bid, and to uſe all humility at ſuch meetings. From whence we may rather gather, that at meat all the time is not to be ſpent in merry talke, but ſome good, and ſerious diſcourſes ought then to be entred into, which may be for edification, as we are required that all our ſpeeches ſhould be, and not filthy, nor jeaſting.

Lavater. Luke 14, 15. *Note.* Eph. 4. 29.

Verſ. 9. Matth. 7. 7. *Speake not in the eares of a foole, for he will deſpiſe the wiſdome of thy words.* To the ſame effect our Lord biddeth, *Caſt not pearles before ſwine*, fools underſtand not acute and ſublime diſcourſes, or ſayings, and therefore they deride them as vaine; but we are not to count every one a foole that is not preſently benefited by our teachings, but ſuch as refuſe to be taught, or ſhew manifeſt contempt; for to ſeeke by inſtruction to better ſuch, were as if a man laboured to joyne againe together the parts of an earthen pot being broken, or as if a man ſhould ſpeak to one in a dream, or as *Lavater* hath it, ſow his ſeed upon barren and thorny ground.

Eccl. 22. *Lavater.*

Verſ. 10. *Enter not into the field of the fatherleſſe, for their redeemer is mighty, and he ſhall plead their cauſe with thee.* Before theſe words he ſaith, *Remove not the ancient bounds*, Hebr. עולם גבול *the bound of eternity*, whereby is intimated, that he who goeth about to wrong the fatherleſſe of their inheritance, medleth not with that, which is ſetled not for a time, but for ever, and therefore he ſhall both loſe his labour, and have God for his enemy, who will ſtand to maintain it, though the poore orphan being a childe, and weak, cannot.

Verſe 13. 14. Propound nothing elſe but correction-giving to children, of which ſee before, Chap. 22. 15.

My

My ſonne, if thou be wiſe, my heart ſhall rejoyce, even mine, yea, my reines ſhall rejoyce, when thy lips ſpeake right things. This is ſpoken according to Chap. 10.1. *A wiſe ſonne maketh a glad father*, and the word *I* is iterated, *even I*, for the greater emphaſis; ſome thinke it is ſupplied thus, even *I rejoyce*, as in a thing, wherein I am nearely concerned, becauſe the ſons or ſchollars profiting in wiſdome and knowledge is by the father or maſter counted as his own profiting, ſo wel-pleaſing and delightfull it is unto him; according to that of *Seneca*, I never take ſo much pleaſure in knowledge when it is incloſed onely in my owne breaſt, as when I have ſome fellowes to partake hereof together with me. So *Paul* calleth the Philippians his *crowne and his joy*. Verſ. 15. *Seneca.* Phil. 4.

Let not thy heart envy ſinners, but be thou in the feare of the Lord all the day long. Verſ. 17. *For ſurely there is an end, and thy expectation ſhall not be cut off.* Againſt envying the wicked in their proſperity, ſee *Pſal.* 73. for fearing God, and conſtantly holding on ſo to do, in ſaying thus he implieth troubles, and ſufferings, which are oft-times to the righteous, when the wicked proſper; but he exhorteth to perſiſt in fearing God all the days of thy life notwithſtanding this, and that upon this ground, for *ſurely there is an end, &c.* both the proſperity of the wicked ſhall have an end, and the miſeries of the righteous, and which is more then that, that which through hope thou expecteſt in the world to come ſhall not faile thee, but be accompliſhed in Gods good time. Verſ. 16,17.

Here an application is made of that which was ſaid Chap. 20, 1. againſt drunkenneſſe, unto which, riotous eating of fleſh is added alſo. And the drunkard and glutton are both alike threatned with poverty. And it is added, *Drouſineſſe ſhall cloath a man with rags*, becauſe drunkenneſſe and gluttony by vapours aſcending to the brain cauſe drouſineſs: againſt gluttony alſo it was ſpoken before in this Chap. v. 1. Verſ. 20. Verſ. 21.

Buy the truth and ſell it not, alſo wiſdome, inſtruction, and underſtanding. Having in the verſe before exhorted to hearken to father and mother, by whoſe wiſe counſell a young man may be guided in the right way of truth, now he biddeth *buy the truth*, that is, if it cannot be attained otherwiſe, as for the moſt part it cannot by parents, becauſe many of them are very ignorant and corrupt, yet bee at coſt with other teachers, of whom thou mayeſt learne the truth of God, and bee made wiſe and learned to ſalvation; and becauſe young children have neither the wit, nor money wherwith to make this purchaſe, it is the duty of parents to doe it for them, intending more with their purſes going this way to make them wiſe, then to make them gay in apparrel, and well monied in their purſes, as moſt doe, to their childrens undoing for ever. But now take notice of it (O yee parents) and take notice of it (yee children alſo) that true wiſdome is the pearle of more value then all other pearles, as Chriſt ſetteth it forth, and therefore buy this, although others muſt goe for it, yea, even all that is precious in this world, ſome money for inſtruction, and all, and life alſo, if need requireth, for Chriſt, the wiſdome of God, and the truth, as he is called. *Sell it not*, that is, on the contrary ſide ſell it not for a little money, by with-holding whereof thy childe wants inſtruction, or for worldly gaine diſpoſing of thy ſelfe, where thou wanteſt frequent preaching, or for love of worldly wealth forſaking the truth in any thing. For he that doth either of theſe, ſels this invaluable pearle for droſſe and dung, as *Eſau* did his birthright for a meſſe of pottage. Verſ. 23. Matth. 13. *Note.*

Laſtly, to ſhew that truth and true wiſdome are inſeparable, he addeth to theſe words, ſell not the truth, *alſo wiſdome, inſtruction, and underſtanding.* Sell away the truth, as hath beene ſaid, and ſell away wiſdome, buy it not, and buy not him, and ſo live and dye a foole, and periſh everlaſtingly.

Verſe 24, 25. Are onely an application in generall to all parents of that which he had ſaid, verſe 15, 16. what a joy it is to all parents to have wiſe children, and therefore it is againe repeated to put them on to uſe the meanes, whereby they may be made ſuch, as hath beene ſaid, verſe 23.

An whore is a deepe ditch, ſhe is a narrow pit. Here is repeated the charge againſt adultery often given before, eſpecially Chap. 7. The Whore is ſaid to be as a deepe ditch or pit, becauſe he that falleth into this foule ſinne, can Verſ. 27.

as

as hardly get out againe, as one that falleth into ſuch a pit, but muſt there lye and periſh for ever, ſo greatly doe fleſhly pleaſures bewitch the whoremonger.

Verſ. 29. *Who hath woe? who hath ſorrow? who hath contentions? who hath babling, and wounds without cauſe, and redneſſe of eyes? they that tarry long at the wine, &c.* From hence to the end of the Chapter, *Salomon* ſtrikes at the root of Adultery, and fleſhly luſts, *viz.* drunkenneſſe; for it is vaine for him to be warned againſt it, that is a wine-bibber; wherefore he ſheweth both many other evills that ſhall befall the drunkard, and then this of Adultery, and Fornication alſo, verſe 33.

Verſ. 33. *Thine eyes ſhall looke after ſtrange women.* Here is an enumeration of all ſorts of evills which are incident to drunkards; 1. Woe and ſorrow through diſeaſes and ſickneſſe, which drunkards fall into, and poverty. 2. Contentions, brawling and wounds; for drunkards commonly are quarrelſome, and being diſabled by drinking they goe by the worſt, if they provoke others to fighting, although oft-times they ſuddenly miſchiefe, and ſometimes kill and ſlay thoſe with whom. 3. *Redneſſe of eyes*, and of face alſo, whereby the drunkard is much deformed, looking ſpeckled and bloughty, and his face beſet with rubies, more like a monſter, then a man. 4. Verſ. 32. *It biteth like a Serpent, and ſtings like an Adder*, that is, bringeth ſudden death, as happeneth to him that is thus ſtung, ſo that wine and ſtrong drinke are now turned into poyſon. 5. Verſ. 34. He is like one ſleeping upon the top of a Maſt, and lying in the midſt of the Sea, that is, ſtaggering and reeling to and fro, and as ſicke of the turning ſickneſſe, all things ſeeming to turne round about him. 6. He is ſenſeleſſe being ſtricken, and not feeling it, as the dead doe not, nor hee that is dead drunke. Verſ. 35. 7. He comes to an habit of drinking, *When ſhall I awake? I will ſeeke it yet againe*; that is, notwithſtanding all the miſeries coming by exceſſive drinking, hee taketh no warning to breake off from this ſinne, but is the more eagerly ſet upon it, when he hath beene drunken once, and againe, a thirſt being bred in him, as in the hydropicall man, who having drunke now, deſireth by and by to drinke againe, to the increaſe of his diſeaſe more and more.

Moreover amongſt theſe evills, another, coming by drunkenneſſe, is inſerted, which is dangerous both to body and ſoule; that is, fleſhly luſts, unto which abundant drinking of wine and ſtrong drinke ſtirreth up, *Thine eyes ſhall looke after ſtrange women.* So that he who would not bee in danger of falling into the foule ſinne of Adultery, had need to flye drunkenneſſe: For there is a relation of one that was tempted to Adultery, and then to murther, but hee abhorring from both, fell into the ſinne of drunkenneſſe, and being drunken, committed them both; for hereby a man is made a beaſt, and ſo doth that which is naturall to him, how evill and abominable ſo ever. But let every one that delighteth in drinking, be warned by this,

Verſ. 31. *Looke not upon the wine when it is red, when it moveth it ſelfe aright, and goeth downe pleaſantly*, for to him that doth ſhall be *woe*, that is, for his laughing over his cups, he ſhall have weeping and lamentation, but no eye ſhall pity him, neither ſhall his teares doe him any good; for the Serpent here ſpoken of, ſome underſtand that called *dipſas*, with which who ſo is ſtung deſireth to drinke till he burſteth.

Laſtly, theſe words, *When ſhall I awake?* are expounded thus, When will it bee morning, that I may riſe, and goe to drinking againe? And this doth well agree with that *Eſa.* 5. *Woe to them that riſe up early to follow drunkenneſſe.*

CHAP.

CHAP. XXIV.

BE not envious againſt evill men, &c. For this ſee before, Chap. 23. 17. Verſ. 1.

Verſ. 2. *For their heart ſtudieth deſtruction, and their lips ſpeak miſchief.* Verſ. 2.
A good reaſon, why thou ſhouldeſt neither envy them, nor deſire to be admitted into the ſociety of the wicked, although in great proſperity for their evil hearts & tongues make them abominable to God, and are men of ſuch a condition not to be envied, becauſe they are rich; nor is their company to be deſired, with whom a man cannot be ſafe, when they ſeeme to be moſt loving; for deſtruction is in their hearts, to make themſelves by the ruine of others, and all their kinde ſpeeches are finally for miſchiefe to ſuch as to whom they ſhew moſt friendly.

By wiſdome is an houſe builded, and eſtabliſhed, and the chambers ſhall bee filled with all pleaſant and precious riches. Of the riches wherewith the wiſe ſhall be bleſſed, ſee before Chap. 22. 4. and 21. 20. and in divers other places, and therefore I ſpare to ſpeake any more of it here. And for Verſ. 6. ſee Chap. 20. 18. 15. 22. 11. 14. Verſ. 3. 4.

Wiſdome is too high for a foole, he openeth not his mouth in the gate. Here by the foole, underſtand the worldly minded man, all whoſe ſtudy and care is ſet upon worldly things, for him whoſe heart is ſo low, wiſdome is too high; neither can he ever attain to ſuch a faculty of ſpeaking in the preſence of others, as to be thought fit to ſit as a Magiſtrate, or Judge, who have of old uſed to ſit in the gate of the City to heare and determine cauſes; or if he ſitteth amongſt them, being conſcious of his owne weakneſſe, he dareth not once open his mouth to ſpeake there. Some underſtand it of the laſt judgement, when the foole, that is, the wicked man, ſhall bee ſpeechleſſe, as it is ſaid of the man without a wedding garment. *Hugo* yeeldeth this for a reaſon, why a fooliſh worldling is ſaid to be ſuch, that wiſdome is too high for him, he is too little, and ſo cannot reach ſo high, and ſo heavy laden with worldly cares, that he cannot liſt himſelfe up to her. And *Auguſtine* ſaith, Wiſdome is ſometime ſet forth as profound, and that is in reſpect of the proud, who will not ſtoope low enough, and ſo cannot attaine her, and ſometime as being high, that is in reſpect of the worldling, whoſe minde is altogether upon things here below, profits, or pleaſures of this life. *Beda* yeelds this reaſon, why wiſdome is ſaid to be too high for a foole, he is drowned in the depth of vice, and therefore in the gate, that is, when he goeth out of this world, he ſhall not open his mouth to be heard or accepted of, whatſoever he ſhall then plead for himſelfe, as the workers of iniquity doe. Verſ. 7. *Janſen.* Matth. 22. *Hugo Card.* *Auguſt.* *Beda.* Matth. 7. 21.

He that deviſeth to doe evill, ſhall be called a miſchievous perſon; Hebr. *To him they ſhall call, or cry a maſter of imaginations*; Vulg. *ſhall be called a foole*, and ſo rendred, it anſwereth to verſe 7. ſhewing who is the fool there ſpoken of: and indeed he that agitateth evill thoughts in his minde, is a wicked man, and conſequently a foole, and therefore the Vulgar to avoid a tautology, renders it not by thoughts or imaginations, but according to the ſenſe, every ſuch man is the fool for whom wiſdome, and conſequently preferment is too high, and therefore he ſhall not attaine to it. Verſ. 8.

The thought of fooliſhneſſe is ſinne, and the ſcorner an abomination to men. Here is a ground laid downe why the deviſer of miſchiefe ſhall come into reproach, as was ſaid, verſe 7. If a man doth but thinke fooliſhly and wickedly, this is ſin and wickedneſſe in him, and this being declared by a mans ſcornfull and contemptuous carriage toward his reprovers, makes him abominable to all wiſe and godly men. Verſ. 9.

If thou faint in the day of adverſity, thy ſtrength is ſmall; Vulg. *Thy ſtrength ſhall be diminiſhed*; in the Hebrew there is a paranomaſy after צרה *adverſity*, it being ſaid צרכחנה that is, fainting in the day of ſtraits ſhall cauſe a ſtrengthning in thy ſtrength and ſpirit. Theſe words are ſpoken by way of preparative to that which is ſaid after, verſe 11. 12. Verſ. 10.

If thou forbeare to deliver them, that are drawne to death, and are ready to Verſ. 11, 12.

be slaine. If thou sayest we knew it not, doth not he that pondereth the heart consider it? and he shall reward every one according to his workes, whereby the meaning appeareth plainly to be this, If when thy brother is in a strait, by reason of wicked mens conspiring against his life, thou upon any pretence puttest not forth thy selfe to helpe him out of his danger, but pleadest thy inability, and so he perisheth, thou shalt for this come into straits hereafter, and then if there were any friend in whom thou trustedst as in thy strength, he shall faint and faile thee likewise, and so for want of deliverance thou shalt perish also.

Beda. *Hugo.* *Lyra.* *Jansen.* *Beda*, *Hugo*, and *Lyra* expound it thus, if thou being in a strait despairest and groweſt faint-hearted, thy strength, which is supported by hope, shal faile thee, because the ground thereof being taken away, the building reared up hereupon must needs totter, and become ruinous. *Jansenius*, if thou faintest in the day of thy adversity, it is a signe of a straitned spirit, and without the strength of faith.

Clarius. *Clarius* looking to that which went before, saith, If thou faintest at the difficulty of getting Wisdome, and so remittest thy care of attaining it, when adversity cometh, thy strength to beare it shall be strait and little, for this is according to a mans being indued with wisdome, or wanting it, he that wanteth, having no

Vatabl. power to beare afflictions, when they come, if they be great: *Vatablus*, if thy heart faile thee, in time of being assaulted by adversity, when thou hast most need of courage, and resolution, thou shalt never be able to beare it, but be overcome hereby; wherefore the saying of the Poet is to be put in practise, *Give not thou place to evills, but more courageous be.* All which I have recited, because they are all truths, but the true exposition of this place went first.

Tu ne cede malis, sed contra audentior esto.

Rodolph. *Junius.* *Lavater.* And hereunto *Rodolphus* agreeth, and *Junius*, and *Lavater*, although he followeth that of a mans owne adversity, yet he mentioneth this also, and illustrateth it by an example of a Country man, that having an Asse heavie laden travelling upon the way, and an Horse, that carried a light burthen, the Asse groaning under his burthen, desired the Horse to help him beare part of it; the Horse denied so to doe, saying, That he was not able; the Asse then by his overgreat burthen laid upon him, after a while fell downe, and dyed; then the Husbandman tooke it, and laid it upon the Horse, together with his owne load; then the Horse complained, That he was dealt too cruelly withall; but the man answered, He was well enough served, because he would not help his fellow, being oppressed with lading, which if he had done, they might both have gone well on to their journies end; but now there was no remedy, he must beare all, although he dyed also.

August. *Augustine* saith, it is preluded in the doings which came from us towards others, what shall be done to us, and if we draw back under any pretence, and help not our brethren out of trouble, if we have power, we may hence gather, that trouble hangeth over our heads, and then we shall be likewise forsaken, all men falling from us.

Vers. 13. Vers. 14. *My sonne, eate thou Honey because it is good, and the Honey-combe, which is sweet unto thy taste, so shall the knowledge of wisdome be unto thy soule. When thou hast found it, then there shall be a reward, and thy expectation shall not be cut off.* Taking both these verses together it is manifest, as all Expositors agree, that under the similitude of Honey, the Word of God is commended unto us, whereby wisdome to salvation is attained.

Hippocrat. *Pliny.* Here are three properties of Honey set forth; 1. It is good many wayes, as *Hippocrates*, and *Pliny* writeth, 1. being eaten with other things it is good for food. 2. It preserveth naturall heat, and so is good against slothfulnesse, and to make a man goe about his businesse with fervency. 3. It is good against flegme, which it looseneth, and purgeth. 4. It is good to keep other meates from corrupting in the stomack, and body. 5. Being laid upon a wound, it is good to heale it. 6. Upon a dead body it is good, to keep it from corrupting, and stinking.

Touching the sweet and pleasant taste, who is there that knoweth not this? and this is the first property, secondly, by the good effects which it hath in the body, it preserveth in health, and strength unto old Age, making one to live very long.

In

In like manner, the Word of God being eaten, That is, diligently heard, and other things being mixed withall, faith in the hearing, and serious meditation and practise, is excellent food to the Soule, and by *Job* therefore preferred before all bodily food; and of this it is meant, which is said, *The words of the wise feed many.* Heb. 4. 2. Job 23. 12.

2 It quickneth, and putteth life into men, so that whereas before they were slothfull, and backward to any good work, now they are transported with zeale, as hot as fire.

3 It keepeth the cold flegmatick humour to this end from increasing, and the man that is fed herewith, from being corrupted, when he heareth, or seeth that which tendeth to the corrupting of the minde, as corrupt communication, erroneous teaching, railing, and cursing, &c. and this answereth to the fourth property of Honey.

5 The wounds of the soule are healed by the consolations of the Word applied there unto.

6 The soule thus healed, or the man thus healed, although he dyeth as other men doe, yet his good name continueth blessed, when the memory of the wicked, who regard not Gods Word, shall rot. Prov. 10. 7.

Thus I have shewed the Word to be good as Honey; now for the sweetnesse thereof, it is like that of the Honey-combe, honey is sweet, but the Honey-combe sweeter; By the Honey, saith *Beda*, after *Augustine*, the literall sence of the word is set forth, which is open in many places to the Reader, by the Honey-combe, the Mysticall, which a man attaineth to, but drop after drop, being hidden in the combe, but being attained to, the sweetnesse is much more; and so is the understanding of every difficult place of the Word, as I have found abundantly by experience, and I doubt not, but whosoever being a lover of the Truth trieth it, he shall likewise finde it so. And as to the Reader, that laboureth to come to this, so to the intelligent hearer it is most sweet, being by his teacher opened unto him, as by *Philip* to the Eunuch; which should both stir up students to this labour, and make such hearers ashamed, as are willing indeed to eat the honey, but care not for tasting of the honey-combe, that is, would have the teacher speake altogether upon plaine places, but nothing upon the mysticall, which are the sweetest when they are understood; for this is as much in effect, as if thou shouldest say, give me the honey, but the honey-combe keepe that to thy selfe. 3. As honey preserveth to old age in health and strength, so doth the word such as feed upon it to eternity; hearing and obeying it, is a meanes to live long, and to prosper in this world, and for ever in the world to come; for this is the bread which Christ giveth, of which who so eateth, shall never dye, although they that ate manna in the wildernesse be dead, thus it is here promised, *There shall be a reward, and thy expectation shall not be cut off.* The vulg. *Thou shalt have hope in the end, in novissimis.* And yet there is a difference betwixt Honey and the Word, Honey is sweet for the present to the taste, but it is afterwards turned into bitternesse, causing a bitter taste in the mouth, but the Word is sweet at the first, and he that feeds hereupon, shall taste more sweet in the end, even that of fulnesse of joy, and pleasures for evermore. 2. Honey must be sparingly taken to doe thee the good before spoken of, otherwise if thou eat over much, it makes thee sicke, and causeth vomiting; but of the Word the more thou eatest, the more health and strength thou gettest to thy soule. Psal. 19. 9. Cant. 5. 1. *Beda.* Act. 8. *Note.* Psal. 34. 12. Ioh. 6. Psal. 16. Prov. 25. 16. 27

Lay not wait (O wicked man) for the dwelling of the righteous, neither spoyle his resting place. Vers. 15.

For the righteous falleth seven times and riseth againe, but the wicked shall fall into mischiefe. *Augustine*, and most Expositors after him, understand this of falling into trouble; *Gregory*, of falling into sinne. For dwelling place, which the wicked is charged not to spoyle, is נָוֶה put Hebr. by some rendred *his chamber*, whereby is meant, that no wicked man should dare to put him to trouble, whereby he might be kept from resting in quiet. The vulg. hath it, *Lay not wait, nor seeke iniquity in the house of the just*; as if it were meant, seeke not Vers. 16. *August.* *Gregor.* *Magnus.*

to draw him to ſinne, for he may indeed fall often, *but he riſeth up againe.* But in this reading *iniquity* is added more then is in the original, which cauſed that expoſition of falling into ſinne, whereas it is meant onely of falling into troubles; ſeven times being a number of perfection, ſetteth forth very many times, but it is not ſeven times a day, as it is commonly ſpoken. The troubles of the righteous alſo, ſaith *David*, are many, but the Lord delivereth him out of them all. Pſal. 37.

In ſaying here, *He riſeth up againe*, he meaneth more ſtrong and able through faith, then he was before, as the Poets feigne that *Pantheon* was ſtrengthened more and more by falling to the ground, and therefore he ſuffered his adverſary to caſt him downe often, becauſe that every time that hee touched his mother Earth, *Tellus*, he increaſed in ſtrength, and at laſt was found invincible, of which mention is made by *Gregory Nazianzen.* But although that be a fable, it is true of the faithfull, the more they ſuffer, the more their faith and patience is ſtrengthned, ſo that the wicked practiſing any thing againſt them, they riſe up advantaged hereby, and ſo all their attempts are fruſtrated, but it ſhall not be ſo with them, when Gods judgements come for this, and all other their wickedneſſes, they ſhall fall and riſe no more for ever, their falling ſhall prove to them the greateſt miſchiefe that ever befell mortall men. *Gregor. Nazian. Note.*

And thus the words verſe 16. are a ſtrong argument to deterre the wicked from attempting any thing againſt the righteous, as if he had ſaid, Doe not ſo (O yee wicked) ſeeke not to overthrow his dwelling, diſturb him not, for although yee may ſeeme to prevaile much in ſo doing, yet it is but for a time, and yee give him advantage hereby, all that you doe againſt him, being turned to his greater good, and to your utter ruine, and therefore yee had need rather looke to your ſelves, and your wayes, learning of him to turne righteous alſo, that yee may eſcape the miſchiefe that is otherwiſe certainly coming upon you.

Verſ. 17. *Rejoyce not when thine enemy falleth, &c.*

Verſ. 18. *Leſt the Lord ſee it, and it diſpleaſe him, and he turne away his wrath from them. This may ſeeme to be contradictory to Chap. 12. 10. When the wicked periſh, the City rejoyceth*, and to *Pſal.* 58. it is ſaid, That the righteous ſhall ſee the deſtruction of the wicked, and rejoyce, and *Pſal.* 68. and *Moſes* and *Miriam* rejoyced, and praiſed God for drowning the Egyptians; ſo likewiſe did *Deborah* and *Barack*, and *Jehoſhaphat*. *Lavater* to this anſwereth, that there are two things to be looked at in the deſtruction of the wicked: Exod. 15. Judg. 5. 2 Chron. 20. *Lavater.*

1 The good that cometh hereby, to God, to his Church, and to the wicked themſelves, 1 To God glory, his juſtice and power being ſeene in their ruine, that were before ſo mighty, is for this by all men praiſed, as *Revel.* 19. for the fall of Antichriſt the Saints praiſe God. 2. To his Church, ſafety and deliverance cometh by their fall, as by the fall of *Saul*, and of *Nebuchadnezzars* houſe, *Sennacherib* and *Pharaoh*. 3 To the wicked, that is, others ſurviving, who ſome of them at the leaſt are warned and converted.

The ſecond thing to be looked at is the evill, the falling of men for ought that we know both in body and ſoule, who by Creation were one fleſh with us, and came of the ſame Father, God, as it is ſaid of *Adam Luke* 3. *who was the Sonne of God*, and St. *Paul We are his generation.* And in this regard, we muſt be farre from rejoycing at the ruine of our worſt enemies, for this cometh from hatred, and it is given us in charge to love our enemies. We are alſo to conſider, that wee are either like to them that fall, or better, or worſe; if like unto them, what cauſe of rejoycing? may not the ſame judgement come upon us alſo? as Chriſt ſaid to thoſe, that rejoycingly told him of the cruelty of *Pilate* to the Galileans, *Thinke yee that they onely were ſinners? I tell you nay, for unleſſe yee repent yee ſhall all likewiſe periſh.* 2 If better, whence haſt thou it? haſt thou any grace more then another, *which thou haſt not received?* why then doſt thou rejoyce at the ruine of others, and inſult over them? he that gave this to thee, could have paſſed by thee, and given it to him. 3 If worſe, as many are who be ſpared, when others fall, there is no cauſe to rejoyce, but feare; was not he ſpared, but is falne and deſtroyed? Act. 17. Luke 13. 1 Cor. 4 7.

deſtroyed? how much more mayeſt thou, who art worſe, looke then for deſtruction alſo? Parents beat not ſome children, and ſpare others, that they might rejoyce, but all feare and take heed of running into the like errour.

Polybius ſaith of *Scipio*, that when *Carthage* was all on fire and burning downe, he ſtood by him beholding it with teares falling from his eyes, and he asking him the cauſe, he anſwered, that he conſidered the viciſſitude of things, *Rome* might one day be burnt downe, as *Carthage* now was. And *Metellus Macedon*, when *Scipio Africanus* his enemy was dead, put on mourning apparrel, and *David* mourned for *Saul*. *Polyb.*

Thus it being ſhewed what is evill in our rejoycing at the fall of our enemies, it eaſily appeareth at what God is diſpleaſed when we doe ſo. And for the laſt words, *and he take away his hand from them*; the meaning is, grant them to riſe up againe, and ſo for a puniſhment of this thy inſulting joy, give them power over thee. And theſe words doe fitly follow thoſe verſe 16. where it is ſaid, *The wicked ſhall fall into miſchiefe*, but here, when they doe, rejoyce not thou at it, leſt God ſee, and be diſpleaſed.

Fret not thy ſelfe at evill men, neither be envious at the wicked. As thou muſt not rejoyce at their fall, ſo neither muſt thou envy them for their proſperity, of which enough before, Chap. 23. 17. For as rejoycing at their fall conduceth to their riſing againe, and then it will be worſe for thee; ſo if they proſper, and thou envieſt it not, *Their candle ſhall ſoone be put out*, that is, their proſperity ſhall ſoone be at an end. Verſ. 19. Verſ. 20. Job 21. 17.

My ſonne, feare thou the Lord, and the King, and meddle not with them that are given to change. To feare God and the King, ſaith one, is to give to *Cæſar* the things of *Cæſar*, and to God the things of God; now he giveth theſe to either, that ſo obeyeth the Kings Lawes, as that he obeyeth the Lawes of God alſo: And he ſinneth againſt this precept, that obeyeth thoſe of the King, but not thoſe of God, or thoſe of God touching the keeping of his Sabbaths, praying, hearing, &c. But not thoſe of the King, to live in ſubjection to him, to pay him tribute or cuſtome, but out of a diſtaſte of his government, to rebell againſt him, with ſuch meddle not. Verſ. 21.

For their calamity ſhall come ſuddenly, and who knoweth the ruine of them both? that is, both of rebels againſt God, and againſt the King, who is Gods Vicegerent in his Kingdome, as he hath ſaid, *By me Kings reigne*. For the firſt kinde of rebellion, that he is guilty of it, that liveth not in obedience to Gods Lawes, appeareth in *Saul*, to whom rebellion was objected, when he did not as God commanded in the matter of the Amalekites; and *Eſa.* 1. 21. and for rebellion againſt the King, it is ſaid, *He that reſiſteth ſhall reap to himſelf damnation, for he is Gods Miniſter for thy good*. And this is the reaſon, why both God, and the King muſt be feared, becauſe as the Kings officers or Miniſters are reverenced for the Kings ſake, ſo the King is to be feared for Gods ſake, whoſe officer he is. Some underſtand this thus, Feare God, and obey him firſt and chiefly, and then the King ſo far forth, as obeying him is not a diſobeying of God, which is true alſo: For theſe words, *Meddle not with them that are given to change*. The vulg. *Mingle not with detractours*, that is, conſort not with them, be not one amongſt thoſe that diſparage the King lawfully ſet up, who ſeeke by this means to alienate his ſubjects hearts from him, and conſequently his putting downe, that another may be ſet up more conformable to their mindes, and the word תתערב properly ſignifieth *mingle not thy ſelfe*. And that which is ſaid of the King, and fearing him, doth alike concerne the chiefe Magiſtrates of any Nation: as the Judge, when it is governed by a Judge, as we may ſee in *Samuel*, for when the people rejected him, and would have a King, the Lord ſaid, *They have rejected not thee, but me, for their deſtruction ſhall come ſuddenly*; that is, both of him that doth not feare God, or feareth not the King, he may proſper haply for a time, but ruine ſhall at length come to them both. The word *both* may alſo have reference to both the detractour from the King, and to him that is moved hereby to rebell againſt him. And he ſaith, *Who knoweth the ruine of them both?* either in reſpect of the time, or the Verſ. 22. Prov. 8. 1 Sam. 15. Rom. 13.

the manner of Gods or the Kings proceeding againſt them, to judge them according to their demerits; I doe not think, as ſome would have it, to be meant of the unlimited power of the King more then of other Judges, to adjudge to what
Deut. 17. puniſhment he pleaſeth, for even he is herein to proceed according to Law, and not otherwiſe, for to this end, that he might know how to proceed thus, he muſt read the Lawes of God continually.

Verſ. 23. *Theſe things alſo belong to the wiſe, it is not good to have reſpect of perſons in judgement.* Having warned ſubjects of their duties, now he addeth ſomething touching Kings, and Judges, whom he calleth, *the wiſe*, becauſe they are commonly the wiſeſt of all other men, or ſhould be the wiſeſt, that are advanced to
Lavater. this height of honour. *It is not good*, he tells them, *to have reſpect of perſons in*
Deut. 1. 17. *judgement*; that is, either to the rich, or to the poore, being moved by the bribes or favour of the one, or by the pitifull condition of the other to judge unrighteouſly, but it is a great evill, and therefore by them to be abhorred. Againſt reſpecting perſons in judgement, alſo ſee Chap. 18. 5. The word rendred *good*, is טוב which ſignifieth alſo *decorum, comely*, whereupon ſome note, that the Judge who accepteth of perſons in judgement, takes the blemiſhes, as it were, that were upon the face of the evill-doer, and placeth them upon his owne, and ſo deforming it; for which it is noted, that the word rendred *perſons* is
Bernard. conſid. 1. *faces* פנים, whereupon *Bernard* ſaith, *He that reſpecteth faces, cannot ſtand before the face of God.* Some by theſe words, *Theſe things belong alſo to the wiſe*; Hebr. underſtand, that all wiſe men hold and teach, as hath beene ſaid verſe 21, 22. and as in this verſe alſo, but the firſt is moſt followed.

Verſ. 24. This is all one with Chap. 17. 15.

Verſ. 24. Verſ. 25, 26. *But to them that rebuke the wicked ſhall be delight, and a good bleſsing ſhall come upon him. Every one ſhall kiſſe his lips that giveth a right anſwer*; that is, as the corrupt judge, who hath reſpect of perſons is had in abomination; ſo the juſt judge, that looks to the cauſe brought before him, and judgeth accordingly,
Junius. is by every one praiſed. *Junius* hath for the *good bleſsing of every good man*, for by them righteous judges are bleſſed, but not by the wicked, whoſe aſſociates are by their juſt proceedings rebuked, and put to ſuffering, and therefore they are ready to ſpeake againſt them; but the good both love and reverence every ſuch judge, which is meant by ſaying, not onely *bleſsing of the good ſhall come upon him*, but *every one ſhall kiſſe his lips*; the ceremony of kiſſing ſetting forth reverence, as is ſhewed *Pſal.* 2. *Kiſſe the Son, leſt he be angry*, and 1 *King.* 19. 18. *Every one that hath not kiſſed Baal.* Some underſtand this as ſpoken to Kings and Judges to ſtir them up againſt flatterers, and to rebuke them rather then to bee well pleaſed with them; for they by their falſe praiſes of Princes, and juſtifying even things evill, done by them, incourage them to goe on ſtill in ſo doing, to the great griefe of all good men. They therefore that doe ſo, are curſed of the people, yea, the Prince that is pleaſed with them, groweth odious, but he that rebuketh ſuch flatterers ſhall be bleſſed: or whereas the flatterer juſtifying the acts of wicked Princes becomes hereby abominable; ſo he that is bold, and takes liberty to reprove ſuch Kings, is bleſſed and praiſed; as *Diogenes*, who, as *Plutarch* ſaith, tooke liberty in this kinde, and was greatly honoured therefore. But the firſt expoſition is to bee preferred, becauſe all that is here ſaid, cohereth with verſe 23. *It is not good to have reſpect of perſons in judgement.* He then that is condemned, verſe 24. for ſaying to the wicked, *Thou art juſt*, is one that ſitteth in judgement, and the thing for which he is thus condemned, muſt needs then be his unjuſt judging for the reſpect aforeſaid.

Verſ. 27. *Prepare thy worke without, and make it fit for thy ſelfe in the field, afterwards build thy houſe.* The ſcope of this precept is to perſwade us to an orderly proceeding in all things, whether concerning the body or the ſoule; even as a man
Muffet. that will build him an houſe, firſt provideth materials abroad, then heweth and ſquareth and fitteth them to be put together, and laſtly falleth to building; for even ſo he that will make feaſts, and maintaine a good table, well furniſhed for many commers, and live royally, muſt firſt get him an eſtate, wherewithall he

may

may doe ſo, and then keepe ſuch hoſpitality; and likewiſe he that would be bleſſed with an eſtate, or competency to live, muſt *firſt ſeeke the Kingdome of God, and the righteouſneſſe thereof*, for if ye do ſo, ſaith Chriſt, *All theſe things ſhall be added unto you*. 3. He that will pleaſe God, and obtaine his bleſſing in all things, muſt proceed orderly in things pertaining to the ſoule, and to his kingdome; firſt bee a learner, and then a teacher, and to this end, not be about religious duties in private houſes, when the Congregation meeteth in publike, but firſt, and alwayes at ſuch times there, then afterwards in private, ſpeaking nothing but what he hath learned in publike; as *Jerom* ſaith of himſelfe, that he never taught any thing but what he had firſt learned of others, being allowed publike teachers in the Church of God; both which, if they were obſerved well, errours and ſchiſmes would bee prevented, whereas now to our great ſcandall they abound. And if the ſecond were thought upon, piety would be greatly promoted, and a greater bleſſing from heaven, would upon our worldly eſtates flow downe. If the third, ſo many mens revenues would not be through prodigality waſted, nor ſo many kept poore and miſerable as be. Thus in generall, but becauſe there are two words uſed, בחוץ *without*, and בשרה *in the field*, ſome thinke, that by the firſt merchandize is meant, and by the ſecond husbandry, which are two wayes of getting wealth, whereby a family may be maintained; and therefore the meaning is, If thou beeſt a Merchant or Tradeſ-man, or Husbandman, provide firſt one, or both of theſe wayes for the maintenance of a family, and then build thy houſe, that is, take a wife, beget children, and bring them well up, or at leaſt learne, and get the knowledge of thoſe wayes, that by being well verſed herein, thou mayeſt be skilfull, and ſo the more apt to get thy living to maintaine thee and thine; and this is not to be miſliked, becauſe building of an houſe is ſometime put for bearing of children, and forming them by inſtruction according to good manners.

Matth.6.33.

Note.

Hieron

Be not a witnes againſt thy neighbour without a cauſe, neither deceive with thy lips; Hebr. for *deceive*, is הפתיתה coming of פתה to ſeduce, to intice, to break in peeces, and therefore ſome render it, *breake him not in peeces*, becauſe when a man is before a Judge in a matter of life and death, and he is now in ſome poſſibility to eſcape, ſome witneſſe coming in againſt him, that is not required, by his teſtimony may cut him off. And ſuch a witneſſe is meant by a witneſſe without a cauſe; and by the Imperiall Law, therefore ſuch a mans teſtimony is forbidden to be taken, becauſe it is conceived, that he is ſtirred up hereunto out of malice to be revenged for ſome wrong formerly done to him. And no leſſe implied in the words following here, Verſe 29.

Verſ. 28.

Lavater.

Say not I will doe to him as he hath done me, I will render to the man according to his worke, which is partly taken from Chap.20.22. By *Lavater* the word is rendred deceived, *nunquid allicies, wilt thou allure?* that is, by thy inticing and perſwaſive ſpeaking, cauſe the Judge being drawne hereby to paſſe an unjuſt ſentence, and then the firſt letter ה hath the force of an interrogative. Some that follow the rendring by *deceive*, underſtand it not as ſpoken to the ſame purpoſe, but as thou oughteſt not to come in as a witneſſe againſt a man unrequired, ſo beare him not in hand that thy love is great toward him, when it is not, but contrariwiſe thy hatred.

Verſ. 29.

I went by the field of the ſlothfull, and by the vineyard of one void of underſtanding, and it was all overgrown with thornes, &c. Of the ſlothfull, ſee before Chap.6. and in ſome other places of this Booke; here the evill effects of his bad husbandry, and his poverty following thereupon is ſet forth, to deterre all men from idleneſſe, and to ſtir up to diligence. And that which is here ſpoken, is by *Ambroſe*, and ſome others, applyed ſpiritually to thoſe that are ſlothfull in Gods Husbandry, letting the field of their heart run out with thornes and weeds, whereas they ought, like good ground receiving good ſeed, to yeeld a plentiful increaſe of holineſſe and righteouſneſſe unto him, for want of labouring to doe which, they come to be poor and miſerable, and undone for ever. And according to this the Prophet biddeth, *Break up the fallow ground of your hearts, and ſow not amongſt thorns*, and where thorns are, the ſeed is choaked, and the ground that brings forth briars and thorns is accurſed.

Verſ. 30.

Ambroſ. de offic.

Ier.4.3. Matth.13. Heb.6.8.

CHAP.

CHAP. XXV.

THeſe are alſo the Parables of Salomon, *which the men of* Hezekiah *copied out*, Vulg. *which they tranſlated*, Hebr. העתיקו coming of a word, which ſignifieth to remove, or to transferre, whereby is not meant their tranſlating them out of one Language into another, but their taking them out from amongſt many more; for his Proverbs are ſaid to have been three thouſand, and therefore moſt probably out of them theſe beginning here, and continued, Chap. 26. 27, 28, 29. were taken, as the moſt choyce ones, by the Scribes, or Prophets, living in the dayes of godly *Hezekiah*, by the direction of the Spirit of God, and added to thoſe that went before, and ſo made Canonicall, as other parts of holy Scripture; the reſt, which were never any part hereof in continuance of time, periſhing without any detriment to the Church of God.

1 King 4.

Verſ. 1. *It is the glory of God to conceale a thing, but the honour of a King is to ſearch out a matter.* There are many things which God of his goodneſſe hath revealed, even all which it concerneth us to know for our ſalvation; but there are many more things kept ſecret, and hidden from us, which it doth not belong to us to know, neither may we ſearch into them, according to that of *Moſes*, *The ſecret things of the Lord belong to the Lord, the revealed to us*; and therefore the Apoſtle ſaith, that here *we know but in part.*

Deut. 29 29.
1 Cor. 13.

The ſecrets of God are, what he did before he made the world, when the Day of Judgement ſhall be, or the time of our owne departure out of this life, what ſhall be the ſtate of the world after this, what the particular cauſes are of Gods Judgements upon divers men in this world, who be elect, or reprobate, why the Lord in making election is moved more to ſhew mercy to ſome then to others, for herein we muſt cry out with the Apoſtle, *How unſearchable are his judgements, and his wayes paſt finding out?* There are alſo many ſecrets in Nature, the reaſon whereof we cannot finde out; but all this makes for the glory of God, in that we are hereby ſet a worke, to extoll and magnifie his Wiſdome and power, as exceeding the apprehenſions of all men. But the Kings glory is to ſearch out a matter which is hard to be found out, that in Judgement he may give a right ſentence, and therefore not to proceed raſhly herein, but having firſt heard both parties, and weighed well all circumſtances, as *Salomon* did in the caſe of two Harlots.

Rom. 9.

1 King. 3. 16.

Verſ. 2. *The heaven for height, and the earth for depth, and the heart of the King is unſearchable*, Hebr. *There is no finding out of the Heaven in the height, of the earth in the depth, or of the Kings heart.* He had ſaid before, *ver.* 1. that it is the glory of a King to ſearch out a Matter, but now touching the ſecrets of the Kings heart, this he ſaith is not by any other man to be found out, which yet is not by all Expoſitors underſtood, as if it were here meant, that the Kings heart and wayes are ſo unſearchable; but by *Junius*, and ſome others, that the King ſhould have ſo profound and wiſe an heart to mannage the weighty affaires of the Kingdome, over which he is ſet.

Junius.

Conſidering that which was ſaid, verſ. 1. which this moſt aptly followeth, it ſeemeth plaine to me, that the meaning is nothing elſe, but it cannot be found out by others, how large a Kings heart is for the finding out of things ſecret and hidden, that Malefactours might not be bold to doe wickedly in hope to be concealed; for both chap. 20. 8. and elſewhere it is ſo ſpoken, of the divining faculty in the King, as that this ſeemeth to be but a ſetting forth of the ſame in other words; and therefore all other Expoſitions made hereupon are but conjectures, whether of them, that ſay the inſtability of the King in his wayes is here ſet forth, who often changeth his minde, as being tyed by no Lawes; or of them, that ſay, his lifting up of ſome aloft, and then caſting them low dowre againe, is here ſet forth &c. but much more doe they erre in expounding this, that ſay, a compariſon is here made betwixt Kings and Subjects, Kings being as Heaven above, and Subjects as the earth beneath, and therefore too farre below them to be able to ſearch into their Counſels. And that expound it, as if it were meant, that the height of Heaven, and depth

depth of the Earth might be found out, but not the Kings heart: but the ſpeech is altogether of Kings, and not of Kings and Subjects, and tends to ſhew a parity, not a diſparity betwixt Heaven and Earth, and the Kings heart. If it be ſaid, the height of Heaven, and depth of the earth, and circumference of both, have been found out by the Art of man, it is anſwered; This is but conjecturall, not certaine, becauſe the rules whereby the Aſtronomer goeth may faile; if it had been ſimply meant of the impoſſibility to finde out what the Kings heart is, here had been nothing ſingular ſaid touching him, for ſo it is in reſpect of the heart of any other man, unleſſe it ſhould be underſtood of him, as the chiefe Judge over all the people, as if he had ſaid; When the King hath found out a ſecret, as is aforeſaid, it cannot be knowne in all ſuch Caſes, what the King will doe in way of puniſhing the wicked being found out, whether by one kinde of puniſhment or another, becauſe this is to him Arbitrary.

Take away the droſſe from the Silver, and there ſhall come forth a veſſell for the finer. Take the wicked from before the King, and his throne ſhall be eſtabliſhed in righteouſneſſe. Here by a ſimilitude it is ſhewed, how neceſſary it is to remove the wicked from about the King, Flatterers, corrupt Judges, the one ſort of which the Emperour *Severus* called Smoke-ſellers, commanding them ſtrictly not to come at his Court.

Verſ. 4. Verſ. 5. *Alex. Severus.*

And to finde out who were ſuch droſſe, *Conſtantius* the Father of *Conſtantine* the Great deviſed this way, he cauſed it to be proclaimed, that all ſuch as would not ſacrifice to the gods ſhould be put from being his Counſellours, and Servants, but ſuch as would, ſhould ſerve him; then all they that were unſound, came readily and offered, but the true-hearted Chriſtians would not; this triall being made, the Emperour commanded all that offered to depart from him, ſaying, That they could not be faithfull to him, that were unfaithfull to their God, but the refuſers to offer, he kept ſtill unto him. And this policy he ſeemed to learne from *Jehu*, who dealt likewiſe with *Baals* ſervants.

Conſtantius.

1 King. 10.

Wicked men about the King, ſaith *Carneades*, keep him, that he can learne to doe nothing well, but to ride, and ſo bewitched is he by them, that he careth not for doing rightly otherwiſe, for whether he doth or no, they applaud him; but the Horſe, that putteth no difference betwixt him and another man, will fling, and caſt him off, if he be not a good Rider. It is the part of Kings therefore, as they deſire to ſit ſure, to put ſuch from about them, as *David* did; and that they may ſo doe, the policy before ſpoken of, is to be uſed, and in a King that doth ſo, the Expoſition before going, of the unſearchableneſſe of the Kings heart is verified, for who could know the heart of *Jehu*, or *Conſtantius*, till that having found out the wicked they diſcovered themſelves?

Carneades.

Note. Pſal. 101.

And thus, theſe words alſo doe well cohere with thoſe verſ. 3. for ſo much as the Kings heart is ſo unſearchable, for the deep policy thereof, to finde out corrupt perſons, let them make this uſe hereof to finde out ſuch as are wicked about them, and having found them out, put them away, as *Conſtantius* did.

Put not forth thy ſelfe in the preſence of the King, neither ſtand in the place of great men, for better it is, that it ſhould be ſaid unto thee, come up higher, &c. The meaning of this is, That no man ſhould beare an ambitious minde, aſpiring to high places, becauſe he that doth ſo, ſhall be put downe againe to his ſhame. And it is ſaid, *In the preſence of the King*, becauſe it is a direction to ſuch as come to ſit in Counſell with him; as that of Chriſt, who biddeth take the loweſt place, is for ſuch as come to meetings at Feaſts, where it is a foule ſhame to be bidden, *Sit downe lower*, but much more to be thus debaſed before the King.

Verſ. 6. Verſ. 7. *Luc.* 14.

Goe not forth haſtily to ſtrive, leſt thou know not what to doe in the end thereof, When thy neighbour hath put thee to ſhame. Debate thy cauſe with thy neighbour himſelfe, and diſcover not thy ſecret to another: Leſt he that heareth it, put thee to ſhame. Jun. *Debate the matter with thy neighbour, but reveale not anothers ſecret.* That is, be not haſty to goe to Law with any man, as is alſo adviſed, 1 *Cor.* 6. leſt it goe againſt thee, and thou be committed to

Verſ. 8. 9. 10. *Junius.*

priſon, from whence thou knoweſt not well how to get out againe; but if thou canſt not avoid it, but to law thou muſt goe, contend with him onely, that thus urgeth thee, but if there be any other man, againſt whom an action might have beene brought as well as againſt thee, but what he hath done is concealed, and not taken notice of by him that commenceth the ſuit againſt thee, doe not thou diſcloſe that, leſt the Judge before whom, note thee for a malicious man, and ſo a diſgrace never to be done away, be brought upon thee; And the Hebr. favoureth this reading, and expoſition, and therefore I reſt herein.

Verſ. 11. *A word aptly ſpoken is like apples of gold in pictures of ſilver* : for theſe words *aptly ſpoken*, Heb. it is, *upon its wheels*, whereby is meant according to ſome running in an eloquent ſtreine, and garniſhed with flowers of rhetoricke, but according to others better, a word of ſeaſonable reproofe, which for the tartneſſe thereof may ſeem to be as the wheel, which of old was uſed for torment, as hath beene before ſhewed, which doth more plainly appear by the 12. verſe following.

Verſ. 12. *As an eare-ring of gold, and an ornament of fine gold, ſo is a reprover upon an obedient eare*; for the reprover is he whoſe words for the preſent, are as the wheele before ſaid, but his words being taken heed unto, and obeyed, adorne the man that obeyeth them in ſuch a glorious manner, as that now he is like unto one arrayed in a rich robe curiouſly wrought with gold and ſilver, and having at his eares hanging golden eare-rings and about his head and neck other ornaments of the pureſt gold, whereby he is wonderfully graced. He therefore that is impatient of reproof, as moſt are, doeth he knoweth not what, like a foole, to whom moſt precious things are offered to make him glorious, but he rather preferreth deformity, and beggars rags. Indeed for a poore man to have ſuch ornaments put upon him, and taken off againe, as they dealt by Chriſt, upon whom was put a purple robe, is ridiculous, but he that by putting ſuch on, hath them made his owne, and they are before God counted a grace unto him, is hereby made glorious and ſhall in the end be received into his Kingdome, when as the deformed, and ſuch as are clad in filthy cloathing ſhall be ſhut out.

Note.

Verſ. 13. *As the cold of ſnow in the time of harveſt, ſo is a faithfull meſſenger*; What a good thing a faithfull meſſenger or ambaſſadour is, ſee before Chap. 13. 17. but here it is ſet forth by a ſimilitude taken from the cold of ſnow in the time of greateſt heat, ſuch as the time of harveſt commonly is, eſpecially for the great labour of harveſt-men in the heat of the Sun. But how is the cold of ſnow, ſuch a refreſhing at this time? *Jerome* ſaith, that ſnow lay upon the mountaines of *Libanus* all the yeare, and that againſt extream heat they uſed to put it into their drinke, and by mingling it therewith they were greatly cooled, and refreſhed, and he that had a burning feaver was healed. To this then he alludeth, becauſe a man, that is anxious about a buſineſſe of importance, and hath a meſſenger to ſend out about it, who is faithfull, is a great eaſe and comfort to him, to ſee him ſoone returning the buſineſſe about which he went, by his care being diſpatched according to his hearts deſire. Some expound it of ſnow coming in the heat of harveſt to refrigerate the aire, or of cold blaſts coming from thoſe parts where ſnow lyeth: But becauſe the firſt of theſe is but imaginary, and a thing that never happeneth, and cold winds, that is, ſo cold would not be a refreſhing, but rather a dangerous piercing to mens bodies, their pores being open in ſo hot a time, I prefer, and reſt in the firſt.

Hieron. de locis Heb.

Verſ. 14. *Who ſo boaſteth himſelfe of a falſe gift, is like clouds and winds without raine:* that is, as the Husbandman is grieved, when by clouds and winds ariſing, he is put in hope of raine, but none cometh; ſo a man that by another is borne in hand that he will doe great matters for him, but when it cometh to the triall, he doth nothing, is vexed to ſee how he was deceived, and his confidence fruſtrated. *Jude* in his Epiſtle ſetteth forth falſe brethren, and hypocrites likewiſe, as clouds carried about of the winds without raine.

Verſ. 15. *By long forbearing is a Prince perſwaded, and a ſoft tongue breakes the bone.* Of this in general, ſee before ch. 15. 1. only here it is further applied to a Prince.

Here moderation in eating honey is preſcribed, as before Chap. 24. 13. it was commended to be eaten, and ſaid to be good, leſt therefore it ſhould be eaten to exceſſe, this caveat is here given.

With-

Withdraw thy foot from thy neighbours houſe, leſt he be weary of thee, and hate thee. Some joyne this verſe to the former, and make this to be the ſenſe, if thou findeſt thy neighbours houſe as ſweet as honey, for the good cheare which thou alwayes findeſt there, yet frequent it not too much, leſt he inſtead of making thee welcome, loath thy company, as too troubleſome a gueſt, and uſe thee contemptuouſly. And *Lavater* takes that ſpoken verſe 16. as a ſimilitude, as if it had beene ſaid, as a man finding honey eateth but a little, if he doth much, it will doe him more hurt then good; ſo if thou haſt a friend to whoſe houſe thou art welcome, goe but ſparingly thither, leſt he be weary of thy company, and reject thee as too impudent an intruder. A falſe witneſſe inveighed againſt here, hath beene often condemned before, but now he is compared to a *maul, a ſword, and a ſharpe arrow*; the firſt of which breaketh hard things in peeces, the ſecond cutteth them aſunder, if they be ſuch hard things as will be cut by a ſharp inſtrument, the third pierceth into the inward parts of the body; the meaning is, which way ſoever yee looke upon a falſe witneſſe, he is moſt dangerous, one way or other deſtroying him, againſt whom he cometh: and therefore, as enemies breaking into the land with clubs, ſwords, and arrows are oppoſed and ſuppreſſed by all men; ſo ſhould falſe witneſſes be. Some, becauſe three ſimilitudes are here uſed, by the firſt underſtand that which knocketh a man on the head, for this doth an hammer; by the ſecond, that which cutteth the throat, for this the ſword doth; by the third, that which pierceth the heart, for this the arrow doth. And he acts the part of an hammer, when he ſtriketh the head ſo, that the defendant cannot deviſe through aſtoniſhment what may make for his owne juſtification, and the overthrow of his teſtimony; of a ſword cutting the throat, when for want of invention he becomes unable to ſpeak: and of an arrow, when by entring into his heart, he makes him to bring forth ſecrets lying hid there, which make againſt him.

Verſ. 17. *Junius.*

Lavater.

Verſ. 18.

Janſen.

Laſtly, as the hammer and ſword kill at hand, ſo the arrow doth afarre off; in like manner the falſe witneſſe, not onely by teſtifying to his face, but calumniating him behinde his backe, makes him more infamous.

Confidence in an unfaithfull man in time of trouble is like unto a broken tooth, and a foot out of joynt, becauſe as the tooth, if a man cheweth therewith, it paineth him, and a foot out of joynt being ſet upon the ground to goe, puts a man to more paine; ſo truſting to a falſe friend in trouble, increaſeth the ſufferers paine; and to a foot, and a hand, and eye is a falſe friend compared by Chriſt, where he ſaith, If thy foot offend thee, cut it off and caſt it from thee. A friend is deare to a man, as a member of the body, but to be cut off, and no more friendſhip to bee held with him, if he deceiveth thee, when thou haſt moſt need of his helpe. The Vulg. joyneth alſo the next words at the beginning of verſe 20. hereunto, as *he that taketh a garment in cold weather*, expounded likewiſe of a deceitfull friend, for as a man in cold weather needs garments to keepe him warme, and it is a great hurt to him then to take them away; ſo for a friend to withdraw himſelf in time of trouble. And thus indeed it ſeemeth beſt to agree, although Hebr. the verſe bee ended before theſe words, for with that of verſe 20. it hath no agreement, the words being rendred, as in New Tranſlation, and Vulg. alſo, as *Vinegar upon Nitre, that ſingeth ſongs to an heavy heart.* But *Junius that puts on him a garment in time of cold, or Vinegar upon Nitre, that ſings a ſong to one ſorrowfull in heart*, expounding it of the comfort wherewith an heavy minde is affected at muſicke, as he that covers the naked with a garment in cold weather, who was before almoſt hard frozen, or by pouring on Vinegar upon Nitre, diſſolveth it, being of a ſtony hardneſſe before. And Nitre ſaith he, is not ſalt growne into this hardneſſe, but a kinde of earth white in colour, hardened by the Sunne, as *Bellon.* writeth: that Vinegar diſſolveth Nitre, ſee *Ariſt.* Meteor 4.6. and that muſicke eaſeth a troubled minde 1 *Sam.*16. 2 *King.* 3. the word rendred taking away commeth of עדה *to remove*, or *to adorne*, ſo that it may bee indifferently rendred, that taketh away or *cloatheth with a garment.* If it be rendred *cloatheth*, it goes thus, *Cloathing one in a cold day, Vinegar upon Nitre* and *ſinging in ſongs in, or to an heart heavy or ill.* So that three things ſeem here to be

Verſ. 19.

Verſ. 20. *Junius.*

put together, as if it had beene ſaid, they are alike, and then the expoſition of
Ier. 2. *Junius* is moſt right: and touching Nitre, elſewhere it is ſpoken of as a ſcourer, and he ſaith, that things being waſhed herewith are made purely white. But if it be contrariwiſe underſtood of taking away a garment, &c. then the ſong in ſorgs to an heavy heart is ſpoken of, as like unto him that doth ſo, increaſing rather the heavineſſe, then diminiſhing it: And touching Vinegar upon Nitre, which is a
Cajet. in. cleanſer and ſcourer, *Cajetan* ſaith, that he hath noted that this mixture is ſo farre from taking ſpots out of a garment and making it white, that it is thus ſpotted more. The effects of Nitre and Vinegar mingled together, are by divers noted to be divers:

1. *Galen* ſaith, that Nitre is not diſſolved by oyle, but by Vinegar moſt
Galen l. 3. de medicin. cap. 7. readily.

2. *Beda* ſaith, that it being poured upon Nitre, makes it crackle like unto lime, when water is poured on.

3. It temperеth the acrimony of Nitre, and being mixt together, the ſharpneſſe of the Vinegar is allayed. So *Pliny*.

4. This mixture healeth the noiſe in the eares, and purgeth the filthineſſe
Dioſco. of them, ſo *Dioſcorides*; and as *Pliny* ſaith, taketh away ſpots in the face or body,
Plinius. and as *Ceſus*, it is good againſt the ſtinging of Serpents, or other putrifying ul-
Ceſus. cers, and as *Pliny*, helpes againſt the wearineſſe of the body being waſhed here-
Georgius Agricola. with, and laſtly healeth the itch.

And touching the making of Nitre, *Georgius Agricola* ſaith, that it is made of the water of Nilus, or Lye, or ſweet water drained through the earth, and hardened by the heat of the Sun And as to finde out the meaning of theſe words, the effects of Vinegar poured upon Nitre is to be known, ſo we muſt know what is meant by the words rendred *an heavy heart*, Hebr. לבֹרע, an evill heart, and therefore by ſome it is taken for a wicked heart, by others for a ſorrowfull heart. And the words, שר־ב שרים a ſong in ſongs ſignifieth ſometimes lamentation, and woe, *Ezek.* 2. and 27. and 32. and then hereby is meant ſeverity, reproofe, and denouncing of woes againſt the notoriouſly wicked. Yet becauſe Vinegar put upon Nitre allayeth the acrimony thereof, as hath beene ſaid, it is meant that a moderation muſt bee uſed in reproving, the offender not being dealt with altogether with ſharpneſſe, but ſome gentleneſſe, that he be not exaſperated, in ſtead of being amended. And the man here ſpoken of, as being of an evill heart, may well be thought to be the unfaithfull one ſpoken of, verſe 19. and therefore we may underſtand all together thus: To the unfaithfull man ſhall be removing or taking away the garment in cold weather, he having no helpe herefrom, as he afforded others no helpe in their trouble, who truſted to him; but inſtead of comfort, when he is thus denuded, Vinegar and Nitre, lamentation and woe ſhall be to him, as one that hath thus diſcovered himſelfe to be of a moſt evill and wicked heart, that is, he ſhall taſte of ſharpe and bitter afflictions, whereby he ſhall be made burning like lime, when water is poured
Note. upon it, and inſtead of ſolace, whereby men uſe to comfort others in miſery, hee ſhall heare nothing ſounded to him, but ſongs of lamentation and woe, that all men by his example may be warned againſt doing the like, that is, being unfaithfull to their friends, and leaving them in their diſtreſſe without helpe, which is the moſt contrary to the duty of love that can be. For other expoſitions that are made hereupon, becauſe none of them doe throughly agree to all things here ſaid, I omit them as impertinent. The divers effects of Vinegar and Nitre indeed, hath given occaſion of divers, but ſurely it is no intent of the Spirit of God, that this ſimily ſhould be ſtretched to them all, but onely to thoſe which moſt aptly agree to the matter intended here.

Verſ. 21. *If thy enemy be hungry give him bread to eat, &c.* From this the Apoſtle ſpeaketh *Rom.* 12. And it is not without ſome coherence with that which went before, verſe 29. where the unfaithfull friend is cenſured, for not helping his friend in time of trouble; hee that will ſhew himſelfe one of Gods faithfull people, contrariwiſe muſt not onely doe for his friends in diſtreſſe, but even for enemies, as Chriſt alſo teacheth. Of the meaning, *Heape*

coals

coals of fire upon his head, ſee my Expoſition upon *Romans* 12. Matth. 5. 45.

The North wind driveth away raine, ſo doth an angry countenance a back-biting tongue. The word here rendred *driveth away*, ſignifieth alſo bringeth forth; and whereas it is an *angry countenance, a back-biting tongue*, one puts a back-biting tongue firſt, giving this for the ſence, As the North wind bloweth up clouds, and raine, ſo a back-biting tongue detracteth from a mans credit and honour, cauſeth heavineſſe, like a cloud in the countenance, and the raine of teares to fall from the eyes. Verſ. 23. *Cajetan.*

But keeping to the New Tranſlation, which is alſo the vulgar, *Jerome* expounds it by a Similitude, as a man that ſhootes an Arrow againſt a ſtone, or iron wall, it recoyles upon him, and he is hereat daunted, and goes away, and ſhootes ſo no more; in like manner the Detractour back-biting his neighbour, before one that lookes with a diſpleaſed and angry countenance upon him, when he is ſo doing, is aſtoniſhed, and dares not proceed any further, but goes away confounded. *Hieron.*

As cold waters to a thirſty ſoule, ſo is good newes from a farre Country; That is, good newes long looked for, which a man cannot come to heare but by ſending out a long journey, as *Jacob* did his ſonnes after *Benjamine*, required by *Joſeph*, and *Simeon* detained, but they againe returning at length, and bringing good newes, that *Joſeph* was the Lord of the Country, his ſpirits revived. So many that have ſonnes likewiſe in a farre Country, and longing to heare of their welfare, if good newes hereof be brought them, it is very comfortable to them. Verſ. 25. Gen. 47.

In like manner, when we have an Army abroad afarre off, to heare of their victorious proceedings, and likewiſe to heare from other Nations, that they imbrace the truth. For the Compariſon, *Artaxerxes* having a little pudly water brought unto him, when he was in a great ſtreight through thirſt, tooke and drunke it moſt gladly, ſaying, That he never dranke any wine with more pleaſure.

This is alſo by *Lavater* applied to the good newes of the Goſpel, propounding ſalvation by Chriſt, which cometh from a farre Country, that is, *Judea* to us, and by the thirſty is readily received, being water moſt ſatiating, inſomuch as that our Lord ſaith, *He that drinketh of this water ſhall never thirſt againe*; and therefore he crieth out, ſaying, *He that thirſteth, let him come and drinke of this water freely.* *Lavater.* Joh. 4. Joh. 7. 37.

A righteous man falling downe before the wicked is as a troubled fountaine, and a corrupt ſpring, Junius, *Fons conturbatur calcibus, A fountaine troubled with heeles*, the vulgar, *with the foot*. Hebr. נמפש *dirtied*, and becauſe dirt and mire is made by treading in waters, it may well be rendred troden under foot, and trampled upon with mens foule feet, or beaſts, whereby it is fouled. Now as this is a vile thing, and cannot but ſtirre up indignation in all that behold it, to ſee good and pure water thus abuſed; ſo to ſee a poore man that is righteous abuſed, and trodden under foot by the wicked, is an unworthy ſight; the neceſſity of Spring-waters, and therefore of keeping them pure is well knowne to all men, and therefore the Imperiall Law provideth, that none trouble them. Verſ. 26.

Now a righteous man is like unto a Fountaine, for ſo it is ſaid before, that the mouth of the righteous is, and for this reaſon of great good uſe, in the place where he liveth; and therefore if ſuch an one falleth before the wicked, by being cut off, or kept under, that he dareth not to ſpeake, or if he ſpeaketh, he is not regarded, or for feare he falleth from his righteouſneſſe, and complieth with the wicked, that is mightier then he; The caſe of ſuch a place is as if the fountaines of water therein were dirtied, by treading ſo, as that they are made unuſefull for men, or cattell, that all may lay it to heart, and provide againſt it to the uttermoſt of their power.

It is not good to eate much Honey, ſo for men that ſeeke their owne glory is not glory. Hebr. *To ſeeke their glory is a glory*; for there is no negative, only *Jerome* ſuppoſing that a negative is to be underſtood, that it might anſwer the former part, hath rendred it according to this ſence, *He that is a ſearcher of Majeſty ſhall be oppreſſed by glory*; and New Tranſlation according to theſe words: but acute *Cajetan* takes it for an affirmative thus: As it is not good, but unwholſome for Verſ. 27. *Cajetan.*

for a man to eate much Honey, ſo indeed to ſeeke his owne glory, in ambitiouſly hunting after Honours in this world, or praiſe of his well doing, is an ill thing, but to ſeeke the common glory, and credit of the King, and Nation wherein a man liveth, is a glory, and he doth worthily that doth ſo.

Matth. 6.

That againſt a mans ſeeking of glory to himſelfe is left to be underſtood, as being eaſie for any man to conceive, that ſome ſuch ſentence muſt be thought upon to anſwer to the evill that cometh by eating of Honey over much.

And another ſentence is haſted unto contrary to that, There is glory in ſeeking the glory of others, who are worthy, and howſoever one giving honour, going one before another, for ſo the Apoſtle directeth; and with this expoſition I reſt, wiſhing that the Originall might be conſidered, and be rendred accordingly without variation.

Verſ. 28. *He that hath no rule over his owne ſpirit, is like a City that is broken down, and without walls.* This is by ſome underſtood, of power wanting to a man to refraine his tongue; for he that cannot, layeth himſelfe open, as a City, the walls whereof are broken downe, and ſo the enemy hath advantage to enter and take it, for thus by loquacity a man layeth himſelfe open to all, that will take advantage againſt him. And in this ſence well is ſuch a tergue ſet forth by a City, the walles whereof are broken downe, becauſe the tongue is by nature walled in with lips, and teeth, but not being refrained, theſe walles and Gates are broken downe.

Some, by refraining his ſpirit, underſtand his proud heart, as *Chryſoſtome*, who ſaith, that by humility a man is fenced, but by pride he lyeth open, as the City, the walles broken downe.

Chryſoſt. Hom. 20. in Rom. *Gregor.* Paſtor. 3. admon. 15. *Philo Judæus.* Some, his wrath and fury, as *Gregory*, who yet ſpeakes rather according to the firſt of words into which the wrathfull breake; *Philo Judæus* ſpeaking of wrath, ſaith, They that ſerve Wrath are brought into the greateſt ſervitude, that is, even as they that live under a Tyrant: we ſhall not need to divide but take all theſe together, and put in the ſpirit of Luſt alſo, for by any of them a man lyeth open to the enemy of his ſoule; the proud man becauſe he is weake, through the want of Grace, which is given only to the humble; the angry man, and the envious, becauſe he is blinded by paſſion, and ſo as *Sampſon* led by the *Philiſtims*, as being without ſtrength to reſiſt; the licentious Prater, becauſe by the words that come from his fooliſh mouth he is eaſily inſnared; and the luſtfull, becauſe reaſon is in him overcome by Luſt, and ſo he is by Luſt carried away captive to his inevitable deſtruction.

CHAP. XXVI.

Verſ. 1. *As ſnow in ſummer, and raine in harveſt, ſo honour is not ſeemely for a foole.* This is but a ſuppoſition, becauſe ſnow never falleth in ſummer, not in *Judea* raine in harveſt, unleſſe in great wrath, as in *Samuels* dayes, when they would needs have a King, to terrifie, and ſhew them their folly. The meaning therefore is, As God orders the times and ſeaſons ſo, as that ſnow is not in ſummer, for then the aire muſt be extreamely cold, and ſo things ſpringing out of the earth would be nipt and killed; neither doth he ſend much raine in harveſt, if the time be ſeaſonable, for ſo Corne would be corrupted, and grow in the field to the great detriment of the people.

1 Sam. 12.

In like manner in a well ordered State, Fooles are not ſet up rulers, but wiſe men, for if fooles be put in authority, woefull is the caſe of that Land, and ill would it be with the Lords harveſt, That is, his faithfull people. This is not much unlike to that which was ſet forth before, ch. 25. 26.

Verſ. 2. *Junius.* *As the Bird by wandring, and the Swallow by flying, ſo the curſe cauſleſſe ſhall not come*; Or, *as the Bird, or Sparrow in wandring*; The meaning is, the Curſes of the wicked, whereby they curſe the innocent, ſhall be but as Birds flying in the aire, but ſet not their feet upon the ground, to make any impreſſion there;

there; so the curses of mad and furious fooles, then which nothing is more common in their prophane mouthes, shall vanish as it were, in the aire, and not light upon them that are causelesly cursed, to hurt them.

Lavater will have the meaning to be, That these curses are no more to be regarded then the flying about of Birds in the aire, which hath none effect touching us, although much observed by the superstitions given to vaine Divinations; and he further applyeth this to the Popes cursing of those of the reformed religion, with Bell, Booke, and Candle. *Lavater.*

Of this, touching a whip for the backe of the foole, see before, chap. 10. 13. only it is here spoken of by way of comparison; as, *a whip for the horse, and bridle for the horse*, which cannot otherwise be ruled. Vers. 3.

Answer not a foole according to his folly, least thou also be like unto him. Answer a foole according to his folly, lest he seeme to be wise in his owne eyes. Divers are the Expositions given upon these words: Vers. 4. 5.

1 By *Beda*, when it is no fit time to answer a foole, as when he is drunken, or in a rage, doe not reprove him at that time, but deferre to speake to him till afterwards, when it is more likely that reproofe will doe him good, and make him see into his folly, to repent. *Beda.*

2 Of *Cajetan*, *Answer not a foole according to his folly*, by returning the like language to that which he giveth thee, rayling for rayling, and cursing for cursing, for so thou shalt shew thy selfe a foole like him; but speake so, as that he may see his folly, and be ashamed. *Cajetan.*

Cyprian, If a foole rayleth upon thee, overcome his folly with silence for the time, but let him in time convenient be answered, as he is worthy, with sharpe stripes for his wickednesse, for the rod, as was said before, *ver.* 3. is for the fooles backe, and by words he is not to be dealt withall. *Cyp. de sing. Cler.*

Lastly, unto these we may adde, If by his foolish and wicked speeches, or doings, thou beest provoked, answer him not either by word or correction in thy passion, for then thou shalt both speake, and deale foolishly, like unto him; but tarry till thy heate be over, and then deale with him so, as that he may not want of reproof, or correction, be incouraged in his folly, as thinking for that he hath spoken or done well.

He that sends a message by the hand of a foole, cutteth off the feet, and drinkes damage, Jun. *cutteth his feet, or drinketh some hurtfull thing*; the vulgar, *He is lame on his feet, and drinkes iniquity.* I preferre the reading of *Junius*, as most agreeable to the Hebrew, and the meaning is plaine, if a man sends a message by a foole, it is either undone, and so he had as good have sent by one that had no feet; or it is ill done, and by this meanes sometimes he suffereth as much hurt as by drinking a little poyson, by reason of the vexation coming to him hereby. Vers. 6.

The leggs of the lame are not equall, so is a parable in the mouth of a foole; Junius, *The leggs of the lame are lifted up*, for the word דלין signifieth either unequall, or lifted up, but the sence is the same, lifted up unequally. Verse 7.

And a parable in a fooles mouth is compared hereunto, because if he uttereth one wise sentence, another foolish and vaine cometh from him, yea the common course of his speech is foolish, and so he goeth as it were upon leggs, one shorter, and another longer; it is more disgrace then credit for him to utter a wise saying sometimes, and therefore let such either turne from their folly, or speake not at any time so, as whereby the common course of their speech, and their owne doings are condemned. And this specially reproveth such teachers, as in publick speak excellently, but privately are full of vaine talke, and live wickedly. *Note.*

As he that bindeth a stone in a slinge, so is he that giveth honour to a foole. A man doth not use to binde a stone in a slinge, from whence it is by and by to be throwne, saith *Lavater*. But how this can be fitted to this place I see not; it is therefore better which he addeth according to the vulgar Translation, *that bindes a stone in acervo Mercurii*, for the word Hebrew signifieth an heape, and the Greeke word Ερμαιον signifieth an heape, or *Mercury*, which *Mercury* was by the Vers. 8. *Lavater.*

the heathen counted the god of wit and reaſon, whereupon he giveth this for the ſenſe; He that giveth glory to a foole, is as one that placeth an ordinary ſtone amongſt thoſe that, for their wit and underſtanding, are as precious ſtones; and therefore ſuch, and of ſuch place of concernment for the publike good, as that no foole ſhould have the honour to be ſet amongſt them. And ſome, he ſaith, underſtand it of an heap of ſtones to be caſt at him, that is to be ſtoned to death, ſome rendring it, *that bindes a ſtone in purple*, becauſe אדרכן ſignifying *purple*, cometh from the word here uſed, and ſo will have the ſenſe to be, as he that clads an ordinary baſe ſtocke or ſtone in purple, ſo is he that giveth glory to a foole. Some that bindes a ſtone in a ſling, for this being done, it cannot be ſlung to ſmite withall. Some, *that puts a ſtone in a ſling*, for as he cannot throw right, ſo doth not he, that promotes a foole; but this is moſt frigid of any expoſitions that have beene brought, becauſe we read of thoſe that could throw a ſtone out of a ſling at an haires breadth, and *David* miſſed not the forehead of *Goliah*. Of all theſe expoſitions, or any others, for there be many more given, that is the beſt, which goeth upon the word purple, and this is the expoſition of *R. Joſeph*; for what fitter compariſon to ſet forth a foole promoted to honour, who is as a ſtone for underſtanding or utterance, then that taken from a ſtone with purple, the habit of a Ruler put about it?

Judg. 20. 16

R. Joſeph.

Verſ. 9. *As a thorne goeth up into the hand of drunkards, ſo is a parable in the mouth of fooles.* Heb. *A thorne aſcending into the hand of a drunkard, and a parable, &c.* that is, are alike. About the rendring of חוח a thorne, all are agreed, but for משל parable, the Sept. hath ſervitude, ſome a tanting proverb, or parable, ſome domination. Divers are the expoſitions given by divers hereupon;

Junius. *Junius*, a thorne, or goad, or other ſharpe inſtrument in the hand of a drunkard, and a divine ſentence in the mouth of fooles hurt alike, for the drunkard being thus armed doth much miſchiefe, yea, ſometimes killeth him with whom he meeteth; ſo fooles abuſe the ſentences of holy Scriptures to the hardening of themſelves and others in ſinne to their deſtruction. They that take it for domination, ſay for fooles to have command, is as dangerous. They that take it for tanting, as a thorne runneth into the hand of a drunkard, but whilſt he is in this caſe he feeleth it not, but afterwards he hath great paine thereof; ſo he that raileth upon another, and uſeth tanting ſpeeches ſhall finally feele the ſmart and paine of them through his body, piercing his owne through the juſt judgement of God, whereby it is meaſured to every one according to his meaſuring to another; here I ſpare to bring more expoſitions, of which there be alſo many, and reſt in this, as beſt agreeing with the words *aſcending into the hand*, or pricking it, and not being in it, to bee uſed againſt others, as he luſteth to hurt them, for then hee would rather have named ſome inſtrument, which men commonly uſe to wound others withall.

Verſ. 10. *The great God, that formed all things, rewardeth both the foole and the tranſgreſſor.* Heb. *The great former of all.* Here becauſe there is no word ſignifying God expreſly, but רב *great*, *Vatabl.* underſtands a great man, a Prince forming the Commonwealth by good Lawes, and he rendreth the words thus, *The great man doth all things himſelfe, but the foole for a reward hireth tranſgreſſours*, as if nothing elſe were meant here, but to ſhew a difference betwixt a worthy and wiſe Prince, and a fooliſh; the one that all things may be well and uncorruptly done in judgement, doth all himſelfe; the other contrariwiſe committeth all to others, and thoſe none of the wiſeſt neither, whereby much corruption groweth in the Commonwealth; but Heb. it is not, the foole hireth for reward, but *both rewards the foole, and rewards the tranſgreſſour.*

Vatab.

Moreover it is not probable, that theſe words, *The great Former or Creator of all*, ſhould be ſpoken of any mortall man, but of God alone, of him therefore I underſtand it; but then what is meant by ſaying, That he rewardeth the foole, and the tranſgreſſour? Some by reward will have the ſame meant, that is ſpoken of *Matth. 5. He makes the Sunne to ſhine, and raine to fall upon the good and the bad, &c.* As if it had beene ſaid, God ſupplieth even the ſinfull and wicked with

with neceſſaries in this life, notwithſtanding their ill deſerts, therefore this ſhall much more be ſupplied. But becauſe when the word reward goeth alone, and nothing elſe is added to expreſſe what manner of reward, it is commonly meant of a reward in wrath, if wicked perſons be ſpoken of. The meaning then is, as he is great and mighty enough to give all the wicked their pay as they deſerve, ſo hee will doe it, be they fooles, that ſinne out of ſimplicity or ignorance, or tranſgreſſors that knew their Maſters will, and yet committed things worthy of ſtripes, hating to be reformed. And being thus underſtood there is ſome coherence betwixt theſe words and the former of meaſuring to men as they meaſure to others, the great God of all ſhall ſee that they be thus rewarded, and with the words following, verſe 11.

As the dog returnes to his vomit, ſo a foole to his folly: As if he had ſaid, notwithſtanding all this, that God declareth himſelfe to be a rewarder of the wicked, yet they will not ceaſe doing wickedly and fooliſhly to the end, no not after that by judgements they have been for a time conſtrained to leave their ſinne, yet theſe being a little while removed, they returne to the ſame evill courſe of life againe. Verſ. 11. 2 Pet. 2. 20.

The ſluggard is wiſer in his owne conceit, then ſeven men that can render a reaſon. And verſe 12. hitherto he ſpeaketh againſt the ſlothfull in the ſame manner, that he ſometimes before had done, ſo that of thoſe verſes there needs no expoſition, but onely verſe 14. in ſaying, that as a doore turneth upon its hinges, ſo doth he, which is meant of his turning him in his bed from one ſide to another, and lying ſtill in the ſame place, when others are up, as the doore often moving by opening and ſhutting yet remaineth where it was. For theſe words, the ſluggard is ſaid to be *wiſer in his owne conceit*, in way of anſwering to verſe 12. for hereby it is ſhewed, that the ſluggard is the ſelfe-conceited foole there ſpoken of, and hee is ſaid to be wiſe in his owne conceit, becauſe he thinkes himſelfe wiſer in lying long in bed, and taking his eaſe, then all they that riſe early, and diligently apply themſelves to labour in their Callings, although they can give a good reaſon of their ſo doing, *viz.* their being better inabled to reſiſt luſts of the fleſh, to get wherewithall to live and give to the poore, and to goe about the worſhip and ſervice of God, time being thus gained to this end and purpoſe. Verſ. 16.

By the ſluggard alſo underſtand one, that will not take paines to get the moſt neceſſary learning for his ſoule, for ſuch yet thinke themſelves wiſe.

And laſtly, the timorous and fearfull, for which the ſluggard is ſet forth ſaying, there is a Lion in the way, he will not ſuffer for Chriſt, and his truth, but rather then ſo lye ſlugging in the ſinke of errour.

He that medleth with ſtrife not belonging to him is like unto one that takes a dogge by the ears; that is, by his ſpeaking to men in the heat of their contention he doth but provoke them, or one of them, at the leaſt to flye upon him with his virulent tongue, as a dog, being taken by the eares, to bite with his teeth him, that layeth hold upon him. Verſ. 17.

As a mad man that caſteth arrows, firebrands and death, ſo is he that deceiveth his neighbour, and ſaith am I not in ſport? The ſcope of this compariſon is to ſhew, that there is as much danger in a falſe-hearted friend, as in furious enemies, that placing themſelves out of ſight doe ſuddenly ſhoot at, or caſt fire-balls amongſt thoſe that they fight againſt, whereby they doe much miſchiefe; for as ſuch enemies are more obnoxious, then they that come openly to fight becauſe theſe may be taken heed of, thoſe cannot: So a falſe-hearted friend hideth himſelfe, as it were, under a pretence of meaning no harme, when he doth his friend miſchiefe, for hee would make him beleeve that hee did it but in jeſt, and that the harme done was beſides his intention. Some thinke it is meant, that hee deſideth him being thus hurt, as glad that he had done it to his great vexation. Verſ. 18.

Againſt Tale-bearers verſe 20. it hath beene ſpoken before, and how that by their meanes contention is made onely, here it is illuſtrated by a compariſon taken from wood and fire, hee being as fewell to the fire. Verſ. 20. *Chap.* 22. 10 17. 4. 18. 8. 20. 19.

Verſ. 21. *As coals are to coals, and wood to fire, ſo is a contentious man to kindle ſtrife.* This and verſe 22. are nothing elſe but an amplification of the evill coming by make-bates.

Verſ. 23. *Burning lips, and a wicked heart are like a potſherd covered with ſilver droſſe*; that is, the lips of him, that by Tale-bearing kindleth the fire of contention covereth his wicked heart over with good words, but this is no more then the covering over of a potſherd with droſſie ſilver; it is a baſe heart, and a baſe mouth, though ſeeming glorious like ſilver, under which it is hidden. Some will have the droſſie ſilver underſtood to be within, and the burning earthen veſſell, the lips, and the fire, the triall, whereby it is found out to be droſſie. But the word צפה ſignifieth to cover, and therefore this expoſition falleth. For the former is *Junius*, who

Junius. ſaith further, that as ſuch a cover is no longer a cover to hide the baſe ſtuffe which is under it, if it be a little ſcraped off, ſo ſuch guilded lips being examined, will eaſily be found to have a baſe and vile heart hid under them. And that this is the meaning the 24,25,26. verſes doe plainly ſhew: faire and flattering ſpeakers then, whoſe aime is to ſtirre up ſtrife, are not to be truſted, and if any come to thee with ſuch a tongue, thou mayeſt well know that he hath a wicked heart, and therefore truſt him not, but take heed of him.

Verſ. 27,28. *He that diggeth a pit ſhall fall therein, and he that rolleth a ſtone, it will returne upon him. A lying tongue hateth thoſe that are afflicted by it, and a flattering mouth worketh ruine.* After warning given to others againſt Tale-bearers and flatterers; now he threatneth ſuch with deſtruction by their owne machinations, ſuddenly and unexpectedly to come upon them, as he that diggeth a pit into which another may fall, little thinketh ever to fall into it himſelfe, and hee that rolleth a ſtone up an hill, letting it to lye ſo there, that at the leaſt touch it may fall upon, and cruſh another to death, little thinketh that it ſhall ever fall upon his own head: but by Gods juſt judgement ſometime he himſelfe falleth thus, and is thus deſtroyed. *A lying tongue hateth thoſe that are afflicted by it*, Junius, *that it would deſtroy*; that is, cloſely doth endeavour the deſtruction of his neighbour, whom he beareth faire in hand, but by ſpeaking him faire on the one ſide, and tickling the Magiſtrate in the eare on the other ſide, that he is a wicked man he bringeth him ſuddenly to ruine, as one that falleth into a pit, or hath a great ſtone fallen upon his head from an high place; when as indeed the man by his inſtigation thus ruined, is a righteous man, but he a wicked liar, and malicious, to whoſe deſtruction therefore the moſt righteous Judge of all the world, that cannot be de-

Lavater. ceived, will finally turn this his deviliſh plot: But becauſe the Hebrew word is, דפיו, either *contritos ſuos*, or *conterentes eum*, I rather aſſent to thoſe that expound it thus, the man that hath a lying tongue, whereby he hath done another miſchiefe, is ſo farre from being hereby ſatisfied in his malice, that he hateth him ſtill, not ceaſing till he hath brought him to utter ruine; or to thoſe that expound it by *conterentes* thus, he hateth ſuch as ſuppreſſe and curb him in his way of lying, for wicked men hate thoſe that finde them out in their haulting, and puniſh them therefore, and to wrecke their teene upon them, they cunningly ſeeke their ruine.

CHAP. XXVII.

Verſ. 1. *Boaſt not thy ſelfe of to morrow, for thou knoweſt not what a day may bring forth.* This ſeemeth to be ground of that ſaying, Jam. 4. *Go too now yee that ſay we will goe to ſuch a City, and there be a yeare, &c.* and ſo it is by expoſition generally taken, a man knoweth not, whether he ſhall live till to morrow, and therefore it is not for him to boaſt what he will doe to morrow; but if a man hath an opportunity of doing now, take it and defer it not, leſt thou be prevented. It is a

Note. notable place againſt thoſe that beare themſelves upon this, that they to morrow, that is, hereafter will turn from their ſins by repentance, and ſo attaine ſalvation, this

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is a vaine and dangerous thing, and therefore let every one for this take the time preſent.

Let another praiſe thee, and not thine owne mouth, a ſtranger &c. For a man to praiſe himſelfe, ſaith *Chryſoſtome*, is a diſpraiſe and infamy, unleſſe he be by neceſſity inforced to relate good things touching himſelfe, as *Paul* was; for men will hardly heare one man praiſing another, much leſſe praiſing himſelfe. By repeating the word *another man*, with a little variation, *a ſtranger*, he intimateth, that a man ſhould not only not praiſe himſelfe, but not ſuffer ſuch as ſtand in neare relation to him, to praiſe him, but ſtrangers that have no relation in the fleſh unto him, or by familiar acquaintance, but are meere ſtrangers, or ſuch as are in affection eſtranged; that is, very enemies; for when a man liveth and doth ſo, that even his enemies cannot but praiſe him, this is for his credit and fame indeed, for they would not otherwiſe ſpeake well of him, but compelled by the truth. Verſ. 2. 2 Cor. 11.

A ſtone is heavy, and ſand weighty, but a fooles wrath is heavier then both. Wrath is cruell, anger outragious, but who can ſtand before envy? It was ſaid before that anger reſteth in the boſome of fooles; now it is ſhewed how intolerable this anger is, and that being begun, it increaſeth more and more, ſo that none are able to ſtand before it. And he nameth wrath, anger, and envy as the degrees. Verſ. 3. 4.

Lavater for outragious, hath *overflowing*, and ſo the word שטף ſignifieth. Firſt, by *wrath*, that is ſaid to be cruell, underſtand the firſt degree thereof, for wrath in a foole tends to bloudſhed in any meaſure, anger, or fury to the bearing downe of all that come in the way, as an overflowing floud, and envy, which is worſe then both theſe, for the floud coming may be avoided, but the envious and malicious foole cannot be taken heed of, and therefore none can tell, how to beware of an envious foole ſo, as not to be at ſome time or otther indangered by him; for anger much tranſporteth wiſe men, therefore fooles much more, whom nothing but bloudſhed will ſatisfie, when they are angry, and dwell herein to malice and envy, ſo that they are not to be borne by thoſe that can beare the heavieſt things: which is ſpoken, that we may take heed of ſuch, and have nothing to doe with them, as we would keep out of their gun-ſhot. *Lavater.*

Open rebuke is better then ſecret love, faithfull are the words of a friend, but the kiſſes of an enemy deceitfull; That is, he doth better that rebuketh him openly that ſinneth openly, then he that ſaith he loveth him, but ſuffereth ſinne in him, and ſpeaketh not againſt it, contrary to the charge given, *Levit.* 19, 17. but this is to be underſtood only of open ſinning, for if thy brother ſinneth againſt thee in private, tell him, ſaith Chriſt, betwixt him and thee alone, for ſuch ſaith *Paul, As ſinne openly, rebuke openly, that others may feare.* And although the rebuked be thus wounded with the ſmiting of the tongue, yet this is better then an enemies kiſſes and imbraces, which are but as that of *Judas* towards Chriſt, and of *Joab* towards *Abner*, who imbraced him, and ſlew him; for a friends reproofe although it peirceth, and woundeth, comes from love, as the lancing and ſearching of any corrupt part of the body to let out the corruption within; but let enemies ſpeake thee never ſo faire, they herein ſeeke their owne good, not thine; a thing to be conſidered by young perſons dearly loved by their friends, againſt whom they are ready to be exaſperated for their reproofes; but ſuch companions as humour and ſpeake pleaſing things unto them, they love, and are well pleaſed with; but let none henceforth be ſo fooliſh as to doe thus, but know them to be their beſt friends, and that to be the greateſt love which ſtands in juſt reproofe. Verſ. 5. Verſ. 6. Mat. 18. *Note.*

The full ſoule loatheth the honey-combe, but to the hungry ſoule every bitter morſell is ſweet. This is to be underſtood not only of meates, but of all other delightfull things alſo, ſatiety herein breeds a loathing, and the ſaying is true, *rariora jucundiora*, ſo did Manna, when they were daily fed therewith in the Wilderneſſe, and the ſpirituall food of the Word is, for their being full fed herewith, diſtaſtfull to many men, but ſuch as come newly to it, when they have long wanted it, finde farre more comfort and ſweetneſſe in it. Verſ. 7.

But this is true only in Carnall men, for *David* who was ſpirituall, that made

Pſal. 119. 88. 89. Pſal. 19. 7, 8, 9. 1 Cor. 12. 31. the Word of God his daily meditation, found ſtill a moſt ſweet taſte herein, becauſe he is covetous hereof, as of a treaſure, to which it is alſo compared; and therefore as to the covetous, *Dulcis odor lucri*, the taſte of gaine is ſweet ſtill, how much treaſure ſoever he hath; ſo to him that covets theſe beſt things, as St. *Paul* ſpeakes, the more he underſtandeth, and is taught in the Word, the more ſweetneſſe he ſtill findeth herein.

Verſ. 8. *As a bird that wandreth from the neſt, ſo is a man that wandreth from his place.* Here warning is given to all men not to goe from their place and calling, but where God hath placed them by his providence to abide, and have a care of their Neſt; That is, their Houſe and Family, which they ſhall beſt provide for by ſo doing; whereas the man that goeth from his Calling, or is given often to change his habitation, or goeth idleing up and downe, neglecting his worke and children, from home, and is ſo often in idle company, doth like a bird wandring from her Neſt, leaving her Eggs at ſix and ſeavens, and her young ones, till all be marred; for every man is bidden to continue in his calling, and he that careth not for his owne houſe is worſe then an Infidell; *And a rolling ſtone* (we ſay) *gathers no moſſe*, Thus *Lavater*.

1 Cor. 7. 1 Tim. 5. 8.

Lavater. *Muffet.* And *Muffet* addeth, That he is like a bird in levity, going ſome time hither, ſometime thither without cauſe, and by this meanes meeting with a Net, or Lime-twigs, and being ſo taken.

Verſ. 9. *Oyntment and perfume rejoyce the heart, ſo doth the ſweetneſſe of a mans friend by hearty counſell.* It is noted by *Clemens Alexandrinus*, that ſweet Oyntments and Perfumes comfort the heart, and ſtrengthen the head, for which of old they uſed to anoynt the head at feaſts to keep from drunkenneſſe; ſo the hearty counſell of a true friend comforts the heart in adverſity, and in proſperity ſtrengthens the head ſo, as that it is kept from being intoxicated with the joy of ſuch a proſperous eſtate, for which one ſaid, He had rather have the counſell of an hearty friend, then of a wiſe man.

Verſ. 10. *Thine owne friend, and thy fathers friend forſake not, neither goe into thy brothers houſe in the day of thy calamity, for better is a neighbour, that is near, then a brother farre off.* For as much as the counſell of a friend is ſo precious, as hath been ſaid, forſake not, but keep an old and tried friend, that hath long been a friend both to thee, and thy Father; as for a brother, he oft-times dwelleth farre off; yea, too farre for thee to goe for ſuccour to him in the day of adverſity, and therefore keep friendſhip alſo with thy neare neighbours; for at ſuch a time he may ſtand thee in more ſtead then a brother, who dwelleth farre off, can, although he loveth thee well, and ſometimes it falls out ſo, that there is no great love amongſt brethren. The ſcope then of this place is, to teach us not only to make account of brethren, who are neare to us in the fleſh, as moſt doe, regarding none elſe, but brethren, or kinsfolke; but alſo of neighbours, and other friends and acquaintance, becauſe the caſe may ſo ſtand, that we may finde more help from them, then from brethren.

Note.

Verſ. 11. *My ſonne, be wiſe, and make my heart glad, that I may anſwer him that reproaches me.* That a wiſe ſonne makes a glad father, ſee chap. 10. for anſwering to reproach; The meaning is, that if any man ſhall ſeeke hereby to diſgrace me, that I have not done my part in thy youth to ſeaſon thee with grace, and wiſdome, by teaching, and bringing thee up in the feare of the Lord, I may be able to put him to ſilence, by ſaying, Behold my ſonne, how wiſely and religiouſly he behaveth himſelfe, doth not this ſpeake plainely for me, that I have done my duty in his education? and hereby it is intimated, that it is a reproach to Parents, when through their neglect their children degenerate, and are of a wicked life and converſation. For verſ. 12, 13. ſee ch. 22. 3. and 20. 16. where both have been explained.

Note.

Verſ. 14. *He that bleſſeth his friend with a loud voyce, riſing early in the morning, it ſhall be counted a curſe to him.* Here is a warning given againſt flattery, he praiſeth his friend with a loud voyce, that praiſeth him immoderately, and exceedeth the truth in ſo doing, that he may by this meanes ingratiate himſelfe with him, as

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making him beleeve that his affection is extraordinary towards him, for the vertues that ſhine in him. And he riſeth up early in the morning ſo to doe, that raſhly giveth him ſo great praiſe, before that he knoweth him, and his conditions very well; for that he may know him indeed, what manner of man he is, he muſt firſt be long converſant with him, as the Proverb is, *He muſt firſt eate a Peck of ſalt with him.*

To doe thus therefore is baſe flattery, and ſhamefull to him that doth it, for he cannot but be taken notice of by others for this to be a palpable Sycophant, under a pretence of extraordinary love to him, ſeeking benefit by him; or a ſimple and fooliſh man, becauſe there may be vices in him for ought that he knoweth, for which he is more worthy to be diſgraced then praiſed; and if ſo, he ſheweth his owne vitiouſneſſe in praiſing ſuch an one, but much more if he knowing it to be ſo, yet praiſeth him, as many flatterers doe; or if he be not ſo vicious, he may turne to vice, yea, his unreaſonable praiſing of him may puffe him up with pride, and ſo make him moſt vicious; for all men are mutable, and therefore are not truly happy, or to be much praiſed before their death, as the Proverb ſaith; and for this cauſe it is here ſaid, *It ſhall be counted a curſe to him*; That is, all men ſhall ſpeake ill of, and condemne ſo groſſe a flatterer, yea, and his bleſſing of his friend ſhall be turned to a curſe unto him, as being thus brought into the more diſgrace; according to the Proverb, *Nimium honoris, dimidium dedecoris*, too much *honour, halfe a diſgrace*, becauſe we uſe to ſay, when a wicked man praiſeth another, *Marke the praiſer, he is a good man I warrant you, whom ſuch an one commendeth*; and if he be good indeed, the Paraſite is by him rejected, as thoſe were by *Paul* and *Barnabas*, that honoured them as gods; but an *Herod* indeed contrariwiſe takes well the divine honour done unto him, although God be highly offended hereat, and immediately abaſeth him therefore, by making him worms-meat.

Nemo ante obitum ſupremaque funera faustus.

Act. 14. 14.
Act. 12.

Touching a contentious woman, Verſ. 15. ſee before Chap. 19. 13. But it is here further added:

Whoſoever hideth her, hideth the wind, and the ointment of his right hand, which bewraieth it ſelfe; whereby is meant, that ſhe is ſo violently ſet upon ſcolding and brauling, that none can any more ſtay her there-from, then the bluſtering wind from blowing, or the ſmell of a ſtrong ointment from coming forth, although he holdeth it cloſe in his hand, for it will notwithſtanding come forth and fill all the houſe where it is.

Verſ. 16.

Iron ſharpeneth iron, ſo a man the countenance of his friend. Some, taking this to cohere with Verſe 15, 16. underſtand it as ſpoken of a man and his wife, *his friend*, and taking the word יחד for uniting, as it ſignifieth, if it be held to be a *radix*, although if it be derived from חדד it ſignifieth *to ſharpen*, they give this for the ſenſe; as iron is united to iron, that is, being heat in the fire, ſo a man uniteth his wife to him, although of a moſt rigid nature, by love making her milde and patient, when ſhe is ſo impatient and contentious: for love is as fire in this reſpect, ſoftening and framing them with the hammer two hard bodies into one; and the countenance is ſaid to be united, becauſe love and good will being reconciled, the countenance, which was before fierce and angry is changed into amiable. But as *Chryſoſtome* noteth, this uniting of iron is with iron, not of iron with ſilver or gold, braſſe or pewter, ſo a firme union is not like to be betwixt man and wife, if a poore man, and ignobly deſcended marrieth a woman rich or noble; for now the ordinance of God muſt be by her pride and impetuoſity perverted, and ſhee will not be ſubject to him, but he muſt be ſubject to her, and therefore he exhorteth to equall marriages making, noble perſons with noble, rich with rich, and not otherwiſe.

Verſ. 17.

Rodolph. Bainus.

Chryſoſt.

This Expoſition is not to be miſliked, but moſt Expoſitors take it to be more generally meant, and ſo doe I alſo of any friend, if there be ſtrife betwixt friends, if there be true love, one will unite himſelfe againe to the other, as iron and iron are joyned together by meanes of fire, ſo that although the countenance of the one upon a falling out be averſe from another, yet it is hereby againe turned towards him,

him, and ſo ought it to be, and is where there is love after any contention or falling out, according to that common ſaying, *The falling out of lovers is the renuing of love.* But inſtead of rendring it united, many follow that of whetting or ſharpening, and ſo give this for the ſenſe, as iron rubbed againſt iron, makes it bright and ſharpe to cut withall, if it be a ſword or knife; ſo a good man, a friend coming in preſence, not onely chearfulneſſe of countenance is cauſed in his friend, and ſo brightneſſe, but alſo he is by his preſence whetted on to zeal, and the affectation of goodneſſe in any kinde the more. Some, becauſe the word here uſed ſignifieth ſteele as well as iron, expound it thus, as ſteele and iron tempered together, make a ſharpe inſtrument; ſo a friend, who is of an harder nature, being joyned to one of a ſofter, makes him ſharpe, that of himſelfe was before but blunt and dull to worthy actions. Some taking the ſtrife, and falling out of friends to be here meant, expound it thus, as one iron rubbed againſt another, ſharpeneth it to cut the more dangerouſly; ſo one friend beginning to fall out with another, by his unkinde and provocative ſpeech, exaſperateth his friend againſt him, that he loved him not ſo much before, but now he hateth him as much. I preferre that expoſition of uniting, becauſe it is, ברזל אחד בברזל, iron uniteth with iron, which doth not ſo well agree, if it be rendred, *Iron ſharpens iron*, for the ב which is redundant.

Amantium iræ amoris redintegratio eſt.

Verſ. 18. *Who ſo keepeth the Figtree, ſhall eat the fruit thereof: ſo he that waiteth on his maſter ſhall be honoured.* As the Figtree was in that land to the husbandman, ſo is a maſter to his ſervant. The husbandman, that would eat of the Figtree, diligently tendeth it by keeping away beaſts that they may not bite it, pruning and digging about it, that it may fructifie, for by this means, he cometh to have plenty of Figs to feed upon; ſo the ſervant ſhall come to honour, that attendeth duly his maſter, in all things to defend him, if he be aſſaulted by enemy or robber, to provide his food, and dreſſe it for him, to keep his cloaths clean, and to doe all things neceſſary about him, and what elſe he commandeth, for either he will promote him, or God will, whom he ſerveth in doing diligent ſervice to him.

Col. 3. 24.

Lavater. *Lavater* noteth, that this is ſpoken according to that which is done, they that keep Figtrees live upon the fruit thereof two months in the yeare, and grow fat herewith, which was in times paſt a great comfort to poore ſervants, having commonly ſo courſe fare as they had. And by honour here ſpoken of, is meant exhibition, ſome good matter ſhall by a maſter be given to his ſervant, that is diligent and faithfull about him; ſometime his freedome and meanes of maintenance being granted him at his diſmiſſion, as hath been done by good maſters of old to well-deſerving ſervants, for ſo the word honour is taken 1 *Tim.* 5. *Honour widows that be widows indeed.* And much more he that waiteth upon, and diligently ſerveth God, the great Maſter of us all, ſhall be honoured by him, and be bidden enter into his joy.

Verſ. 19. *As in water face anſwereth to face, ſo the heart of man to man*; Hebr. *As water face to face*, that is ſheweth face to face, ſo man ſheweth his heart to man and thus *Junius* renders it; the Vulg. *as water repreſents the face, ſo the exteriour habit, the heart of man*; Thus *Lavater* relates it, but it is, As in water the face ſhineth, ſo mens hearts are manifeſt to the wiſe. The ſenſe being looked at, and not the words; the meaning is, although the heart of man is knowne to no other man, yet there is ſome darke repreſentation of it made in his ſpeeches and actions to him that well obſerveth them from time to time; thus *Lavater*, and all commonly, that underſtand another mans heart here, and by water, cleare and calme water, others that underſtand troubled water and moveable, expound it thus, as the face is repreſented in the water, yet ſo as that a man beholding it, cannot well perceive what manner of face it is; ſo it is but little that one man can diſcerne of the heart of another; for it ſeems to him to be otherwiſe then it is. Others that the ſimilitude may be more fully anſwered in the thing, to which it is applied, will not have another mans heart meant here, but a mans owne, as the face to which that in the water is repreſented is his owne, who by ſtanding with his face to the water cauſeth it. And indeed this is the beſt, as a man ſeeth his face in the water,

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as in a glaſſe, ſo in the glaſſe of the word, every one that is wiſe may ſee his owne heart, and the blemiſhes therein, to ſeeke in time the cleanſing of them away, as it ſtands every one in hand to do, before the coming of the ſtrict Judge, who will otherwiſe find them out, and lay them open to their everlaſting confuſion. And yet he ſaith not, in a glaſſe face ſheweth face, but in water, becauſe many looking-glaſſes are deceitfull, and repreſent the face fairer then it is, but cleare water doth not, nor the true glaſſe of the word. *Note.*

Hell and deſtruction are never full, ſo the eyes of man are never ſatisfied; that is of the covetous man, what abundance ſoever he hath, he ſtill coveteth more, what treaſures, what goodly poſſeſſions ſoever he ſeeth he coveteth, and therefore covetouſneſſe is called the *luſt of the eyes*, 1 Joh. 2. 16. of the ſame ſimilitude ſee more Chap. 30. 15, 16. And this ſhould be an argument to ſtirre up our hearts againſt covetouſneſſe, becauſe ſuch can never have ſatisfaction, and to be ſatisfied is the thing for which men covet the goods of this world, therefore it is a vaine thing to covet them, but to covet the beſt things, as the Apoſtle ſpeaketh, tendeth to full ſatisfaction, for he that thirſteth after righteouſneſſe ſhall be ſatisfied. Verſe 20. *Creſcit amor nummi quantum ipſa pecunia creſcit.* *Note.* 1 Cor. 12. Matth. 5.

As the fining pot for ſilver, and the furnace for gold, ſo is a man to his praiſe, Hebr. *a mans praiſe for his mouth.* Silver and gold come to ſhine by meanes of the fining pot and furnace, whereby they are purified; ſo a man of wiſdome becomes glorious by meanes of his mouth, wherewith he ſpeakes excellently and divinely, for ſuch words are the words not of men, but of the Lord, which are like unto ſilver tried ſeven times in the fire, and therefore he that uttereth them, and liveth accordingly, is hereby adorned, being for this in his mouth as a ſilver trumpet, or the golden bells of *Aaron*. And this was notably exemplified in *Chryſoſtome*, who for his divine eloquence had the name from χρύσιον στόμα a golden mouth. The Vulgar renders it, *So is a man tryed by the mouth of the praiſer*, expounded by *Beda* thus; A good man is tryed by the mouth of him that praiſeth him, becauſe that being praiſed, he rejecteth it, but the wicked and proud are hereby lifted up. And *Gregory* ſaith the ſame, yeelding this reaſon, either hee knoweth that this praiſe is falſe, and then he is humbled to heare himſelfe praiſed ſo unworthily, for it grieveth him to thinke how farre ſhort he cometh of that which is ſpoken of him, or if he knoweth it to be true, he is humbled and feareth, leſt the praiſe given him by men, ſhould be an occaſion of loſing his reward in heaven. And this ſenſe the Hebrew will well beare, if we render it word for word thus, *And a man by the mouth of his praiſer*; that is, is tried by the mouth thus ſpeaking of him, if he takes it not to be proud, but be humbled therefore, he is knowne now to be as gold or ſilver tried, if otherwiſe, he is baſe and droſſie: For this alſo is *Lavater*; for the firſt, *Junius*, and the reaſon of the difference is, becauſe the word בְּ is without any word added to ſhew whoſe mouth is meant, but the ſenſe is beſt, if it be underſtood of the mouth of the praiſer, according to the Vulgar. Verſ. 21. 1 Theſſ. 2. 13. Pſal. 12. *Beda.* *Gregor. magnus.* *Lavater.* *Junius.*

Though thou ſhouldeſt bray a foole in a mortar with wheat, with a peſtle, yet will not his folly depart from him, Jun. *In a mortar with barly*, and the Vulgar hath for barly *Piſanas*, ſignifying the ſame ſodden; *Pagnin. farreum*; *R. Abrah. triticum contuſum*, which way ſoever it be taken, the difference is not great, the meaning is barly or wheat, may be beaten in a mortar with a peſtle into fine meale (for this was one way of making corne into meale of old, and is in ſome places at this day, but let a fooliſh wicked man be chaſtiſed never ſo much, he will not be changed, but continue an obſtinate foole, and ſtiffe in his wayes ſtill, as *Pharaoh* after all the judgements ſent upon him and his Kingdome; we may learne from hence, that ſuch wicked men as are not by corrections from God or men reformed, are in a deſperate condition, neither is there any hope of their ſalvation, but through the hardneſſe of their hearts, not repenting, they heape up to themſelves wrath againſt the day of wrath. Verſ. 22. *Note.*

Be diligent to know the ſtate of thy flocks, and looke well to thy herds, for riches are not for ever, and doth the Crowne indure to every generation? The ſcope of theſe words, and ſo forth to the end of the Chapter, is to ſtir up to providence Verſ. 23, 24.

videnee and induſtry, the good that will come hereof to the Husbandman being ſhewed. And here firſt it is commended to him to look to his flockes and herds from time to time himſelfe, becauſe if he doth not, they will for want of well-looking to, decay; and he that hath great flockes now may ſoone loſe them, or many of them, and this will be a great blow to his riches, he muſt not thinke, that they will continue alwayes with a man that is careleſſe; for the very Crown, which is the greateſt riches of all others, is not everlaſting, but thereafter as he that hath it, carrieth himſelfe worthily or unworthily.

Verſ. 25. *The hay appeares, and the tender graſſe ſheweth it ſelfe, &c.* that is, cut downe graſſe, and make thy hay when time is, and likewiſe corne, and other fruits here called *the hearts of the mountaines gathered*, be provident to get all in due time.

Verſ. 26. *Then ſhalt thou have lambs-wool for thy cloathing, and goats to ſell, and buy fields withall, and goats milke for food*; that is, by Gods bleſſing upon thy good husbandry, thou ſhalt have not onely neceſſaries, but abundance. This is by

Allegory. ſome ſpiritually applyed to Paſtors of the Church, who are here injoyned by auricular Confeſſion to know the ſtate of their flockes from time to time, that ſo they may the better know what to doe for the keeping of them ſound. But if it were meant ſo, as *Lavater* ſaith, then this order ſhould have beene followed in thoſe dayes, and every one ſhould then have come to the Prieſt to make this confeſſion, but this the Papals themſelves will not ſay, that they did; It holds therefore only to Paſtors to know by examining, and obſerving, and hearkening after mens doings, that be under their charge, what the ſtate of their flockes be, to miniſter a word of reproofe and comfort to them accordingly.

Beda. *Beda* therefore, who firſt of all others applyeth to Paſtors, ſaith nothing of Auricular confeſſion, as a meanes to know, but in generall, as hath beene ſaid. And it belongeth to Princes alſo, whoſe flockes their Kingdomes are, and muſt be well governed, and with great care, or elſe they will not laſt long.

CHAP. XXVIII.

Verſ. 1. *THe wicked flyeth when none purſueth him, but the righteous is bold as a Lion.* This is true both of theeves and adulterers, when they are about their wickedneſſe, and of other notorious ſinners, they are terrified in their conſciences exceedingly, and ſo is a Tyrant, that by bloudſhed commeth to a Kingdome, and this is threatned in the Law, he ſhall feare at the ſhaking of a

Levit. 26. 17. Deut. 28. leafe. &c.

Verſ. 2. *For the tranſgreſsion of a land many be the Princes thereof, but by a man of underſtanding the ſtate thereof ſhall be prolonged*; that is, for ſinne either one killeth or expelleth another, and reigneth in his ſtead, as was done 2 *King.* 16. or inſtead of a Monarchy the Nation cometh to be governed by an Ariſtocracie, in either of which caſe the people ſuffer grievouſly by many exactions, as was proved in *Iſrael*, when two Kings reigned together, one over *Judah*, another over *Iſrael*, or ten Tribes thereof. And the like had *England* experience of, in the time of the Heptarchy of the Saxons here, and the Romans in the time of the *Triumviri*, *Cæſar*, *Anthony*, and *Lepidus*.

But by a man of underſtanding, &c. that is, by one wiſe King or Prince the ſtate is long ſetled in the life of ſuch a King to the great good of the land, for ſo it is promiſed, *Deut.* 17.

A poor man that oppreſſeth the poor is like a ſweeping rain that leaveth no food.

Verſ. 3. For any man to oppreſſe another, is ſo great a ſin that God threatneth to take revenge

1 Theſſ. 4. 6. upon oppreſſors, but for one poor man to oppreſſe another, that by his more impoveriſhing he may gain, this is moſt intolerable, becauſe he is not content to get ſomewhat from him, but ſweeps away all, as a raine that falleth ſo abundantly and haſtily, that it waſteth the ſeed ſown, out of the ground, ſo that according to the Proverb,

Starved

Starved fleas bite moſt; ſo the poorer he be that oppreſſeth, the more unmeaſurable he is in oppreſſing his fellowes.

Such as forſake the Law praiſe the wicked, but ſuch as keep it, contend with him; Wicked tranſgreſſours love to have many fellowes, who doe as they doe, and therefore they favour and praiſe others, that live in diſobedience and ſinne, becauſe they thinke themſelves by this meanes the more ſtrengthened, and to purchaſe the more authority, and that they are in their illegall doings the more juſtified. But righteous men, that make conſcience to live according to the Law, oppoſe them herein all that they can, out of their zeale for the Law: therefore the vulgar hath it, *Accenduntur, are kindled, or ſet on fire* at this, they cannot indure ſuch doings, and this is the cauſe why the wicked are at continuall enmity againſt the righteous, and when they have power, perſecute them to the death; but the righteous not being moved, or deterred by this, ſtill oppoſe them, and with all earneſtneſſe ſeeke to ſuppreſſe them; and he that hath not this zeale is luke warme, and God will ſpue him out of his mouth.

Verſ. 4. *Note.* Revel. 3.

Evill men underſtand not judgement, but they that ſeeke the Lord underſtand all things. That of the Apoſtle, 1 *Cor.* 2. 14, 15. ſeemeth to be taken from hence, *The naturall man receiveth not the things of God, but the ſpirituall judgeth all things.* For although wicked men, who are yet in the ſtate of nature, have ſome of them much knowledge of the letter of the Lawes of God, yet they have not that underſtanding, which is commended in the Word, becauſe they underſtand not to live, and doe ſo, which they that doe not, underſtand not judgement, as is here ſaid, or the things of God, as there; for this underſtanding is alwayes practicall, for ſo much as the things of God are faith to beleeve, and repentance to turne from ſinne to righteouſneſſe in all things. They therefore being without this underſtanding, are rightly ſaid not to underſtand the things of God, becauſe they underſtand not the principall, they may have knowledge, but not knowledge to ſalvation, and to aggravate their Damnation; as, the *Servant that knoweth his maſters will, and doth it not, who ſhall be beaten with many ſtripes.* Such men alſo are without underſtanding of judgement, becauſe they underſtand not the truth, to take heed of errour, but are groſly many times intangled herewith, *but they that ſeeke the Lord underſtand all things*; both the truth, to cleave conſtantly and only to it in all things, and thoſe maine things of God, faith and repentance, to beleeve, and to abſtaine from all ſinne.

Verſe 5. Luk. 12. 47.

But it is to be noted, that this is not granted to any, but to thoſe, that in hearing, reading, and ſearching into the Myſteries of the Word, pray, and ſeeke diligently for this, according to that, *If any man wants wiſdome, let him aske it of God*; that when we betake our ſelves to reading, or hearing of the Word, we may alwayes remember to begin with prayer, for to *him that asketh it ſhall be granted, he that ſeeketh ſhall finde.*

Note. Jam. 1. 5. Mat. 7. 7.

Of the underſtanding of thoſe that ſeeke God, *Nazianzen* ſaith; The firſt or chiefe wiſdome is a good and honeſt life, purged by God, or certainly purging it ſelfe.

Nazianz. Orat. 14 de plagi grandinis.

And *Chryſoſtome*, The converſation of the juſt containeth the doctrine of all Philoſophy; for what is Philoſophy, ſaith he in another place, but the knowledge of Divine and Humane things? and this knowledge he hath, for he knoweth humane things to decline them, and divine to enſue them.

Chryſoſt. Hom. 54. in Gen. in Cæl.

And this Proverbe cohereth well with the former, *ver.* 4 as containing a reaſon why the wicked love the wicked, that forſake the Law, they underſtand not judgement; but *ſuch as keep the Law contend with them*; theſe underſtand all things, and they cannot approve themſelves to God, unleſſe they be zealous againſt ſuch.

This verſe, wherein the poore honeſt man is preferred before the wicked, is the ſame with chap. 19. 1. where there is only this difference, that is *a foole* there, *though he be rich*; Here, if he be fooliſh, his riches give him no preheminence, but the pooreſt honeſt man that is, is better then he; and therefore it is not true, that is commonly ſaid, in ſpeaking of rich men that be wicked, when they are ſleighted

Verſ. 6.

ted by ſuch; Sirrah, know your betters, for be they never ſo rich, they are baſe,
Iam. 2. 5. and ſuch poore men their betters. And this is well added here, after that of the wicked, not knowing judgement; but the juſt mans knowing all things, the one being hereby convinced to be a foole, and the other, wiſe; and who doubts, but that a wiſe man is better then a foole, though he be rich, as a poore leane man is better then the fatteſt beaſt, for his underſtanding, which the beaſt wanteth; but
Eſa. 1. 1. 2. a beaſt is alſo ſometime ſhewed to be more intelligent then wicked men.

Verſ. 8. *He that increaſeth his ſubſtance by Uſury, and unjuſt gaine, ſhall gather it for him, that will pitty the poore*; the word rendred *unjuſt gaine*, is תרבית ſignifying multiplication, and the meaning is nothing elſe, but as he is condemned here, that puts his money to uſury, ſo although it be not direct uſury; That is, compacting for ſo much for lending his money, but unreaſonable gaine, that is taken any other way, either for it, or any other thing, whereby a man gathers wealth very faſt, but others, with whom he dealeth looſe, and are impoveriſhed thereby. As for example, by letting Houſe or Land too deare, ſelling Commodities, and giving day, but when the time of payment comes, to exact much more for them by reaſon of the time, or by miſ-reckoning, &c. Againſt this ſee an expreſſe Law, *Deut.* 23. 19. and *Levit.* 25. 36. where the word תרבית is alſo uſed, and it is forbidden.

Muffet. *Muffet* by occaſion of theſe words defineth uſury, that every one may know what is ſpoken againſt in this place, or elſewhere, and he ſaith, it is to be levied upon compact to be paid the principall againe, and for uſe more or leſſe; and hereupon he inferreth, that to make and take according to ſuch a compact is a ſinne, becauſe the borrower may by caſualty, without any default of his, loſe all that he
Exod. 22. 15. borrowed, and the Lord hath made a Law in ſuch a caſe, that the borrower ſhall not make good the thing hired; *If the owner were by, he ſhall not make it good, if it were hired, it came for his hire*; ſo that ſaith he, of any thing hired, the hire is to be paid, but not the thing it ſelfe, if it be loſt, and therefore Money lent for uſe, not; but according to this reaſoning a generall concluſion is made upon a particular propoſition, the thing borrowed the borrower ſhall not be forced to make good, if the lender being by, ſaw that without all fraud or guile it miſcarried, and the borrower could not help it; therefore he that borrowes Money for hire, and that be loſt by caſualty any where, either in the preſence, or not in the preſence of the lender, ſhall not make it good. Who can approve this reaſoning to be good? when as money borrowed is purſed up, and carried away, the lender not knowing whether, and if it be loſt by any caſualty, there might be fault in the borrower, by whoſe negligence, or over-ſight, or of ſome about him, it came by this caſualty in part, or in whole to be loſt. For the true meaning of that place, ſee my Commentary upon it, and likewiſe touching Vſury, *Exod.* 22. 25. He that thus increaſeth his goods ſhall have it in Gods due time taken away from him or his, and put into the hands of thoſe that will pitty the poore, and give to ſuch, as he by his oppreſſions hath wronged and impoveriſhed.

Some rendring it, *He gathers it, that he may pitty the poore*, expound it thus; by pittying the poore, or giving to them, he increaſeth as by uſury, becauſe he that giveth to the poore, lends upon uſe, as it were, to the Lord, as was before ſaid, by whoſe bleſſing his goods ſhall be increaſed the more. But this over-throweth the true ſence, which is to deter men from uſurious gaine.

Verſ. 9. *He that turnes away his eare from hearing the Law, even his prayer ſhall be an abomination.* The ſame in effect with chap. 15. 8.

Verſ. 10. *Who ſo cauſeth the righteous to goe aſtray in an evill way, he ſhall fall himſelfe into his owne pit, but the righteous ſhall have good things in poſſeſſion.* The meaning is, that by his evill counſell, or inticement, makes the righteous to erre, or ſinne, or to come into danger, which he hath plotted to bring him into, he ſhall fall himſelfe, and the evill that he falleth into, ſhall be his ruine, but the righteous ſhall be delivered againe, and come to injoy a proſperous eſtate, and comfort here, and glory everlaſtingly hereafter.

Verſ. 11. *The rich man is wiſe in his owne conceit, but the eare that hath underſtanding*

ding ſearcheth him out. Rich men are ready to be conceited of their own wiſdome, and providence, as if they had hereby gotten their wealth; againſt which therefore *Moſes* giveth warning, *Deut.* 8. 14. *But the poore man ſearcheth him out*, yet not every poore man, for moſt fawne upon rich men, and extoll them, as excelling others in wiſdome, as they doe in wealth; but *the poore*, that *hath underſtanding*, he by his anſwers, when he cometh to talke with him, findeth out his ſhallowneſſe, and layeth him open, not to be the man that he was taken to be; as the blinde man reſtored to his ſight did the Phariſees, who thought themſelves the wiſeſt of all others. Joh. 9.

God, ſaith *Lavater*, hath diſtributed his gifts diverſly, to ſome giving riches, to others wiſdome, and the rich men for the moſt part, howſoever they may be wiſe enough for this world, yet their hearts are ſo taken up with their riches, and honours, that there is no place for true Chriſtian wiſdome there; for which it is ſaid, *Not many wiſe, not many rich, or noble are called*; the poore man of underſtanding, howſoever others be deluded, perceives well enough how fooliſh he is, and derides him. *Lavater.* 1 Cor. 1.

When righteous men rejoyce there is great glory, but when the wicked riſe a man is hidden. Here the word rendred hidden is חפשׂ ſignifying either to hide, to finde out, or to change, and therefore ſome expound it thus; When the wicked rule, good men hide themſelves, as knowing that they ſeeke their lives; as *Ahab*, and *Jezabel* did the life of *Eliah*. Verſ. 12.

Some, they change in their manners, conforming to the preſent authority; ſome, they change their habits, that they may not be knowne for feare of danger, or they change their Country, going away from under the dominion of ſuch, as intolerable.

Some, a man is found out of what mettle he is made, whether he be approved or no, by his conſtancy, or inconſtancy in goodneſſe, when the Rulers and times are ſo evill; for when the righteous rule, which is meant by rejoycing, becauſe it is the common joy of the juſt to ſee ſuch preferred, many glorious in vertue then appear, it being an eaſie matter then to ſhew piety, when the higher powers favour and affect only ſuch; but then is a man found out, whether he be truly ſuch or no, when the wicked rule, as *Gregory* ſaith, To be good amongſt the evill, this ſheweth one approved indeed. *Gregor.*

Laſtly ſome, A man is inquired after, or ſearched for, as the word alſo ſignifieth, there being ſo few, that now a ſearch had need be made all over a City with Lanthorne and Candle light, as *Diogenes* did in *Athens* ſometime, to finde out one, as God alſo bad *Jeremiah*, ſearch over *Jeruſalem*, by running to and fro. Jer. 5. 1.

He that covereth his ſinnes ſhall not proſper, but he that confeſſeth, and forſaketh them, ſhall have mercy; That is, the Hypocrite, who goeth on in ſinne, under the cover of pretended holineſſe, ſhall ſurely be detected and puniſhed, he ſhall finde no favour with God, but be cut off, and have his portion with Hypocrites. And ſo ſhall they that ſtand upon their owne juſtification, denying the evill that they have done, defying thoſe that challenge them for it; or being bold, when they are under the cover of darkneſſe, or ſecreſie, to commit any ſinne. But he that confeſſeth with contrition, that he hath ſinned, and amends his life, returning to his heavenly Father, as the Prodigall, ſhall have mercy, and forgiveneſſe; as was verified in *David*, who when he was charged with ſinning, ſaid, *I have ſinned*; and immediately he heard from the mouth of the Prophet, *The Lord hath forgiven thy ſinne*; which becauſe *Saul* did not, but covered it, he could not proſper ever after, but declined, and finally periſhed, together with his poſterity. Verſ. 13. Luk. 15. 2 Sam. 12. *Note.*

But for confeſſing our ſins to men, we have no precept or preſident for that, unleſſe it be openly, as they did, that came to be Baptized of *John*, and thoſe Converts, who were turned at *Pauls* preaching; but of this, and of Auricular confeſſion, ſee upon *Jam.* 5. 16. Luk. 3. Acts 19.

Happy is the man that feareth alwayes, but he that hardneth his heart ſhall fall into miſchiefe. Having in the former verſe ſpoken terrour to ſuch as cover their ſins, and comfort to ſuch as confeſſe them, now he ſheweth what ſhall befall Verſ. 14.

them, that harden their hearts againſt confeſſing and ſorrowing for their ſins, and reformation from them, they ſhall finally fall into miſchiefe, they ſhall periſh without remedy for ever; but who ſo is moved by the feare of the Lord, to humble himſelfe, and ſtand in awe of him, and refraineth from all wickedneſſe, and that not by fits, but continually, he is bleſſed and happy.

It is not then the feare of Deſpaire that here is commended unto us, for that is ſervile, from which, all that with penitent hearts confeſſe their ſins, are delivered, but the filiall feare proceeding from reconciliation with God, through his Sonne Jeſus Chriſt, for now he is at peace with God, and his diſpleaſure is turned away, but he feareth by ſinning to incurre it againe, and therefore in feare and trembling labours to keep conſtantly in his wayes all the dayes of his life, and this is his working out his *ſalvation with feare and trembling.*

Phil. 2. 12.

Verſ. 15. *As a roaring Lion, and a ranging Beare, ſo is a wicked ruler over the poore people.* The Lion by his roaring makes all the Beaſts of the field afraid, and he makes a prey of them, tearing them with his teeth, and a Beare with his pawes; ſo doth a wicked Tyrant the people under him, being as ſheep, which ſuffer all this, and make no reſiſtance; but by prayers to God, and teares, according to the old Motto of the Church, *Prayers and teares are the armes of the Church.*

Preces & lachrymæ armi eccleſiæ.

Note. Wouldeſt not thou then that art a King, or Ruler, turne from a man to a Lion, or Beare? flye tyranny, and be a true Shepherd to defend them, both from Lions, Beares, and Wolves, leſt by Gods juſt judgement it comes at length upon thee, as upon them, thy owne Subjects being ſtirred up againſt thee to deſtroy thee, as Tyrants have often been ſerved.

Verſ. 16. *The Prince alſo that wanteth underſtanding is a great oppreſſour, but he that hateth covetouſneſſe ſhall prolong his dayes*; Jun. *A governour without underſtanding, and is much in oppreſſion, ſhall ſhorten his dayes, but he that hateth gaine ſhall prolong his dayes*; but New Tranſlation is word for word, according to the Originall, but the meaning is the ſame, it is a deſcription of a fooliſh Prince, for as *Jethro* counſelled *Moſes* about Governours, to be ſet over the people, let them be *men of underſtanding, and hating covetouſneſſe*; whereby is implied, That a covetous Prince wanteth underſtanding, as indeed he doth, otherwiſe he would not preferre gaine before the love of his people, wherein his happineſſe and wealth conſiſteth, they being all ready, if he hath their love, liberally to contribute unto him, and his, as need requireth, whereas if he hath never ſo great treaſures, but not love, they will ſtand him in no ſtead, for the prolonging of his life, but through their hatred he ſhall be in continuall danger of death.

Exod. 18.

Nothing doth ſo much affect the mindes of men generally, as their profits: oppreſſe them herein, and purchaſe their hatred for ever, as *Rehoboam* did; Religion indeed goeth nearer to the hearts of ſome, but they are only a few in compariſon of the multitude, who are ſtirred by the world.

Verſ. 17. *A man that doth violence to the bloud of any perſon ſhall flye to the pit, let no man ſtay him.* The word עשק rendred *violence*, ſignifieth alſo to *calumniate*, and it is rendred in vulgar Latine, and expounded as cohering with ver. 16. wherein a Princes covetouſneſſe is taxed, here his picking a quarrell with men that have wealth, and taking away life to ſatisfie his covetous deſire the more; now the prince that doth thus, ſaith he, ſhall flye; That is, come ſoone to deſtruction, his bloud being ſhed for the bloud that he hath ſhed, and none ſhall be able to ſtay him from this his deſerved end; ſo that as he that *hates covetouſneſſe ſhall prolong his dayes*, ver. 16. ſo the covetous, who is ſo *greedy of gaine, that he takes away the life of the owners thereof*; although he be a King, ſhall be ſuffered to live but a ſhort time after; and therefore it may be inferred, as by *Junius*, That he ſhall ſhorten his dayes.

Prov. 1. 8.

Salazer. Whereas ſome by the pit underſtand the Ciſterne, and expound it of his taking water, and waſhing his hands, to declare his innocency, for which yet he ſhall not be beleeved, although the word בור ſignifieth a Ciſterne, whereinto water is put, or runneth, for it alſo ſignifieth *the Grave*; it agreeth not with ſence, for although

Pilate

Pilate cauſed water to be brought unto him in a baſon to waſh his hands therewith to ſuch an end, yet it hath not beene uſuall for Princes to runne to a Ciſterne to doe ſo, and if it were, it cannot be meant here, where the ſhortening of his life is ſpoken of contrary to the prolonging thereof before ſaid, and therefore the former expoſition ſtands firme and ſure.

There be indeed many expoſitions more brought, as that a mans guiltineſſe in his owne conſcience is here meant, which makes him hide himſelfe for feare in ſome ſepulchre or darke cave of the earth, or that after ſo crying a ſinne committed, he ſhall flye and ſeeke to hide himſelfe in ſome ſecret place, but none ſhall be able to ſtay or hold him, ſo as that he ſhall not be brought forth and executed, which laſt of the two is not to be miſliked neither; and what hath beene ſaid of a Prince, ſhall be verified much more in all other men, that imbrue their hands in bloud.

He that maketh haſte to be rich ſhall not be innocent. Touching walking uprightly, Verſ. 18. and a mans tilling his land, whereby plenty comes, it hath beene ſpoken before, and therefore I omit them here. For this 20. Verſ. he that maketh haſte to be rich is oppoſed to a faithfull man, that ſhall have bleſſings abundantly; as therefore by a faithfull man one is meant, that is juſt and true in all his dealings, and without fraud or guile, and that ſo attendeth to his worldly buſineſſe, as that he neglecteth not the worſhip and ſervice of God, who onely is able to bleſſe him; ſo by him that makes haſte to be rich, a man unconſcionable in his dealings, who haſteneth ſo to get the world, that he regards not right or wrong, neither will he loſe ſo much time, as to attend upon God in his ſervice, but ſo ſoone as he is up in the morning haſteneth to his worke, toyling both himſelfe and his ſervants unreaſonably for this end, ſuch an one cannot be innocent, and therefore as *Junius* hath it, ſhall not goe unpuniſhed. Verſe 20.

To accept of perſons is not good, for a peece of bread that man will tranſgreſſe; ſee before Chap. 18. 5. it is ſpoken here to Judges that are corrupt, and may well be numbred amongſt thoſe that make haſte to be rich, and the meaning is, for any little gaine they will pervert true judgement, ſo doth he prevaile with them that come with bribes. Verſ. 21.

He that haſteth to be rich, hath an evill eye, and conſidereth not that poverty ſhall come upon him; Jun. *A man of an evill eye haſteth to be rich*, expounded this amongſt thoſe ſpoken of before verſe 20. who make haſte to bee rich; the envious man is here noted to be one, that is, he who is ſo ſparing, that hee grudgeth at that which commers in (whom he biddeth eat at his table) doe eat and drinke, againſt which it was ſpoken before Chap. 23. 6. He is here threatned one day to bee wiped on the ſudden of all that he hath by ſuch unreaſonable parſimony gotten, either by ſome caſualty, or at his death. Verſ. 22.

He that rebukes a man ſhall finde more favour afterwards, then he that flattereth with his tongue; The word rendred *afterwards*, is אחרי ſignifieth *after me*, and therefore ſome think it is meant after my example, who ſpare none; ſome by alleadging the ſayings in this my Booke, as need requires, but they expound it moſt rightly, that judge the letter י to be redundant, rendring it therefore alſo *afterwards*; that is, although it be a thankleſſe office to reprove another, how juſtly ſoever, and at the firſt the party reproved in his heat giveth ill language to his reprover, yet upon further conſideration being moved by his reproofe to repent, whereby ſome good redounds unto him, he will thanke him, and he will count him a better friend then the flatterer, by whoſe flattery being drawne, he meeteth with miſchiefe at the laſt, whereby he ſeeth that he was abuſed by him, but dealt faithfully with by the other. And therefore let him that is wiſe, if he be reproved juſtly, thinke upon this, and heare it with patience, and let us not for the preſent impatience of the reproved, ceaſe from this neceſſary Chriſtian duty. Verſ. 23. Levit. 19 17.

Who ſo robbeth his father and mother, and ſaith, it is no tranſgreſſion is the companion of a deſtroyer; Jun. of a *murtherer*, reſpecting the ſenſe, which is all one. This is ſpoken againſt ſuch ungracious children, as becauſe they thinke their parents goods are, and ſhall be theirs, they need not make any conſcience of ſtealing Verſ. 24.

ing, and ſpending them as they luſt, or taking commodities on their ſcore without their conſent, which they muſt pay to their great hindrance, or ſuch as after their fathers deceaſe deale harſhly with their mothers, even depriving them of their dues. This is ſo farre from not being the ſinne of theft, as that it is worſe
Deut. 21. then any other theft, ſuch a ſonne ſhall bee counted, and ſuffer, amongſt murtherers.

Verſ. 25. Of the proud ſtirring up contention, verſe 25. ſee before Chap. 13.10. for the next words, *He that puts his truſt in the Lord ſhall be made fat*; this is oppoſed to pride, becauſe the proud man truſteth in his owne ſtrength, wealth, or wit, and not in the Lord, he moveth ſtrife, whereby great matters are brought to ſmall, but he that truſts in God ſhall be fat and full, that is, have a plentifull eſtate. But it is commonly noted by Expoſitors that for theſe words, *The proud in heart*, Heb. is large, or dilated in heart, whereby *R. Levi* underſtands both proud and covetous, for he is of a dilated heart alſo, becauſe his deſire is inlarged to worldly goods without meaſure, and covetouſneſſe is as much the cauſe of contention as pride. And he truſts not in God any more then the proud, but in his riches, for which well may he that truſts in God be oppoſed to them both. They may make much ſtriving, the one to get honours, the other worldly goods, but he that truſts in God, takes the right courſe indeed to attaine them.

Concordia res parvæ creſcunt, diſcordia dilabuntur.

Verſ. 26. *Who ſo truſteth in his owne heart is a foole, but who ſo walketh wiſely ſhall be delivered.* He that truſteth in his owne heart, is he that thinkes himſelfe wiſe enough, and that for any thing to be done, he needeth not the counſell or advice of others: Such a man ſhall finde afterward to his coſt, that he hath done fooliſhly, as *David* confeſſed, when of his owne head, not regarding the good counſell of *Joab*, he had cauſed the people to be numbred. This was alſo verified much more in *Rehoboam*, who truſted to his owne heart, and ſuch as he was, and forſooke good counſell: and *Jeroboam*, who according to the dictate of his owne heart, ſought to eſtabliſh his Kingdome by Idolatrous worſhip of his owne inventions: after whom many Chriſtians have gone ſince, deviſing of their owne head new wayes of worſhipping God, to the corrupting of the Church, and the great diſturbance of the peace thereof. On the other ſide, he walkes wiſely, that takes counſell of the wiſe and doth accordingly, to him it is here promiſed, when others, that truſt to their owne hearts ſhall fall into miſchiefe, that he ſhall be delivered here from, and live in proſperity.

2 Sam. 24.
1 King. 12.

Some underſtand truſting in a mans owne heart, of following the luſts, and deſires thereof, and ſome of his raſhly putting himſelfe upon dangerous enterpriſes, truſting to wade through them well enough by their owne valour; but we may reſt in the firſt, as moſt genuine.

Verſ. 27. *He that giveth to the poore ſhall not lacke, but he that hideth his eyes, ſhall have many a curſe.* To the ſame effect Chap. 22.9. It is the ſureſt way to injoy Gods bleſſing, and be continually ſupplyed with neceſſaries, to give almes; but to be in danger of his curſes, and to be curſed by the poore, to turne from them, and not to look upon their neceſſities, as *Dives* would not upon *Lazarus*, to be curſed in their goods and children, in their bodies and ſoules, *Math.* 25.

Verſ. 28. Verſ. 28. This hath beene expounded before, Verſ. 12.

CHAP. XXIX.

Verſ. 1. *He that being often reproved hardeneth his necke, ſhall ſuddenly be deſtroyed, and that without remedy.* For all ſinnes there is forgiveneſſe, but for hardneſſe of heart and necke there is none, and therefore ſuch cannot eſcape
Rom. 2.4. deſtruction, according to that of the Apoſtle, *Thou after the hardneſſe of thy heart that cannot repent, heapeſt up unto thy ſelf wrath againſt the day of wrath.* And then a man is judged to be thus hardened, when being often reproved, he relenteth not, but goeth on obſtinately ſtill in his ſinnes. In this caſe the Jewes are cenſured

cenſured as having a ſinewy necke by the Prophet *Eſay*, *Thou haſt a ſinewy necke of iron, and browes of braſſe.* And this is the caſe of wicked ſwearers, drunkards, and whoremongers of theſe times, who are often reproved, but not reformed, nothing is now to bee expected by them, but deſtruction for ever. Eſa. 48. 4.

Verſ. 2. This is the ſame in effect with Chap. 28. 28. and Verſ. 3. with Chap. 10. 1. and Chap. 5. 10. Verſ. 2.

The King by judgement eſtabliſheth the land, but he that receiveth gifts overthroweth it. This hath beene often proved true, becauſe when a good King reigneth, God hath alwayes given him victory, and if enemies have come againſt his Kingdome, they have beene made to returne with loſſe and ſhame, as in the times of *Hezekiah*, *Jehoſaphat*, *Uzziah*, *David*, and *Aſa*. Verſ. 4.

The Kings eſtabliſhing the Land by judgement then is not onely by doing right to every one of his ſubjects, whoſe cauſe cometh before him, but doing as a godly, wiſe and judicious King ſhould doe in all other things, eſpecially in purging corruption out of the Church. On the other ſide, the King that is covetous, and preferreth unworthy men to places of judicature for money, layeth a foundation of all wickedneſſe in his land, whereby it is overthrowne; for the Judges that give, will take bribes, and when judgement goeth by bribes, men are bold to commit any wickedneſſe, for they have purſes wherewith to buy off the puniſhment.

A man that flattereth his neighbour, ſpreadeth a net for his feet; even as an Hunter dealeth by beaſts that he may take and kill them, ſo dealeth the flatterer by his neighbour; ſee this notably ſet forth, *Mich.* 7. 2. Therefore take heed of a flatterer, as of a dangerous perſon, he hunteth to catch and deſtroy thee when hee ſpeaketh thee faire, for he aimeth at ſome advantage for his owne profit, and thy loſſe, or to bring thee into danger of loſing goods or life, or if his flattering bee to draw thee to ſin or errour, into danger of loſing thy ſoule. Verſ. 5. *Note.*

In the tranſgreſſion of an evill man there is a ſnare, but the righteous ſing and rejoyce. Becauſe he had ſaid before, that the flatterer ſpread a net before the foole, now he ſheweth, that ſuch a flattering deceitfull mans net laid to catch others by their feet, becomes by Gods juſt judgement a ſnare to take him by the necke, and to ſtrangle him; for what meaſure a man metes to another ſhall be meaſured to him againe: but the righteous being by Gods providence delivered from his net, ſhall rejoyce and ſing, as a bird that having beene in the net, and eſcaped out againe, and is at liberty ſingeth chearfully. Some take the ſnare here ſpoken of to be an evill conſcience, taking the wicked, and holding him till he dyeth in deſpaire, and ſometime hang himſelfe. And ſome will have his very ſinne to be a ſnare, ſo that he who falls into, and liveth in ſinne, is in a ſnare which will hold him, till he periſh and come to weeping and gnaſhing his teeth for ſorrow; but the righteous ſhall ſing in the quire of Angels, and praiſe God for ever, which ſhould make us to keep out of the way of ſin, as from a pernicious ſnare. Verſ. 6. *Note.*

The righteous conſidereth the cauſe of the poore, but the wicked regardeth not to know it. Here a difference is ſhewed betwixt a juſt and wicked Judge, the juſt when a poore mans cauſe cometh before him, conſidereth it, if it be right, to judge on his ſide, as juſtice requireth, but the wicked hath no regard unto it, to conſider whether it be right or wrong, becauſe he is a poore man, and therefore by him not regarded, and becauſe he hath no bribe to give him: ſuch a righteous man was *Job*, who ſearched into the cauſe of the poore to underſtand it, and ſuch muſt and ought all Judges to be *Eſa.* 1. 16. otherwiſe they are cenſured as companions of theeves, and ſhall themſelves bee judged accordingly. The word rendred *conſidereth*, is ידע *knoweth*, whereby is meant knowing to favour it being juſt, and to defend him from his oppreſſours, as the Lord is ſaid to know thoſe that be his. Verſ. 7. Iob 29. 16. Eſa. 1. 25.

Scornfull men bring a City into a ſnare, but wiſe men turne away wrath; Junius *ſet a City on fire*; the word יפיחו ſignifieth either to blow up fire, or to inſnare; that of *Junius* is to be preferred, becauſe wrath, which is as fire, is next Verſ. 8. *Junius.*

ſpoken

ſpoken of; now ſcorners kindle a fire, as it were, in a City, becauſe they deride and diſgrace the Truth, and magnifie their owne phantaſies, whereby the fire of contention is kindled amongſt many; but this is fore-told by Chriſt to be the iſſue of his coming, *I came to ſend fire upon earth*; for no ſooner was the Goſpel preached, but by ſcorners, ſuch as are ſpoken of, *Acts 2. a fire was kindled*, as appeareth, chap. 3. 4. 7. 8. &c and *Demetrius* ſet all *Athens* on ſuch a fire, when *Paul* had preached there. *But a wiſe man appeaſeth wrath*, for the wiſdome, that is from above, is peaceable.

Act. 19.

Iam. 3. 17. 18.

Some of the Rabbins render it, *Detractours make the City to fluctuate*, becauſe the word ſignifieth to blow, for ſo Winds blowing upon the Sea, make it full of Waves, and unquiet; and this alſo is done by ſtirring up ſedition. *A wiſe man turneth away wrath*, he appeaſeth ſedition being raiſed, as the Towne-clerke of *Athens* did, *Act.* 19. and *Menenius Agrippa* is ſaid to have done in *Rome*, when the people mutinyed againſt their Governours; for he made an Oration unto them, ſaying, That the members of the body once mutinyed againſt the belly, becauſe that was idle, and all their labour was ſpent hereupon; the hands would worke no more, nor feet travell for proviſion, by which meanes the belly being in want, all the members waxed feeble, and were forced againe to returne to their labours; In like manner, ſaid he, if yee doe not, ye may bring the ſervant into great ſtreights, but yee ſhall ſoone run into an evill caſe alſo; this being ſaid, they were quieted, and ſo the City was delivered from their rage.

Verſ. 9. *If a wiſe man contends with a fooliſh, whether he rage, or laugh, he hath no reſt.* Here is an exception to that which was ſaid before, ver. 8. of a wiſe man turning away wrath; if he be a foole, with whom he hath to doe, let him deale how he will, he cannot prevaile to appeaſe ſuch an one; a multitude he may by his wiſdome prevaile with, as the aforeſaid *Menenius* did, and as the wiſe woman in the City, to which *Sheba* fled, in *Davids* time, by her wiſdome prevailed for the turning away of *Joabs* wrath, by cutting off his head, and caſting it over the wall. But whether he rage, That is, deale furiouſly, and fiercely with a foole by words and ſtripes, or meekly, which is meant by his laughing upon him; (by Chriſt expreſſed by Piping, telling the *Jewes*, that they were as little children, calling one to another, and ſaying, *We have piped unto you, and yee have not danced*; *and we have mourned unto you, and yee have not lamented*) he can prevaile nothing with him, to make him ceaſe from his folly, whereby he doth vexe and diſquiet him, and ſo by all the meanes that he can uſe, cannot come to have reſt. Of this Expoſition *Junius* layeth the ground in his notes.

Junius.

Vatabl. *Vatablus* applieth this raging or laughing to the foole, with whom the wiſe man hath to doe, it being meant, that he is ſo raſh, and inconſiderate in his ſpeeches, and actions, that a wiſe man having any commerce with him, whereby he is forced to be in his company, cannot have any reſt in his minde, whilſt he is with him, his ſpeeches and fooliſh doings are ſo irkſome to him; when he laugheth, and is merry, he is ſo vaine; when he is angry, he is ſo furious, that he is intolerable.

Rodolph. But *Rodolphus* ſomewhat otherwiſe, expounds it thus; A foole being dealt withall by a wiſe man, to amend his manners, either rageth at his reproofes, or laugheth at him, and derideth him for his labour, and this is all the effect of his contending with him, ſo that he muſt be corrected by ſtripes, not by words, as was ſaid before, *A rod for the fooles backe*, and then he that deales with him may haply have ſome reſt, ſome reformation being wrought, otherwiſe he can have none, the worke being ſtill to doe. And to this Expoſition doe I rather incline, becauſe it agreeth not ſo well, to ſay of a wiſe man, that in contending with one to reforme him, he rageth, or that he laugheth, to expreſſe his milde, and gentle proceedings with him, for this ſtands not with his gravity, nor the other with his moderation.

Verſ. 10. *Bloudy men hate the upright, but the righteous ſeeke his ſoule*; ſo it is, Hebr. and the meaning is, Whereas a wicked man hateth him to the death, as *Cain* did *Abel*, the righteous contrariwiſe ſeeke by all meanes to ſave his life, as

Obadiah

Obadiah did the Prophets in *Jezabels* time, hiding them in Caves, and feeding them there, and *Rahab* the life of the Spyes that came to *Jericho*; and ſo deare ſhould the lives of the Saints be to every one of us, according to that of *John*, *We ought to lay downe our lives for the brethren.* 1 Joh. 3. 16.

Some thinke it to be ſpoken of Judges, which are good, they ſeeke to ſave his life, when the wicked come with falſe accuſations againſt him, by ſifting out the truth, and if they have ſhed his bloud, ſeeking them out, to take vengeance upon them. This is alſo true, but the ſence is more generall, *ver.* 11. *Rodolph.*

A foole uttereth all his minde, but a wiſe man keepeth it till afterwards Hebr. *Keepes it for after*; The meaning is, fooles tell their intentions, the laying open of which may be prejudiciall unto them, and diſcover both their owne, and the ſecrets of their friends, to their great damage; but the wiſe ſhew them not, but keep them ſecret, till they ſee a fit opportunity, and then they ſpeake; as *David* ſaid nothing at the preſent againſt *Shimei*, and *Joab*, but afterwards he gave a charge to his Son *Salomon* touching them. Thus *Junius*, & *Muſſet* after him. Verſ. 11.

But becauſe the word here uſed is him; רוח ſpirit, and this is ſometime put for ſtrength, as *Pſal.* 104. *Thou ſhalt take away their ſpirit, and they ſhall faile*; Sometime for anger, The Hebrew Rabbins underſtand it of ſtrength, and expound it thus: The foole putteth forth all his ſtrength at the firſt, when he ſetteth upon any good duty, that at length he is conſtrained to give out, as not able to goe on. *Junius.* *Muſſet.*

To this effect *Baſil* ſaith, As a man that puts his ſervant to too much labour, by this meanes bringeth weakneſſe and ſickneſſe upon him, and ſo makes himſelfe of a Maſter, a Servant to his Servant; ſo the body, which is a ſervant to the minde, if it be at the firſt put beyond the ſtrength, waxeth feeble, and is not able to hold out in prayer, and ſtudy, and preaching to the edification of others; the wiſe man therefore moderates himſelfe, and puts forth but part of his ſtrength at the firſt, and reſerveth part for afterwards. *Baſil.* De vera virgin. *Note.*

The Septuagint, and Cald. render it, *The foole poureth forth all his wrath, but the wiſe diſpenſeth it but in part*; That is, refraineth his anger, not ſpeaking, or doing any thing upon the ſudden, but after ſome time interpoſed, wherein his wrath may be mitigated; as *Athenodorus* the Stoicke counſelled *Auguſtus* the Emperour, when he was provoked, to deferre ſpeaking, till he had ſaid over the whole Alphabet; and *Ambroſe*, and *Theodoſius* likewiſe; and *Seneca* ſaith, the greateſt remedy againſt anger is delay, for it hath grievous forces at the firſt, but will all be overcome being taken in parts. It may be taken any of theſe wayes. *Seneca.* L. 2. 28. *Maximum remedium iræ mora, graves habet impetus primos, ſed vincetur ſi per partes carpatur.*

If a ruler hearkens to lyes, all his ſervants are wicked. Againſt hearing lyes and tales, ſee *Exod.* 23. one ſaith, It is as bad to carry the Devill in ones eare, as in ones tongue; By rulers underſtand not only Magiſtrates, but alſo Rulers, and Governours of Families; if a Judge will hearken to lyes, all his Servants will turne Lyers, and Tale-bearers; only we read of one *Obadiah* in *Ahabs* family, a juſt man, and of *Obedmelech* in *Zedekiah* his Court, all *Ahabs* Prophets were Lyers. Verſ. 12.

And *Doeg*, the *Ziphims*, and others, when they knew it would pleaſe *Saul*, vented their malice againſt *David*, in bringing lyes and tales againſt him. So in a Family, if the Maſter and Miſtris, or either will hearken to lyes and tales, they that are their ſervants will ſeeke to humour them herein; likewiſe, if they be prophane ſwearers: But if they be godly, this is a great meanes to make ſome of their Family godly alſo. As *Cornelius* being a man that feared God, had three Souldiers about him that did likewiſe; and *Abraham* had a faithfull Steward, although by reaſon of mens naturall corruption, there is more power in wicked examples to corrupt, then in godly to ſanctifie; but let all Rulers thinke upon this, and turne ſuch as *Abraham* was, *Gen.* 18. and *David*, Pſal. 101. Act. 10.

And *Baſil* ſaith well, the Prince that doth not, but hearkens to lyers, cometh in danger to be counted like unto them, and guilty of all the bloud that is unjuſtly ſhed by their falſe ſuggeſtions. *Beda.*

Verſ. 13. *Junius.* *The poore and the deceitfull man meet together, the Lord lighteneth both their eyes*; Jun. *He that is rude, and he that is witty*; the Vulgar, *the poore man, and the Creditor.* but Hebr. it is the poor, and אישׁ תכבים *the man of deceit*; the ſubtle to deceive, for the word is for the moſt part put for the fraudulent, and men of a ſharp wit, who uſe it this way, and then by the poore underſtand ſuch as are poore and weake in wit and judgement. Theſe meet together, that is, theſe two ſorts are in the world, but let not one ſort deſpiſe another, for God is the maker of them both; thou haſt ſo much wit, becauſe God hath indued thee herewith, he hath ſo little, becauſe God hath given him no more, and ſometimes God chuſeth ſuch ſimple ones to grace and life, and not the wiſe of this world, to be ſure not the wiſe to deceive; and it is ſaid, that the word of God giveth wiſdome to the ſimple. And ſuch are here ſet forth by the name of poore, becauſe the poore for the moſt part for want of education, are rude and ignorant, as *Joh.7.* it is ſaid, Doe any of the Rulers beleeve in him; but this poore people that knoweth not the Law, are accurſed; and *Jeremiah* ſaith the like touching the poore; and thoſe ſubtle ones are ſaid to bee inlightened by God, becauſe their wit cometh from him, although the abuſe of it to deceit, from themſelves.

1 Cor. 1. 20.

Pſal. 19.

Jer. 5

Some will have the meaning of this place to be the ſame with that Chap. 22. 2. *The rich and the poore meet together*, the borrower and the lender, but neither will the originalls beare this reading; neither is it ſaid, *God is the maker, but the inlightener of them both*, wherefore others rendring the words, *the poore man, the man of contritions*, expounding it of one alwayes poore, and another that hath beene rich, but now by ſuffering many loſſes, is made poore alſo, theſe met together now in a like condition, have no cauſe yet to deſpaire, for God can give them both light and comfort; yea, he often doth caſt downe, and raiſe up againe, as hee did *Job*, and ſetteth the poore with Princes, raiſing them out of the duſt to great dignity. And the word ſignifieth as well contritions as deceits, and it is more genuine to expound it thus, there being more ſenſe in it then in ſaying that God is the inlightener of the poor and the deceitfull, becauſe he that hath more wit then another, but uſeth it to deceit, can have little comfort of it when he lookes up to God, who gave him his wit not to this, but to a better end, and to what good uſe this may be improved I ſee not; but the other to a very good one, as hath beene ſaid.

Pſal. 113.

Verſ. 14. Of the King wiſely judging for the poore, ſee Chap. 20. 28.

Verſ. 15. Of correcting children, and the good coming thereof, Chap. 13. 24. 22. 15.

Verſ. 16. *When the wicked are multiplied, tranſgreſſion increaſeth, but the righteous ſhall ſee their fall.* Sinne and the ſinner, ſaith one, are twins, and therefore they grow up together, ſinnes are increaſed when ſinners increaſe, both in number, degree or ſtature, as the body of man doth, childrens ſinnes are not ſo great nor hurtfull at the firſt, and it is more eaſie to ſuppreſſe them then afterwards, when they are growne more in ſtature, even as a briar or thorne, in the bud may bee cruſhed with the hand without hurt, but let it alone till it be growne up, and then it cannot without pricking. And being thus underſtood, it cohereth well with verſe 15. where the rod for children is commended, and letting them alone to doe as they luſt, is condemned. And it extendeth alſo to men living in ſin, the more the number of them is increaſed, the more doth ſin increaſe, all men being now made the more bold to doe evill, and more forcibly drawn by ſo many examples. *Junius* is for the firſt expoſition, and renders the words accordingly, *when ſinners increaſe, ſin is increaſed*; as if their increaſe in ſtrength and ſtature were meant. But *Lavater* is for the other, and Heb. word רבב ſignifieth to multiply and increaſe in number, and in bigneſſe and ſtature alſo, therefore, as I ſaid before, it may be taken both wayes. For the juſt ſeeing their fall, this is added for their comfort, when the wicked oppreſſe them by their numbers or power, as the Sodomites did *Lot*, for he ſaw their fall, and ſo did *Noah* the ruine of the old world, and the Iſraelites of the Egyptians their oppreſſors.

Junius.

Lavater.

Note.

Verſ. 18. *Where there is no viſion the people periſh, but he that keepes the Law is Happy.*

happy. Junius, *the people are naked*, expounded thus, they lye open to Gods judgements, as *Aaron* is ſaid to have made the people of *Iſrael* naked, when hee ſet them up a golden Calfe; and how can they but be naked, who want Chriſt, by whoſe righteouſneſſe, as by a robe, wee are covered? and that they want Chriſt, who want Viſion, that is, preaching, appeareth, becauſe they want faith, for faith is by hearing the word preached. The reaſon why preaching or propheſying is ſet forth by the name of Viſion, is becauſe Prophets of old were called Seers, and they had revelations from God many times by viſions. And as the people are ſaid here to be naked that want viſion, ſo *Amos* ſaith, that they ſuffer by famine, not of bread, but of hearing the word of God, and they are naked alſo, becauſe not having the word preached, they are without a ſword to defend them, yea, or any other Arme, helmet, breaſt-plate, ſhield, the Souldiers girdle, and ſhooes, and ſo they are not only naked for want of a cover from Gods wrath, but alſo the ſpirituall enemies, the armies of devills that are continually fighting againſt them. But if viſion faileth not, yet all not bleſſed in ſuch a land, but onely they that keepe the Law, they that heare the word of God and doe it, as our Lord ſaith, and the Apoſtle *James*.

Junius.

Amos 8.

Epheſ. 6. 12, 13

Matth. 12.
Jam. 1. 20.

A ſervant will not be corrected with words, for although he underſtandeth, yet he will not anſwer; Jun. *When as he underſtanding yet anſwereth not*; Heb. *becauſe he underſtands, and there is no anſwer*; the meaning is, that ſtout ſervants muſt be corrected not with words onely, but with blowes; and they are here ſet forth to be ſtout ſervants, who, when their maſter calleth to them, and although they heare, they make as if they heard not, and ſo anſwer not, or being asked a queſtion, will not anſwer, and anſwer not by doing as they are bidden; and if ſuch be not corrected otherwiſe then by words, as now adayes they are not, God will lay his puniſhments upon them, whom they are ſtout againſt, in being ſtout againſt their Maſters, as they ſerve him, in doing them faithfull ſervice.

Verſ. 19.

Seeſt thou a man that is haſty in his words? there is more hope of a foole then of him. This doth not unfitly follow that of verſe 19. where ſullenneſſe, and ſtoutneſſe is condemned in him that will not anſwer, he being too ready to ſpeake, the tongue running before the wit. It is better to be ſimple, and ſlow of ſpeech then thus ready ſpoken; for both in a multitude of words there is ſinne, and he that ſpeakes ſo much is wiſe in his owne conceit, and therefore he hath neither eare nor heart to heare, and he alone fills up all the time ſo with his prattle, that there is no time for the wiſe to ſpeake, of whom he might learne, whereas a ſimpler man that ſpeakes little, hath time to heare and learne.

Verſ. 20.

He that diligently bringeth up his ſervant from a childe, ſhall have him become his ſonne at length. Here he goeth on ſtill in ſpeaking of ſervants, and the meaning is, if a ſervant be fed and cloathed, and favoured in reſpect of his worke at the firſt, when he is young, and his maſter hath yet had no experience of his nature and good deſerts, but raſhly preferreth him to ſome place of power and authority, he ſhall have cauſe afterwards to repent, when it will be too late. *Jun.* for theſe words *ſhall have him become his ſonne*, hath thoſe, *ſhall be bereaved of his children*, expounding it thus, he will prove at length ſo inſolent and ambitious, that he, as his owne naturall ſonne and heire, he will deſtroy his children and take his inheritance from them, making himſelfe Lord and Maſter of all, they being put downe, and ſometime as a moſt ungracious ſonne killing his father to come before the time to his poſſeſſions. Thus did *Zimri* to *Elah* his maſter, King of *Iſrael*, whom he had favoured ſo farre, as to make him Captaine of halfe his Chariots, he being pricked on with ambition ſlew him, and reigned in his ſtead, and then he cut off the ſons of *Baaſha* his father, who were his brethren, and had the next right to the Kingdome. And *Jeroboam* advanced by *Salomon* to be over the houſe of *Joſeph*, became his ſonne and heire as it were to the farre greateſt part of his Kingdome, his ſonne *Reboboam* being deprived thereof, and his ſonnes after him. But the word מנון which being derived from נין ſignifieth a ſonne, but if from ינה, from whence it ſeems *Junius* deriveth it, a depopulator or taker away of that which

Verſ. 21.

is another mans, a *bereaver*. The Vulgar, *He ſhall afterwards finde him ſtubborne*. The ſenſe is all one, as hath beene already ſhewed. Some draw this to an
The Allegory. Allegory, by the ſervant, underſtanding the body, which is a ſervant to the minde, if this be fed and kept deliciouſly, it will in time become maſter and no ſervant any longer, but lord it over, and be the deſtruction of the ſoule, as is taught, *Rom.* 8. 8.

Verſ. 22. 23. Touching verſ. 22. againſt anger, and verſ. 23. againſt pride, ſee before, chap. 15. 18. & 18. 12.

Verſ. 24. *Who ſo is partner with a thiefe, hateth his owne ſoule, he bewrayeth not curſing, when he heareth it*; Jun. *And he who hearing curſing, declares it not*; But the conjunction *and*, is not in the Hebrew. He ſeemeth in this addition to allude to that which is ſaid, chap. 30. 9. *Leſt I be poore and ſteale, and take the name of God in vaine.*

The curſing here ſpoken of, is that of him that ſtealeth, and yet denieth it with oathes and curſing moſt ſtoutly, then which nothing is more common; howſoever he that heares ſwearing, and curſing, and ſaith nothing againſt it, upon what occaſion ſoever they be uttered, ſinneth as well againſt his owne ſoule, as he that is a partner with a thiefe; That is, conſenteth to his theft, and makes himſelfe acceſſary by receiving any part of his ſtolne goods. See *Levit.* 5. 1. *If a ſoule ſinne, and heareth the voyce of ſwearing, and is a witneſſe, whether he hath ſeene or knowne, if he doth not utter it, he ſhall beare his iniquity.* It is indeed properly ſpoken of one required to teſtifie againſt a curſer, or blaſphemer, that the Law may paſſe upon him, but he will not in this caſe utter what he knoweth; but here it is extended further, to any man that heares it, and ſaith nothing, for he goeth con-
Mat. 18. trary to the precept of Chriſt, *If thy brother ſinne againſt thee, tell him of it, &c.* And that, *Levit.* 19. 17. He that is partner with a thiefe, as hath been ſaid, *ſinneth againſt his owne ſoule*, becauſe he maketh himſelfe alike guilty, and ſo cometh in danger of loſing his life, as wel as he, and being guilty of ſo foule a ſinne, he is
1 Cor. 5. 11. in danger of loſing his ſoule, becauſe neither thieves, nor any unrighteous perſons ſhall inherit the kingdome of Heaven.

Verſ. 25. *The feare of man bringeth a ſnare, but who ſo putteth his truſt in the Lord ſhall be ſafe.* Jun. *The fearefull man layeth a ſnare before himſelfe, but he who truſteth in the Lord is placed on high.* The firſt words may be rendred, either the feare of man, or fearefull man, the laſt properly ſignifieth lifting up on high, and becauſe he that is ſo lifted up is ſafe, New Tranſlation hath it, *ſhall be ſafe*; yet the word *lifting up on high* is more ſignificatory, as ſhewing how he cometh to be ſafe from ſuch ſnares, viz. by being lifted up in his minde to things above, ſo that he is above the reach of man herein, and therefore not ſubject to the feare of him; for although he hath power over his body, yet he hath none over his ſoule, and therefore he is not afraid of any thing that he can doe, his body being but a peece of earth, that muſt to the earth howſoever, and the cruelleſt Tyrant can doe no more, but bring it to the earth, and from hence alſo he is ſure, that it ſhall at the laſt riſe againe the more glorious, for that which he hath unjuſtly ſuffered at his hands. But he that feares him and his cruelty, by this his baſe feare, layeth a ſnare to take his ſoule into the deſtruction thereof, being for feare either made to fall from the Truth, or to comply with him in his wicked wayes, to leave his Calling, to truſt to carnall meanes, he makes himſelfe through this his feare weake, and unable to reſiſt them in their wickedneſſe, and ſo giveth them great advantage, and imboldeneth them the more in their wickedneſſe.

Laſtly, being ſo much taken with feare, his ſpirits are infeebled, his ſences dulled, and his death haſtned, it being with feare, as St. *Paul* ſpeakes of worldly
2 Cor. 7. 10. ſorrow, *it cauſeth death.*

Verſ. 26. *Many ſeeke the rulers favour, but every mans judgement cometh from the Lord.* Here is not condemned abſolutely the ſeeking of the favour of an earthly King, or Judge, for *Heſter* and *Nehemiah* did ſo, and *Daniel* for his Brethrens preferment; but a prepoſterous ſeeking of his favour, without firſt ſeeking to the Lord, as *Heſter* and *Nehemiah* did, for who ſo doth thus is not like to prevaile, becauſe he acknowledgeth not their inferiority to God, that he both giveth them

power

power, and can turne their hearts as he pleaseth.

Therefore when the *Hebrewes* being in *Ægypt* were oppressed, and sought to *Pharaoh* for ease, not having first sought unto the Lord, they prevailed nothing for any favour; but the Saints before mentioned, who sought unto God first, had their desires granted, and the reason is here given, the judgement that the Prince giveth, is of the Lord, even as he moveth him to it.

The unjust man is an abomination to the just; and contrariwise, there is just cause given to the just to hate the wicked, because they are Gods enemies, and rebels against him, there is danger in associating with them, of being corrupted by their evill manners; and lastly, they that live amongst them are made liable to great and grievous temporall Judgements by their sins; for the *Land mourneth for Oathes*, and Adulteries, and the Lord hath a *controversie with the Land*; yet the just hate, and have them in abomination, only so farre forth, as by their invectives against them to declare how vile and loathsome they are, to separate from them, as filthy, and not to eate with them, as it is noted, that the *Ægyptians* had the *Hebrewes*, and all such as killed, and sacrificed Sheep, and Oxen in abomination, and therefore ate not with them; and if they be Magistrates, to cut such of them off as be capitall offenders, and keep others downe, abhorring to preferre any so unworthy to places of power and authority for any gaine; they have them then in abomination so, as that still they love them, and pray for them, and by all meanes seeke their reformation, and salvation; and if at any time they be reformed, they then imbrace them with all love and joy, praising God for them.

Verse. 27.

Ier. 23. 10. Hos. 4. 4.

But on the contrary side, the wicked hate the upright most unjustly, because he will not run to the same excesse of ryot with them; their workes be good, and their owne evill, they are reproved by them, yea, their very lives give them a continuall checke, as the light doth works of darknesse. But there is great reason why they should rather love them, because that by their meanes the Judgements of God are averted from them, and his blessings procured; as it should have been in *Sodome*, if there had been ten righteous; and in *Jerusalem*, if one; and *Laban* found it by experience, by meanes of *Jacob*, and *Potiphar*, by meanes of *Joseph*, and after him the Keepers of the Prison; and lastly, all the people of *Ægypt*, in the time of seven yeares famine.

Ier. 5.

CHAP. XXX.

THE *words of* Agur *the sonne of* Jakeh, *the Propheſie the man spake to* Ithiel, *even to* Ithiel *and* Ucal. The vulgar Latine not taking any of these for proper names, but for appellations, rendereth it according to the signification of the words; *The words of one gathering, the sonne of a vomiter, the vision the man spake with whom God is, and God being with him comforted*: for *Agur* signifieth gathering, or gathered, *Jakeh*, if it be derived from יקה vomiting, but if from יקה as is more probable, for the word here used is *Jakeh*, not יקה with an א, then it signifieth hearing, or obedience, the sonne of obedience; *Ithiel* also signifieth *God with me*, and *Ucal* to prevaile, and this when a man doth, he is comforted.

Verse 1.

The Hebrewes, and many following them, will have them proper names, and consequently this chapter some other holy mans dictates by this name called, although they know not who he was; but others, most ancient Christian Doctours, render it according to the vulgar Latine, and take it to be *Salomons* here thus called, as *Beda*, *Lyra*, *Hugo*, *Dionysius*, *Arboreus*, *Osorius*; and the Church generally hath always ascribed this whole Booke, and all the chapters thereof to *Salomon*, and the Fathers commonly alledge passages in this Chapter, as uttered by *Salomon*.

Beda. *Lyra.* *Hugo.* *Dionys.*

The reason that moveth some, to thinke that it cannot be *Salomons* is, because vers. 2. he speakes of himselfe as *more bruitish then any man, and one that had*

not

not the underſtanding of a man in him, therefore it ſeemeth not to be *Salomons*, for he was the wiſeſt of all other men; but this is eaſily anſwered, he ſpeaketh thus in humility, and becauſe he attained not his great wiſdome by ſtudy, after the manner of other wiſe men, but by inſpiration, which is here by the Septuagint Tranſlation, *God taught me wiſdome, and I knew the wiſdome of the Saints*; but they reſolve this beſt of all, who ſay, That he uttered theſe words after that he had ſinned ſo foulely by Idolatry, and repented, for herein he might well ſay, that he was more bruitiſh then any man, becauſe that none but a bruitiſh man, and one without the common underſtanding of men, worſhip ſtocks and ſtones.

And whereas it is further objected, that it cannot agree to *Salomon*, which is ſaid, ver. 8. *Give me neither poverty nor riches*, it is anſwered, That it agreeth very well; for although he were exceeding rich, yet he never deſired it from the beginning, and therefore he might well ſay, *Give me not riches*; This is a thing that I never deſired, neither doe I now deſire them, or that I may not for my ſins be deprived of them, thy will be done herein; but puniſh me not contrariwiſe with extreame poverty, as I am well worthy, as ſome, even great Kings have been. as it is ſaid of *Henry* the fourth Emperour, when his ſonne *Rodolphus* was by the Pope ſtirred up againſt him, he was not only deprived of his Empire, but brought to ſuch poverty, that he made ſuit for a Prebendary in the Church of *Spira*, to maintaine him in his old dayes.

Procopius. And *Geliner* Prince of the Vandals came finally to that poverty, that he writ to a friend of his to ſend him three things; An Harpe to comfort him, a Spunge to dry up his teares, and a loafe of bread to feed him.

Lavater. *Lavater* thinketh, that this *Agur* was ſome wiſe man, that lived in the time of *Hezekiah*, from whom the Proverbs before going from chap. 25. were copied out by his men; but if any ſhal hold *Salomon* to have been the Author, he ſaith, he will not contend about it, he might be called *Agur, gathering together*, becauſe he gathered together, and uttered ſo many wiſe ſayings.

If we take him to be *Salomon*, as it ſeemeth moſt probable to me, and that after his foule falling all things here ſpoken will agree, he was a gatherer of wiſe Sentences to utter them, although not to keep cloſe to them in his doings, for his heart was drawne away by ſtrange women, againſt whom he ſo much inveigheth; and the Sonne of Hearing, or obedience, becauſe he at the firſt hearkened diligently to the Lord, and was moſt exactly obedient, building the Temple, and ordering all things about it according to his will, and executing true judgement, as another *Moſes*, God was alſo with him extraordinarily, appearing twice unto him, and through God he was inabled, as the word *Ucal* ſignifieth, to doe ſo worthily, and wiſely, and was exceedingly comforted, and incouraged. He calleth that he ſaith here, *Maſſa*, a *burthen*, but rendred *Propheſie*, becauſe Propheſies of ſad and heavie things were commonly called burthens; and this is an heavie thing that he beginneth withall, his telling how bruitiſh and voyd of underſtanding he was: and in ſaying, the *burthen he ſpake to Ithiel and Ucal*, he meaneth to himſelfe, according to that which hath been already ſaid of him, in way of lamenting it. That which is ſaid by others, who take theſe for proper names, are but conjectures, that they were two of *Agurs* Diſciples, whom he here inſtructeth.

Verſ. 2. *Surely I am more bruitiſh then any man, and have not the underſtanding of*
Verſ. 3. *a man in me; I neither learned wiſdome, nor have the knowledge of the holy*; Heb. and Sept. *and I knew the knowledge of the Saints*, where the Sept. inſert, as was noted before, *God taught me wiſdome*; for further explication of the meaning, I am now through my groſſe Idolatry become more bruitiſh then any man, for although other men of *Iſrael* had beene Idolaters in times paſt, as is ſhewed in the booke of *Judges*, yet now there was no Idolatry in *Iſrael* that we read of, either in *Salomons* time, till he brought it in, nor in all *Davids* or *Sauls*, and when any were ſo fooliſh as to ſerve Idols, yet not one was ever to be found before *Salomon*, that being a wiſe man, and moſt remarkable for his devotion towards the true God, turned Idolater. And if it be thus underſtood, all things here ſpoken agree very well, and it is put out of queſtion, that *Salomon* repented, and obtained

mercy

mercy againe to be ſaved; *For he that confeſſeth and forſakes his ſinnes ſhall have mercy*, as *David* confeſſed, *I have ſinned*, and preſently heard, *the Lord hath done away thy ſinne*; for no man can make a more humble confeſſion then this, the moſt wiſe King to confeſſe, and put it upon record, that he had done the moſt fooliſhly of all other men. And for this obtaining mercy, the word וּאֵכַל before going, *he prevailed*, ſheweth it. They that take another man called *Agur* to be here meant, ſay that he ſpake thus in regard of the little knowledge, that is in any man in compariſon of omniſcience, there being far more things both humane and naturall unknowne unto us then knowne, but if we come to ſpeak of divine things, wonderfull is our ignorance. But for ſo much as none of the Prophets ever ſpake thus to detract from himſelfe, but rather to magnifie his Miniſtry, that others might not deſpiſe, but reverence it, as *Eſay*, who ſaith God, hath given me the tongue of the learned, and the Apoſtle *Paul* ſaith, that for languages he ſpake more then they all, and derided thoſe that counted him fooliſh; I cannot ſide at all to this, that *Agur* a new Prophet riſing up after *Salomon*, ſhould begin his Propheſie in this manner, but take it to be clear, that this is ſpoken by *Salomon*, as hath beene before ſaid, in humble penitency after his fall. 1 Sam. 12.

Moreover it is to be noted, that he ſaith, that he had not the underſtanding of a man in him, hereby making it plaine, that he meant not, that he was void of knowledge in reſpect of myſticall and hidden things, to the knowledge of which no man attaineth in this life. And whereas New Tranſlation, and Vulgar Latine goe thus, and *I know not the knowledge of the Saints*; the Hebrew is without a negative, and therefore plainly denoteth one, that although he attained not to knowledge of other men, that is, by ſtudy and labour, yet by inſpiration he had beene filled even with the beſt knowledge, which he ſpeaketh to aggravate his ſinne, that having received ſo extraordinary a meaſure of ſanctified knowledge, he ſhould ſo greatly degenerate into bruitiſh fooliſhneſſe, as he had done. If the other reading be followed, in two words yet there needs correction, 1. For *er* is to be put *nor*. 2. For holy, holy ones, for the word is a plurall, and may not unaptly be referred to that which the next verſe ſpeaketh of, touching God and his Almighty power, and his Son, whereupon ſome gather that this confeſſion of his ignorance is made by way of preparative thereunto, and ſo might well be made by any Prophet, the premiſes conſidered, that he ſaid there, that he had not the underſtanding of a man in him; this cannot hold. And it makes the authority of that which is here ſaid to hold it, to have come from one *Agur*, for ſo much as no mention was ever made elſewhere of ſuch a man, neither doth any man know who he was, whereas all other Prophets were knowne to the people of God, and many of them by their Fathers, their Countries, and the time wherein they lived.

Who hath aſcended up into heaven, or deſcended? who hath gathered the wind in his fiſt, or bound the waters in a garment? who hath eſtabliſhed all the ends of the earth? what is his name, or his Sonnes name? After *Salomons* humbling himſelfe under the name of *Agur*, or gatherer together, now follow the profound Riddles and ſentences by him gathered together in this Chapter, wherein being to ſpeak of many wonderfull things, as verſe 18, 19 &c. he here beginneth with the moſt wonderfull of all others. The Rabbins to elude this place, which is ſo plaine for the Sonne of God, ſay, that it is ſpoken of *Moſes*, who did, as it were goe up to heaven, when he went up to God in Mount *Sinai*, and then deſcended againe, and came downe to the people; and containe the wind in his fiſt, when by the rod that he held in his hand, and ſtretched it out in the aire, he brought an huge multitude of locuſts upon *Egypt* by an Eaſt-wind, and ridded the land of them againe by a Weſt; and bound the waters up as in a garment, when he made them gather together into heaps both in the Red-ſea and *Jordan* on either ſide of the way, that *Iſrael* was to goe. And laſtly, he ſtirred up all the ends of the earth, when by his miracles he amazed them all ſo every where, that they ſtood in feare of him. But to let this paſſe as a deviliſh device to blinde-fold the Evangelicall truth, it is certaine, that the right reſolution of this Riddle is, That God and his Sonne Verſ. 4. *Rabbini.*

Sonne Jeſus Chriſt, is he that is here meant: For the like is here ſpoken plainly of God in ſundry other places, but no where of any mortall man; ſo that herein is a Propheſie, for which the words of *Agur* are ſo called, verſe 1. And it is a Propheſie of the greateſt myſtery, that is, *viz.* of the incarnation and miracles of the Sonne of God; for he is ſaid to have deſcended, that he might aſcend into heaven; of himſelfe alſo he ſaith to *Nicodemus*, *Who is he that deſcended, but the ſame that aſcended? even the Sonne of man which is in heaven*; and he had the winds as it were in his fiſt, when he held them from blowing upon the Sea, which was before tempeſtuous, but then followed a great calme; and he bound the waters in a garment, when he went upon them and ſunke not; and he eſtabliſhed the ends of the earth, when he ſent out the Apoſtles into all parts to preach the Goſpel, whereby all the ends of the earth were converted and ſtabliſhed in the truth, that were before fluctuating, and uncertainly carried after many groſſe errours, as they were blindly lead in all places.

Iob 38. Eſa. 40.

Epheſ. 4. 9. Ioh 3.

Auguſtine ſaith, of whom it is ſaid, *Who hath aſcended up into heaven, and deſcended?* but Chriſt the Sonne of God, according to that *Epheſ.* 4. 10. and for the winds, Heb. רוח ſignifying either the wind or ſpirit, who hath gathered the ſoules of the faithfull in an hidden place? according to that, *Your life is hid with Chriſt in God*, who hath changed the water into a garment, according to that, *He that is baptized into Chriſt, hath put on Chriſt, and eſtabliſhed the ends of the earth*: When he ſaid to his Diſciples, *Ye ſhall be my witneſſes to all Judæa, and to all the ends of the earth.*

Auguſt. Epiſt. 49. *ad Deo gratias.*

Col. 3. 3. Rom. 6.

Act. 1. 8.

Beda followeth *Auguſtine*, but yet he partly expoundeth the words literally of God, and ſo doe Expoſitors generally. To God the Father and Sonne doe all the things here ſpoken agree implying their unity, coequality in power and greatneſſe, and coeternity; for which in fine he addeth, *What is his name, and his Sonnes name?* his name that doth theſe wonderfull things, and his Sonnes name that doth the ſame; for as God the Father is ſaid to have created all, ſo all things were made by God the Son, he is the Wiſdome that was with him from Eternity, whereby Heaven and Earth, and all things were made. And therefore it is a received maxime, *All the workes of the Trinity without, are undivided.* God is ſaid to have aſcended up to heaven, when by the power of his word he made the heavens, and to deſcend when he made all things here below; for otherwiſe he being infinite and filling all places at once, neither aſcendeth, nor deſcendeth by locall motion. He alſo is ſaid to deſcend, when he came downe upon *Sinai*, and upon the Tabernacle, and Temple built by *Salomon*, when he gave a viſible ſigne of his preſence there, and he aſcended, and went away from thence againe, when, as he ſhewed to *Ezekiel* his glory before the Temple to be deſtroyed by *Nebuchadnezzar*. *Who hath gathered the wind in his fiſt?* Heb. *in ſecret or an hidden place*, rendred therfore by ſome *in his boſome*, for ſo God doth by the wind, letting it out to blow when he pleaſeth, and holding it in, for which our Lord ſaith, *The wind bloweth where it liſteth, thou heareſt the ſound thereof, but canſt not tell whence it cometh, &c.* becauſe it is hidden till it bloweth; and there is the like reaſon of the Spirit, which is myſtically to be underſtood here, or elſe we have not the whole Trinity here ſet forth; and aptly is the Spirit ſaid to be in ſecret, or in his boſome, by him underſtanding; both God the Father, and the Sonne, becauſe he proceedeth from them both: and this of the Spirit is ſo great a myſtery, as of the Incarnation of the Sonne of God, that the wiſe men of this world know it not, but count it a monſter in nature, that one ſhould be three, and three one, the Father, Sonne, and Holy Ghoſt. And therefore our Lord having ſpoken of the wind ſo occult, as that no man knoweth whence it cometh, addeth, *ſo is the Spirit of God*: And Chriſt ſhewed the Spirit to be in his boſome, when breathing upon his Diſciples, he ſaid, *Receive the Holy Ghoſt. Who hath bound up the water in a garment?* that is, as in ſwadling cloaths, ſetting bounds thereunto round about, that it cannot ſwell out any further, but the huge Ocean is kept in a round forme, as a childe by ſwadling cloaths, that all the members thereof may grow right and ſtreight, and be well formed.

Beda.

Gen. 1. Ioh. 1. Prov. 8. 23. 3. 19.

Omnia opera Trinitatis ad extra ſunt indiviſa.

Ioh. 3.

Ioh. 20. 22.

Laſtly, *Who ſtabliſheth the ends of the earth?* that is, ſetteth it firme and unmoveable

moveable in the very extreames thereof, the Iſlands, which are very many, and compaſſed on every ſide with the Sea, and therefore it is the more wonderfull that they ſhould ſtand ſo ſure, for which cauſe they are here ſingularly ſpoken of; although the firme ſtanding of the whole continent be alſo a great wonder, for ſo much as it is founded upon the waters, and ſetled upon the flouds, as is elſewhere ſaid, hanging like a ball in the midſt of the water, and aire compaſſing it round, and ſupported by nothing, but the meer word and power of God, holding it to the center, and making all the weighty and moſt heavy parts thereof to be carried thither downward. *What ish is name? and what is his Sons name?* for they are both one, and therefore tell the name of one, & tel alſo the name of the other; but here by name is not ſo much meant the name יהוה, called by the Hebrewes, *nomen tetragrammaton & ineffabile, the foure lettered, and unſpeakable name*, which yet I have elſewhere ſhewed, no man knoweth how to pronounce aright; for although we know not how to pronounce it, yet we know the letters thereof, as they were ſet down at the firſt without pricks. But here by name is meant God himſelf, tell what he is, or his Son, for no man can fully do this; for which he ſaith to *Manoah, Why doſt thou inquire after my name? which is Wonderfull*; and of his Son it is ſaid, *they ſhall call his name Wonderfull, the Mighty God, &c.* we know this here but in part, we ſhall afterwards know as we are knowne; for which cauſe a wiſe man being once demanded by a King, What God was? anſwered, That he muſt have a dayes liberty to anſwer to this queſtion, and after a day granted, he deſired two more, and then foure, finally profeſſing, that the longer he conſidered, the further he was from knowing this, or being able to anſwer that queſtion. Eſa. 9 6. 1 Cor. 13.

Now if *Salomon* ſpake theſe words, and that after this groſſe ſinning, as I before ſhewed it to be moſt probable, then it appeareth according to the laſt word of verſe 1. *and I prevailed*, ואכל, that God reſtored him againe upon his humiliation, and gave him his ſpirit againe in as great meaſure as before, making him thus admirably to propheſie of moſt myſticall things to come, as he doth here, and then it will follow that he was ſaved.

Every word of God is pure, he is a ſhield to them that put their truſt in him. Verſ. 5. After that famous propheſie of the Sonne of God, the ſubſtantial Word of the Father, and eternall and uncreated, now he paſſeth on to ſpeake of the outward created word, as hath beene uſuall with him before, from Wiſdome uncreated, to paſſe on to created wiſdome, or from the wiſdome, which is a grace of God created in man, to the uncreated, as Chap. 3. and 8. and 9. And why doth hee ſpeake of this word here? but to bring in the caveat following, Verſ. 6.

Adde not to his words leſt he reprove thee, and thou beeſt found a lyar. Verſ 6. Is God ſo wonderfull in his Workes, as hath beene ſaid? then he is doubtleſſe alſo wonderfull in his Word, that muſt needs be admirably pure, and of great force to defend him as a ſhield, whoſoever holds it up as a ſhield and buckler againſt his ſpirituall enemy, the Devill, as Chriſt did: and therefore it is ſaid, *Above all take the ſhield of faith, whereby yee may be able to quench all the fiery darts of the Devill*; And faith cometh by hearing the word of God, therefore the Word producing this bleſſed effect, becomes a ſhield, and ſure defence both againſt dangers ſpirituall and temporall. Matth. 4. Eph. 6. Rom. 10.

The word rendred *pure* here ſignifieth purified in the fire, as the Word is ſaid to be pure as the ſilver tried in the fire ſeven times by *David*. It is pure, and admits of no mixture, therefore let every man of God take heed, that he mixe therewith nothing of his owne, and the hearer, that he receive nothing but the pure, or *ſincere milke of the word*, as St. *Peter* ſpeaketh. The Prophet that ſpeakes any thing of his owne head is in danger to be found a lyar, when that which hee ſaith in Gods name cometh not to paſſe, and this will be a foule checke and reproach unto him; for every word or promiſe of God ſhall ſurely come to paſſe, as it hath hitherto alwayes done, and therefore ſhineth as pure gold or ſilver tryed in the fire, and is magnified by all his ſervants, and truſted in accordingly, and that not in Pſal. 12. 1 Pet. 2. 2.

vaine, as a man ſhelters himſelfe from Sword and Arrow by a ſhield not in vaine.

And this is alſo ſpoken to purchaſe credit to the words in this chapter uttered, or before by *Salomon*, for he calls this a Propheſie, or Word of God, and therefore he would not have us take it, as any thing coming from himſelfe, but as the pure and unmixed Word of God, to be reverenced by all men. Of not adding to the Word, ſee alſo *Deut.* 4. and *Revel.* 22. under a great curſe.

Verſ. 8. Verſ. 9. *Remove farre from me vanity, and lyes, give me neither riches, nor poverty, feed me with food convenient for me, leſt I be full, and deny thee.* He ſaith, ver. 7. that he would deſire two things of the Lord, meaning two eſpecially, for every one of us needeth to aske many more; but theſe two are propounded as moſt neceſſary for us all, to requeſt of God in our prayers, as whereupon all other good things concerning the ſoule doe depend; and that is, to have vanity and lyes removed farre away from us. That is, pride and worldly pompe, which dammeth up the current of Grace, for *God deſpiſeth the proud, and giveth grace to the humble*; and hypocriſie, fraud, and diſſimulation, which infatuate men ſo, that they thinke themſelves hereby ſafe from being detected in any wickedneſſe, and are imboldned to goe on herein, againſt all threatnings thundered out againſt their ſinnes, wherein they live ſo covertly. And as a meanes to be kept from theſe two, he prayeth, that God would neither give him *riches, nor poverty, leſt being full I deny thee, and ſay, Who is God?* He doth not ſimply pray againſt riches, or poverty, for ſome holy men have been, and are rich, as *Abraham, Joſeph, David, Joſeph* of *Arimathea*; ſome againe poore, as *Lazarus*, and *Job*, that of rich was made poore; and *James* ſaith, *Let the brother of high degree rejoyce, that he is made low, or poore*; and *Paul* ſaith, that he had nothing, yea, Chriſt had not whereupon to lay his head, and being hungry in the Wilderneſſe, wanted bread to eate, whereupon the Devill tempted him, ſaying, *If thou beeſt the Son of God, command theſe ſtones to be made bread.* But rather then riches ſhould make me proud, and vaine, and to ſay with *Pharaoh*, Who is God? or Poverty make me ſteale, and lye, and take Gods name in vaine, by forſwearing it, give me neither; make me not very rich, nor very poore, but give me competent meanes to live.

Iam. 4. 6. Deut. 8. 10, 11. Iam. 1. 9. Matth. 4.

Gen. 28. And *Jacob* going to *Padan Aram*, prayed, and ſaid, *Lord, if thou wilt give me bread to eate, and cloathes to put on*; and our Lord biddeth us to pray, *Give us this day our daily bread*; for riches, working ſo with men as to make them deny God; it is true, in word they doe not, as *Pharaoh*, or *Sennacherib*, ſay, *Who is the Lord?* but all rich and wealthy men, that live, as if they were not ſubject to any controle of Gods Miniſters, but might doe what they luſt, and hereupon take occaſion to live licentiouſly, in chambering, and wantonneſſe, in revelling and pleaſure, nothing but hunting, hawking, carding, dicing, and whoring, ſay Gods Miniſters what they will here againſt; and now pilling, and polling, oppreſſing, impriſoning, killing, and ſlaying, overturning all things in Church and Commonwealth; all ſuch, although they confeſſe God with their mouthes, yet they deny him, and doe in effect ſay with hard-hearted *Pharaoh*, Who is the Lord? being for theſe their evill practices cenſured, as *abominable and diſobedient, and to every good worke reprobate.*

Tit. 1. 16.

And although ſome extreamely poore, as *Lazarus*, will rather ſtarve then ſteale, yet many more will ſteale, and lye, and forſweare it, to the diſhonour of God, and the incurring of his wrath, who hath forbidden ſtealing, and lying, pronouncing them not ſuch as have God, but the Devill to their father that doe ſo. And this prayer *Salomon* doth not here make ſo much for himſelfe, as to teach us to pray thus, as knowing, that this grace is not to be obtained but by prayer, and ſeeking to God.

Ioh. 8. 34.

Note. But it is hence to be noted, that pride and vanity are ſo great evils, as that a man had better by farre to be without riches, then to have them to be thus tranſported hereby, for now they become not goods, but evils to him, that hath them; according to the ſaying, *Bona hujus mundi ſunt bonis bona, malis mala*, The goods of this world are good to good men, but evills to evill men; for we are here directed

rected rather, then to have them with theſe curſed effects to pray unto God, not to give them unto us, for in ſuch it ſhall be fulfilled which Chriſt ſaith, *Woe to you that be rich and full now, and laugh, for ye ſhall waile and weepe.* Luke 6. 24, 25.

Againe, although it be ſaid, *God hath choſen the poore of this world to be heires of his Kingdome*, yet the poore that ſteale, and lye, and deale unjuſtly, as moſt doe, can have no comfort of this, that they are poore, for ſuch are poore, and miſerable, and naked indeed every way, for their ſins lying open to Gods greater Judgements to come, when this fraile life ſhall be ended, becauſe no unrighteous perſons, no theeves ſhall inherite his kingdome, but be ſhut out with doggs, and witches, and all that worke, and make lyes. 1 Cor. 5. 11. Revel. 22. 15.

Accuſe not a ſervant to his Maſter, leſt he curſe thee, and thou beeſt found guilty, Deut. 23. It is commanded, not to deliver a ſervant to his Maſter, *when he flyeth unto thee*, It is to be underſtood of a ſervant, that hath an unreaſonable and cruell Maſter, whoſe harſh uſage of him the poore ſervant is not able to beare; according to this precept moſt probably this is ſpoken, diſcover him not to his Maſter, when thou knoweſt that meere neceſſity hath inforced him thus to flye unto thee to ſave his life, and thou findeſt him to be a good ſervant, and worthy to be well uſed and preſerved. Verſ. 10.

The Septuagint hath it expreſly, according to that precept, *Deliver not a ſervant into the hands of his Maſter*; the Rabbins underſtand it of an Heathen, a ſervant now become a Proſelite, and imbracing the *Iſraelites* religion, who they thought ſhould hereupon goe free; but this is only their conjecture, and improbable; for a ſervant that is called, being a ſervant, is ſo to continue, unleſſe he can obtaine his freedome by the conſent of his Maſter, for Maſters have ſometimes given their ſervants their freedome upon their good deſerts. *Rabbini.* 1 Cor. 7. 20. 23, 24.

Some will not have ſervants here properly underſtood, but poore men, who are as inferiour to the rich, as ſervants to their Maſters, taking it to be meant, that we ſhould not ſtirre up a rich man againſt a poore man, who is ready enough through his pride and covetouſneſſe to oppreſſe him upon any little occaſion. And they underſtand the next words, *Leſt he curſe thee*, leſt he alſo recriminate thee, and lay as great evils to thy charge before the Judge, and ſo thou comeſt to ruine; therefore the vulgar hath it, *Ne maledicat tibi & corruas*, and the word אשמתה ſignifieth to be deſolate as well as to be a ſinner, and guilty hereof; for few men live ſo innocently, but ſomething by thoſe that obſerve them, may be found againſt them, of which they may be accuſed alſo, and being thus found guilty come to ruine. The very meaning of the words is, doe not maliciouſly accuſe the meaneſt perſon, to him that hath power over him, and will to doe him hurt; for who ſo doth thus, ſhall but ſtir him up to pay him in his owne coyne, by accuſing him likewiſe to his ſuperiours, and then he ſhall get nothing by ſo doing, but ſhame and puniſhment to himſelfe. Or with *Junius*, we may underſtand curſing, as it is ſaid elſewhere, *He that hoordeth up his corne, the poore ſhall curſe him*; and this curſing ſhall not be vaine, but come upon him; ſo the curſing of the meaneſt ſervant, upon him that is ſo malicious, as hath been ſaid; for when we are bound upon occaſion of great crimes, we may accuſe others; but in caſes that be not of ſo great concernment, we ought rather for things done, or ſpoken amiſſe, to admoniſh them privately, according to the direction, *Mat.* 18. *Lyra. Hugo. Arbor. Rodolph.* *Junius.*

There is a generation that curſeth their father, and doth not bleſſe their mother. Having ſpoken againſt one evill, that ſtirreth up to curſing, ver. 10. which kinde of curſe is to be feared; now he ſpeaketh of another, the ſonnes curſing of Father and Mother, the miſchiefe whereof ſhall redound to himſelfe, that doth ſo, as is ſhewed, ver. 17. And having falne upon one kind of notorious evill perſons, ver. 12. he proceedeth to ſpeake againſt another. Verſ. 11.

There is a generation that are pure in their owne eyes, and yet are not waſhed from their filthineſſe; Theſe are Hypocrites, who thinke none ſo holy as they, yet in truth they are moſt foule within in their hearts, being as Chriſt ſaith, like *whited Sepulchers, faire without, but within full of rottenneſſe, and dead mens bones.* And ver. 13. he goes on to another. Verſ. 12. Matth. 23.

vaine, as a man ſhelters himſelfe from Sword and Arrow by a ſhield not in vaine.

And this is alſo ſpoken to purchaſe credit to the words in this chapter uttered, or before by *Salomon*, for he calls this a Propheſie, or Word of God, and therefore he would not have us take it, as any thing coming from himſelfe, but as the pure and unmixed Word of God, to be reverenced by all men. Of not adding to the Word, ſee alſo *Deut.* 4. and *Revel.* 22. under a great curſe.

Verſ. 8. Verſ. 9. *Remove farre from me vanity, and lyes, give me neither riches, nor poverty, feed me with food convenient for me, leſt I be full, and deny thee.* He ſaith, ver. 7. that he would deſire two things of the Lord, meaning two eſpecially, for every one of us needeth to aske many more; but theſe two are propounded as moſt neceſſary for us all, to requeſt of God in our prayers, as whereupon all other good things concerning the ſoule doe depend; and that is, to have vanity and lyes removed farre away from us, That is, pride and worldly pompe, which dammeth up the current of Grace, for *God deſpiſeth the proud, and giveth grace to the humble*; and hypocriſie, fraud, and diſſimulation, which infatuate men ſo, that they thinke themſelves hereby ſafe from being detected in any wickedneſſe, and are imboldned to goe on herein, againſt all threatnings thundered out againſt their ſinnes, wherein they live ſo covertly. And as a meanes to be kept from theſe two, he prayeth, that God would neither give him *riches, nor poverty, leſt being full I deny thee, and ſay, Who is God?* He doth not ſimply pray againſt riches, or poverty, for ſome holy men have been, and are rich, as *Abraham, Joſeph, David, Joſeph of Arimathea*; ſome againe poore, as *Lazarus*, and *Job*, that of rich was made poore; and *James* ſaith, *Let the brother of high degree rejoyce, that he is made low, or poore*; and *Paul* ſaith, that he had nothing, yea, Chriſt had not whereupon to lay his head, and being hungry in the Wilderneſſe, wanted bread to eate, whereupon the Devill tempted him, ſaying, *If thou beeſt the Son of God, command theſe ſtones to be made bread.* But rather then riches ſhould make me proud, and vaine, and to ſay with *Pharaoh*, Who is God? or Poverty make me ſteale, and lye, and take Gods name in vaine, by forſwearing it, give me neither; make me not very rich, nor very poore, but give me competent meanes to live.

Iam. 4. 6. Deut. 8. 10, 11. Iam. 1. 9. Matth. 4.

Gen. 28. And *Jacob* going to *Padan Aram*, prayed, and ſaid, *Lord, if thou wilt give me bread to eate, and cloathes to put on*; and our Lord biddeth us to pray, *Give us this day our daily bread*; for riches, working ſo with men as to make them deny God; it is true, in word they doe not, as *Pharaoh*, or *Sennacherib*, ſay, *Who is the Lord?* but all rich and wealthy men, that live, as if they were not ſubject to any controle of Gods Miniſters, but might doe what they luſt, and hereupon take occaſion to live licentiouſly, in chambering, and wantonneſſe, in revelling and pleaſure, nothing but hunting, hawking, carding, dicing, and whoring, ſay Gods Miniſters what they will here againſt; and now pilling, and polling, oppreſſing, impriſoning, killing, and ſlaying, overturning all things in Church and Commonwealth; all ſuch, although they confeſſe God with their mouthes, yet they deny him, and doe in effect ſay with hard-hearted *Pharaoh*, Who is the Lord? being for theſe their evill practices cenſured, as *abominable and diſobedient, and to every good worke reprobate.*

Tit. 1. 16.

And although ſome extreamely poore, as *Lazarus*, will rather ſtarve then ſteale, yet many more will ſteale, and lye, and forſweare it, to the diſhonour of God, and the incurring of his wrath, who hath forbidden ſtealing, and lying, pronouncing them not ſuch as have God, but the Devill to their father that doe ſo. And this prayer *Salomon* doth not here make ſo much for himſelfe, as to teach us to pray thus, as knowing, that this grace is not to be obtained but by prayer, and ſeeking to God.

Ioh. 8. 34.

Note. But it is hence to be noted, that pride and vanity are ſo great evils, as that a man had better by farre to be without riches, then to have them to be thus tranſported hereby, for now they become not goods, but evils to him, that hath them; according to the ſaying, *Bona hujus mundi ſunt bonis bona, malis mala*, The goods of this world are good to good men, but evills to evill men; for we are here directed

rected rather, then to have them with theſe curſed effects to pray unto God, not to give them unto us, for in ſuch it ſhall be fulfilled which Chriſt ſaith, *Woe to you that be rich and full now, and laugh, for ye ſhall waile and weepe.* Levi. 24, 5, 6.

Againe, although it be ſaid, *God hath choſen the poore of this world to be heires of his Kingdome*, yet the poore that ſteale, and lye, and deale unjuſtly, as moſt doe, can have no comfort of this, that they are poore, for ſuch are poore, and miſerable, and naked indeed every way, for their ſins lying open to Gods greater Judgements to come, when this fraile life ſhall be ended, becauſe no unrighteous perſons, no theeves ſhall inherite his kingdome, but be ſhut out with doggs, and witches, and all that worke, and make lyes. 1 Cor. 5. 11. Revel. 22. 15. James 2. 5.

Accuſe not a ſervant to his Maſter, leſt he curſe thee, and thou beeſt found guilty, Deut. 23. It is commanded, not to deliver a ſervant to his Maſter, *when he flyeth unto thee*, It is to be underſtood of a ſervant, that hath an unreaſonable and cruell Maſter, whoſe harſh uſage of him the poore ſervant is not able to beare; according to this precept moſt probably this is ſpoken, diſcover him not to his Maſter, when thou knoweſt that meere neceſſity hath inforced him thus to flye unto thee to ſave his life, and thou findeſt him to be a good ſervant, and worthy to be well uſed and preſerved. Verſ. 10.

The Septuagint hath it expreſly, according to that precept, *Deliver not a ſervant into the hands of his Maſter*; the Rabbins underſtand it of an Heathen, a ſervant now become a Proſelite, and imbracing the *Iſraelites* religion, who they thought ſhould hereupon goe free; but this is only their conjecture, and improbable; for a ſervant that is called, being a ſervant, is ſo to continue, unleſſe he can obtaine his freedome by the conſent of his Maſter, for Maſters have ſometimes given their ſervants their freedome upon their good deſerts. *Rabbini.* 1 Cor. 7. 20. 23, 24.

Some will not have ſervants here properly underſtood, but poore men, who are as inferiour to the rich, as ſervants to their Maſters, taking it to be meant, that we ſhould not ſtirre up a rich man againſt a poore man, who is ready enough through his pride and covetouſneſſe to oppreſſe him upon any little occaſion. And they underſtand the next words, *Leſt he curſe thee*, leſt he alſo recriminate thee, and lay as great evils to thy charge before the Judge, and ſo thou comeſt to ruine; therefore the vulgar hath it, *Ne maledicat tibi & corruas*, and the word אשמתה ſignifieth to be deſolate as well as to be a ſinner, and guilty hereof; for few men live ſo innocently, but ſomething by thoſe that obſerve them, may be found againſt them, of which they may be accuſed alſo, and being thus found guilty come to ruine. The very meaning of the words is, doe not maliciouſly accuſe the meaneſt perſon, to him that hath power over him, and will to doe him hurt; for who ſo doth thus, ſhall but ſtir him up to pay him in his owne coyne, by accuſing him likewiſe to his ſuperiours, and then he ſhall get nothing by ſo doing, but ſhame and puniſhment to himſelfe. Or with *Junius*, we may underſtand curſing, as it is ſaid elſewhere, *He that hoordeth up his corne, the poore ſhall curſe him*; and this curſing ſhall not be vaine, but come upon him; ſo the curſing of the meaneſt ſervant, upon him that is ſo malicious, as hath been ſaid; for when we are bound upon occaſion of great crimes, we may accuſe others; but in caſes that be not of ſo great concernment, we ought rather for things done, or ſpoken amiſſe, to admoniſh them privately, according to the direction, *Mat.* 18. *Lyra. Hugo. Arbor. Rodolph.* *Junius.*

There is a generation that curſeth their father, and doth not bleſſe their mother. Having ſpoken againſt one evill, that ſtirreth up to curſing, ver. 10. which kinde of curſe is to be feared; now he ſpeaketh of another, the ſonnes curſing of Father and Mother, the miſchiefe whereof ſhall redound to himſelfe, that doth ſo, as is ſhewed, ver. 17. And having falne upon one kind of notorious evill perſons, ver. 12. he proceedeth to ſpeake againſt another. Verſ. 11.

There is a generation that are pure in their owne eyes, and yet are not waſhed from their filthineſſe; Theſe are Hypocrites, who thinke none ſo holy as they, yet in truth they are moſt foule within in their hearts, being as Chriſt ſaith, like *whited Sepulchers, faire without, but within full of rottennеſſe, and dead mens bones.* And ver. 13. he goes on to another. Verſ. 12. Matth. 23.

Verſ. 13. *There is a generation, O how loſty are their eyes, and their eye-lids are lifted up!* Theſe are notorious proud perſons, whoſe pride bewrayeth it ſelfe in their very lookes, to intimate which, *David* ſaith contrariwiſe of himſelfe, that he had no high lookes. And laſtly, ver. 14. he proceedes to another.

Pſal. 131.

Verſ. 14. *There is a generation, whoſe teeth are as ſwords, and their jaw teeth as knives to devour the poore from off the earth.* Theſe are cruell oppreſſours, ſometimes compared to Lions and Beares, and ſometimes their teeth are ſet forth, as in this place, to be deſtroying, and killing; here then are foure notorious ſinnes mentioned together, that all men might learne to abhorre them; as alſo that of maliciouſly accuſing another, ver. 10. and lying and vanity, ver. 8. being all together ſeven.

Pſal. 57. 4.
Pſal. 52. 2.

Verſ. 15. *The Horſe-leech hath two daughters, which cry, Give, give;* This is a further amplification of the unſatiable deſires of Oppreſſours before ſpoken of, ver. 14. they are ſo given by pilling, and polling of poore people, to get the wealth of this world, that whatſoever riches they have thus attained to, they are not ſatisfied, but ſtill moſt earneſtly deſire more; even as the Horſe-leech, which is ſaid to have two daughters, becauſe the mouth thereof hath two tines like a forke, where-with it ſucketh bloud, till the skin can hold no more. And unto theſe two are added three, yea, foure more, unto which the covetous Oppreſſour is alſo compared.

Verſ. 16. *The Grave, the barren Wombe, the Earth not filled with water, and the fire;* For the Grave, having many thouſands of dead bodies put into it, is yet ready to receive more; the barren Wombe, that can bring forth no Children, moſt earneſtly deſireth to be filled with this fruit; as *Rachel, Give me children, or elſe I dye*; the Earth, that is ſandy and dry, which receiveth in flouds of water, and yet is ready to receive more; and the Fire, that never ſayes it is enough, when whole Woods have been hereby devoured, but is ready ſtill to burne, and conſume more.

Pliny. Lib. 32. c. 10 *Chryſoſt.* Hom. 42. De *maledi centia.*

But to ſpeake ſomewhat more fully of every one of theſe: *Pliny* in deſcribing the Horſe-leech ſaith, That it ſucketh bloud by two mouthes, like a Fire-forke; but what two things, and in whom are they repreſented hereby? *Chryſoſtome* ſaith, That the evill tongue is ſet forth by the Horſe-leech, for of this there are theſe two parts, Detraction, and Calumny; and as the Horſe-leech faſtens not, but upon a corrupted body; ſo the Back-biter, and evill-tongued, liveth, as it were, upon the vices and corruptions of others, it is his delight thus to be ſucking their bloud, as it were, and ſticks to this ſo faſt, that he cannot be pulled off againe.

Bernard in Evang.

Bernard underſtandeth by the Horſe-leech a mans owne will, by her two daughters, Covetouſneſſe, and Ambition, for neither is the minde ſatisfied with having, nor the body with pleaſure, for which theſe two are named, *the luſt of the heart*; That is, Covetouſneſſe; *the luſt of the eyes*, That is, ambitious deſire of worldly glory.

Beda.

Beda underſtands the Devill by the Horſe-leech, who is unſatiably deſirous to draw to ſinne, by his two daughters, Luxury, and Philargury; That is, the love of money. But beſides theſe there is another agreeing with that, which I ſaid at the firſt, and thus making it out, Covetouſneſſe is the Horſe-leech, and her two daughters are two wayes of getting worldly goods, Deceit and Violence, and theſe are aptly ſet forth by the Horſe-leeches two mouthes, whereby ſhe ſucketh bloud, a little at once, and leaveth a wound in the party ſucked; for ſo the covetous wretch, ſecretly by fraud, and oppreſſion, dreines away a mans goods, whereby he is wounded, as it were, in his eſtate; and herein worſe then the Horſe-leech, becauſe although that leaveth one bleeding, yet after a while it ſtencheth againe, and the body is made more healthfull, becauſe it is the evill and corrupt bloud, that is ſucked out; but he that is ſucked by the covetous, is many times quite ruined, yea, ſo greedy are ſome of gaine, that as *Ahab*, to get his poſſeſſions, he will take away his life, and if not by murthering him, yet he ſucketh out his heart bloud, as it were, by getting from him his meanes, whereby life is maintained; and this I take to be the beſt, and it beſt agreeth with that which was ſaid before, ver. 14. of greedy cruell Cormorants, with their ſword-like, and knife-like teeth, whereby

Cajetan.

they

they make the poore to faile from off the earth. *Chryſoſtome* then was deceived, by the compariſon made betwixt their teeth and ſwords, conceiving, that piercing, and cutting tongues are hereby ſet forth, for he ſpeakes not of tongues, but teeth. And *Bernard*, and *Beda*, by taking it to be a new Proverb, abſolute in it ſelfe, without coherence with the former verſe, or theſe following, for which the one applieth it to a mans owne will, the fountaine of all ſinne in generall; whereas ſins are here in particular ſet forth, and made odious, one after another, as hath been already noted; the other goeth quite from the thing intended here, which is not to ſet forth the unſatiableneſſe of the Devill, but of covetous men.

And it is to be noted, that the Horſe-leech, from which the compariſon is taken, is naturally poyſonous, and therefore poyſoneth him, whom it ſucketh, unleſſe it be firſt taken and put into ſweet water, whereby the poyſonous nature thereof is ſo qualified, as it now poyſoneth not, but rids a body of poyſonous humors, and heals it; ſo the oppreſſions and wrongs of the covetous being qualified by grace in ſuch as are wronged, and ſuffer thus, turne to their ſalvation; for ſufferings, ſaith the Apoſtle, *worke patience, and patience joy, &c.* Thy goods thus dreined from thee, although prejudiciall to thy bodily life, yet if thy minde be the more weaned hereby from the love of the world, and raiſed up to the true treaſure, as things worke together for the beſt unto thee, who haply if thou hadſt not beene thus dreined, mighteſt by theſe goods have beene corrupted, and the life of thy ſoule indangered. *Note.* Rom. 5.

The Sept. *The horſ-leech hath three daughters, dearly beloved, and theſe three are never ſatisfied*; and Heb. after הב הב *give, give*, there is no diſtinction, but it followeth in the ſame verſe undiſtinguiſhed, *theſe three are never ſatisfied*, which made the ſeventy Interpreters doubtleſſe to render the word שתי *two three*, becauſe ſometime it is uſed not to ſet forth preciſely two but a few, as the widow of *Sarepta* ſaid to *Eliſha*, *I gather a few ſtickes*, where the ſame word is uſed, therefore to make it anſwer to the next words, *theſe three*, they render it three, and they are herein followed by *Nazianzen*; and *Nicetas*, in *Orat.* 20. ſaith, that theſe three are Luſt, Covetouſneſſe, and Ambition. And for the different rendring of הב הב beloved, they ſeem to take the word to be one *verbum quadratum*, which is once uſed for acceptable ſacrifice, whereas indeed it is one doubled, to ſhew earneſtneſſe of deſire, and cometh of יהב *give*, therefore our reading is to be preferred, and ſo is the rendring of it two, not three, for by the ſame reaſon they might as well have rendred it foure, becauſe it followeth immediately in this verſe alſo, *yea, foure never ſay it is enough*. The wiſe man thought good to goe on by a gradation beginning with two, and then proceeding to three the next number, then to four; thus by many compariſons, the more fully ſetting forth the foule ſin of greedy devourers of other mens goods without end, firſt likening it to an Horſ-leech with her two bloud-ſucking mouths, and if this will not ſuffice to deterre here from, then to three more, the *grave*, *the barren wombe*, *and the dry earth*: Laſtly, to a fourth, *the fire*, which in devouring is moſt without end; for that ſhall at the laſt devoure and burne up all things. 1 Kirg. 18. Hoſ. 8. 13.

Touching the foure things more here ſpoken of, the Rabbins expound them of the foure Elements, but very improbably. Some as anſwering to the foure Generations before ſpoken. Verſ. 16.

1. Of thoſe that curſe their parents, for them the grave longeth to take them ſoone away, for as honouring parents bringeth long life, ſo curſing them, ſhortneſſe of life.

2. Of thoſe that be like baſtards, pretending to be genuine children of God, but are a baſtardly brood of hypocrites, bred of the devill, who transformeth himſelfe into an Angell of light, and after him they doe likewiſe; therefore they are likened to a barren wombe, wherein the ſeed of generation takes not effect, it is ſtill deſiring; none more forward in going to hear, Sermon after Sermon, but where is the fruit that cometh hereof? as the barren wombe is a puniſhment for incontinency, many times by their being made childleſſe afterwards, or their being ſoone deprived

deprived of their children, for ſuch ſlippes ſhall not take rooting, as Wiſdome
Wiſd. 4. 3 4. ſaith, ſo the hypocrite ſhall not continue in eſtimation, although he may for a time be accounted a zealous Chriſtian; for his latent wickedneſſe ſhall be diſcovered, and then his barrenneſſe in reſpect of good ſhall appeare to his ſhame.

3. Of thoſe that be like the dry earth, that is, vain-glorious perſons, whoſe pride and ambition brings them downe, and then they are made poore like unto ſandy earth, which the raine never ſo watereth, as to make it yeeld increaſe, but it is counted poore heath ground, and deſpicable.

4. Of thoſe that have teeth like ſwords and knives, for ſuch are like fire which devours all things, ſo they devoure all the goods of other men, and yet are not ſatisfied, but ſtill covet more.

Some expound all theſe of the covetous, who are unſatiable like hell, like ſuch a wombe, ſuch earth and fire, as I have ſaid before. The Reader may take them either of theſe wayes, for as being taken this way covetouſneſſe is greatly diſgraced, ſo the other way the foure foreſaid generations, that they may be all abhorred. Yet the Expoſition applying them to covetouſneſſe, is to be preferred, becauſe the covetous mans unſatiableneſſe is notorious, and hereby may be underſtood foure ſorts of them; 1. That gather to hoord it up. 2. To ſpend it upon their luſts. 3. In riotouſneſſe and drinking. 4. In ſtrife and contention.

The eye that mocketh at his father, and deſpiſeth to obey his mother, the
Verſ. 17. *ravens of the valley ſhall picke it out, and the young Eagles ſhall eat it:* Hereby is implyed an untimely death that ſuch ſhall come to, as deſpiſe their parents, they are in danger of taking into evill courſes, and proving robbers, and murtherers, for which they ſhall be hanged up in chaines for thoſe birds of prey to feed upon; and theſe are rather named then any other, becauſe that by an inſtinct of nature they come in great flocks about camps, wherein dead carkaſſes uſe to lye in abundance. And this is threatned to be the puniſhment not onely of violence done to parents, but of the leaſt meaſure of deriſion with the eye, although the tongue ſaith nothing, ſo great a care hath the Lord, that the honour due to parents ſhould be preſerved inviolable, as there is great reaſon, ſeeing Parents are the lively image of God unto their children in reſpect of their being, which they take from them, and of their providing for them, and love and tender care over them, and finally their power and authority. For theſe words, *That deſpiſeth the obedience of his mother*; the vulgar Latine hath *partum matris ſuæ*, expounded by ſome thy brother or ſiſter, abſurdly enough; by others the wrinkled old age of thy mother coming the ſooner upon her puerpery, and bearing, and bringing thee forth in ſorrow; but the Hebrew word יקה ſignifieth to heare or obey, and the ſenſe is plaine, he deſpiſeth to obey his mother, as moſt children doe, eſpecially if their father be once dead and gone.

Some, by the Ravens and Eagles will have Devills underſtood, who are aptly ſet forth by Ravens, for their blackneſſe, and both by Ravens, and Eagles for their diligent attendance upon the dead to make a prey of them; for ſo the Devill is ready at hand, when diſobedient and contemptuous children dye, to make a prey
Luke 16. of their ſoules, as he did of *Dives* immediately after his death. And the Ravens picking out of the eye is mentioned, becauſe it is the property of this foule coming to a dead body firſt to picke out the eyes.

Gregor. *Gregory* maketh a morall of this, ſaying, That he mocketh at his Father, who derideth any of Gods workes or word, and he deſpiſeth to obey his Mother, that mockes at preaching, and ſleighteth the teaching of his Miniſters, who are his Church, his Spouſe. And this anſwereth well to that which was ſaid before of the firſt Generation, verſe 11. and it is not let paſſe without a particular expreſſe threatning above the other three, becauſe he that ſinneth thus exceedeth in wickedneſſe all the reſt.

Verſ. 18. *There be three things too wonderfull for me, yea, foure which I know not, the*
Verſ. 19. *way of an Eagle in the aire, of a Serpent on a rocke, of a Ship on the ſea, and of a young man with a maid.* Having ſpoken upon the firſt Generation of diſobedient children, now he further deſcribeth the ſecond of the cloſe hypocrite, that would

would ſeeme pure, but in ſecret liveth in the foule ſinne of adultery or fornication. Verſe 12. It is as if he had ſaid, there are three things, that paſſe ſo ſwiftly away, that let a man uſe all the care and diligence that he can, yet he is not able to ſhew them, what is the way of the Eagle flying up into the aire, of a Serpent ſwiftly gliding away upon a rocke, and of a Ship on the ſea, after the paſſing away of either of which, no ſignes are left behinde, whereby it may be ſeene which way they went: But there is a fourth as hard to be found even as one of theſe, and that is, the way of adulterers and adultereſſes, and of all whoremongers, as the next words verſe 20. doe declare.

Such is the way of an adulterous woman, ſhe eateth and wipeth her mouth, and ſaith, I have done none evill. The Vulg. for theſe words *a man with a maid*, hath *a man in youth*; Heb. it is בעלמה with *a woman hidden*, whereby one hidden and kept from companying with man, is commonly underſtood, a Virgin; And therefore this reading is commonly followed but then a woman is to be underſtood that is not known to be corrupted, it is ſo cloſely carried, and ſo ſhee paſſeth ſtill for a Virgin; & I ſee no reaſon why it may not be rendred at large, *a woman occult*, no mortall eye ſeeing her what ſhe doth with the man, whether ſhe be a maid or married. But as ſecret as they be in their wickedneſſe, let them not think, that for this they are unſeen of God, for he both ſeeth and wil find them out therein, as he did *David* with *Bathſhebah*, when he had cunningly deviſed to hide that which he had wickedly done by all the meanes that he could. So likewiſe *Potiphars* wife that tempted *Joſeph*, and accuſed him not yeelding to her luſt, was afterwards detected. They that follow the Vulgar ſay, that the way of a man in his youth is thus compared for the uncertainty of his future manners, by reaſon that he is ſo mutable. But the words following ſerving to make it more plaine ſhew, that it cannot be ſo underſtood; for if a man in his youth were meant, why is it immediately added, *Such is the way of an adultereſſe, &c?* when as according to that reading, it ſhould rather have beene ſaid, Such is the way of a young man, whatſoever he ſeemeth for the preſent to be, yet he ſuddenly and unſeene falleth to evill courſes. Verſ. 20. *Note.*

To conclude therefore, it is doubtleſſe meant of the adulterers, this foule ſinne is carried on ſo cloſely, that no man by any outward ſigne can know it any more, then the way of an Eagle, a Serpent, or of a Ship upon the Sea.

For three things the earth is diſquieted, and for foure, which it cannot bear: For a ſervant when he reigneth; For a foole filled with meat; For an odious woman when ſhe is married; And an handmaid that is heire to her miſtreſſe. This anſwereth to verſe 13. as ſetting forth divers ſorts of men and women, that are ſo proud, and have ſuch lofty lookes, as is there ſaid. Verſ. 21, 22, 23.

1. The ſervant that reigneth as Lord and King over his fellow ſubjects, ſuch for their pride and covetouſneſſe and tyranny are intolerable, the earth or land, that is, the people of the land cannot beare them, as the common Proverb is, *When a beggar is ſet on horſe-backe, he will ride, &c.* Men of meane birth and quality, that get the Regall power into their hands, who can indure? and much leſſe if they come to power, more then of a wiſe and good King, to rule arbitrarily according to their owne luſts.

2. The foole that is rich and full, for he deſpiſeth all others, cloaths himſelfe moſt ſumptuouſly, fareth deliciouſly every day, eats and drinkes to ſurfeiting and drunkenneſſe; and having thus pampered his body, like an horſe full fed, he neigheth after his neighbours wife, and all his life is ſpent in gaming, and other ſports and pleaſures.

3 *The odious woman that is married*, for her pride, and other ill qualities hated of her Husband, as it oft times cometh to paſſe; That is, ſhe who having of her owne voluntary accord married an Husband, either is ſo proud, that ſhe will not be, as a wife, ſubject unto him, but becauſe haply all, or moſt of the wealth was hers, uſurpes authority over him, and is imperious, and if ſhe cannot rule as ſhe would, is diſcontented, and frantick, ſo that neither Husband, nor Family can be quiet by her, whereby his love towards her is turned into hatred; or for her pride, and vanity, puts him to unreaſonable charges, for the decking of her body with every

new

new fashion, and most sumptuous cloathes, and other accommodations beyond her degree, that she may goe forth in greater pompe; or if she maketh not her selfe odious this way, yet she doth it by her levity, and incontinency, or by the contentiousnesse of her spirit, whereby his life is made irksome to him.

4 *An hand-maid heire to her Mistris*, by her becoming wife to her Master, for such commonly are most insolent, as *Hagar* was towards *Sarah*; now if the earth canot beare any of these, let none of them looke to continue long, for, as high lookes as they have, they shall effsoones be brought low enough; they are to the Land wherein they live, as abundance of meat overcharging the stomack, to it, and making it sick, and to spue it out; for even so did the Land of Canaan, not able to beare that wicked generation any longer, spue them out; and therefore let all such feare, repent, and be humbled, that they may escape this great Judgement, which will otherwise come suddenly, and there will then be no remedy. This is also by some Expositors Allegorically interpreted thus:

Note.

The Allegory.

The Servant here spoken of that reigneth, setteth forth the appetite, or sensuall part of a man, and so doth the foole full fed, and the odious Woman, and Hand-maid, heire to her Mistris; or as the Septuagint hath it, *expelling her Mistris*; for as the reigning and ruling of a servant is intolerable; so the flesh, or concupiscence, which should be a servant to reason, ruling in our mortall bodies, disturbeth, and troubleth the whole man, so as that nothing but ruine by Gods just Judgements, for the sins that we run into, can be expected.

2 The flesh is a foole, and therefore being full fed, and pampered, like unto Beasts full fed, which kick up their heeles, and run away, and are unruly, and mischievous, so is the man that eates and drinkes plentifully, he is prone now to all lusts.

3 It is as an odious wife, contrary and crosse to right reason, so that being yoaked, as by marriage, herewith, by meanes thereof there can be no quiet in the soule.

4 As an Hand-maid expelling her Mistris, and so coming to take possession of her right, which as an inheritance belongs unto her, for this is done when the appetite, or lust overcoming reason, the whole man is now carried hereby, and right reason beareth no sway any more.

Others expound it thus; A servant reigning is a King, that is led more by his corrupt will, then by Law, in governing the Common-wealth; for in this case the servant reigneth, and the State is greatly disquieted.

A Foole full fed is a foolish King, who is rich, and full, but wants the discretion and judgement that should be in a King, and by this meanes troubleth the State intolerably.

3 An odious woman married, is the Common-wealth joyned, as it were, to a King in marriage, but makes her selfe odious to him, because she is discontented with his Government, and seekes to be delivered herefrom, as affecting rather another.

4 An Hand-maid coming to be heire, by the expulsion of her Mistris, is that part of the Common-wealth which is worst, consisting of evill men, is rather harkened to by the King, and he is swayed by them, and neglecteth the better part, consisting of such as are more wise and godly; let this place be drawne to either of these, being understood one way or another it is very usefull, as a most apt similitude, more effectually to set forth these things, that neither we may lay the reines loose to our inordinate affections to be carried hereby against the dictate of right reason, for so we shall indanger our soules; neither any King may preferre his will before the setled Lawes of the Kingdome, nor be foolish, but wise, or else be governed by wise Counsell; nor the Common-wealth distaste their King, or grow to an hatred of him; nor lastly, the King, *Rehoboam* like, forsaking the ancient and wise, hearken to the worst, and most vaine, who indeed love neither the Common-wealth, nor him, but in all things seeke their owne ends, although it tend to his utter ruine and overthrow.

Note.

Vers. 25. *There be foure things which be little upon earth, but exceeding wise, the*

Antes

Ants a people not ſtrong, yet they prepare their meat in ſummer; the Conies feeble folkes, yet make their houſes in the rocks; the Locuſts have no King, yet goe forth by bands; the Spider takes hold with her hands, and is in Kings Palaces. Salomon, who calleth himſelfe *Agur*, having ſet forth divers vices by ſimilitudes, to make them odious to us all; now on the contrary ſide, commendeth divers vertues to us, in naming ſome creatures, which are worthy to be taken notice of for their ſingularity, each one in its kinde. The Ant for labour, and induſtry, and providence, doing all in due ſeaſon, of which ſee before Chap. 6. 6. the Cony, which becauſe it is weake, burroweth in a Rocke, that there ſhee may be ſafe; the Locuſts alſo, which becauſe, if they ſhould come ſingly, were eaſily deſtroyed, goe forth, as it were, in bands like an Army, and ſo become irreſiſtible, as was ſeene in *Egypt*, they agree and unite their forces together, and yet have no Leader. Verſ. 25, 26, 27, 28.

Laſtly, the Spider being as weake as any, yet by ſpinning, makes her a web curiouſly wrought to dwell in, and ſo placeth her ſelfe by her art in an houſe like a Kings Palace.

Now the ſcope of all this is to teach, that men much more, whom God hath indued with reaſon, ſhould uſe their hands and limbs to labour, and their wits to build them houſes, that is, to get eſtates to live upon, and not plead infirmity of body, as weakneſſe of underſtanding, for none are ſo infirme as theſe here mentioned, nor more deſtitute of wit and underſtanding. Thus *Junius*, who alſo for Conies, rendreth it *Mures montani, Mice of the mountains*, but the word is, שפנים *Conies*, who, as we all know, may moſt properly be ſaid to make their houſes in a rock, for their Burrowes are in the ſtonieſt ground, the Vulgar rendring it the little Hare or Leverit, was much miſtaken; for it is not the property of Hares to make them houſes in the ground. Here are foure vertues commended unto us in theſe foure little creatures. *Junius.*

1. Labour, and labouring in ſeaſon, as the Ant doth unwearіably in the Summer, whilſt the Graine is in the field to be gotten, and the Winter is not come to hinder her, that ſhe may have then wherewithall to live, and ſhe laboureth to the uttermoſt of her power, carrying a thing greater then her ſelf. So ought we to do both for our ſuſtenance in this life, and to have food and a treaſure in the life to come. It is not enough, thou poore man, who haſt nothing but thy limbs to live upon, to labour a little, but thou muſt take great paines for thy living, for which it was ſaid to *Adam, In the ſweat of thy browes thou ſhalt eat thy bread*, and that not onely in youth, but in old age, as long as life laſteth, for which it is added, *untill thou returneſt to the duſt, from whence thou wert taken*; and as thou muſt labour, ſo thou muſt be provident to lay up what thou canſt ſpare of thy gettings againſt the winter of ſickneſſe, or more decrepit age, and the maintenance of thy family, which who ſo provideth not for, *Hath denyed the faith, and is worſe then an Infidell*: It is no ſaying for thee, I am weake and weary, and cannot worke ſo much, for God hath made the weakeſt of creatures ſo, the Ant that ſhee can worke enough to get her ſuſtenance, and to lay up for afterwards. And for the food of a better life, we are taught alſo by the Ant to labour much, and to take time whilſt time ſerveth, becauſe that is more excellent and neceſſary then the bodily food, and all treaſures here; and if thou wouldeſt know what the time for this labour is, the Apoſtle reſolveth it, ſaying, *Now is the day of ſalvation, now is the acceptable yeare of the Lord*; it is τὸ νῦν to day, this houre, not to morrow, or an houre hence; ſo likewiſe *Heb.* 3 7. Neither is any man to ſay, I am too weak to do any thing towards this, it is God that doth all as he pleaſeth, for it is both given in charge to thee, *Worke out thy ſalvation with feare and trembling*, and in ſo doing, it is ſaid, thou ſhalt make thine *election ſure*; thou art to worke then, and as for being able, ſet to the work, and feare not, but he who hath bidden worke, in this worke, will make thee able, yea he immediately promiſeth it, ſaying, *It is God that worketh the will and the deed of his owne good pleaſure.* Matth. 5. 18. Joh. 6. 27. *Note.* Gen. 3. 1 Tim. 5. 8. Phil. 2. 12. 2 Pet. 1. 10. Phil. 2. 13.

For the Conies, of them we are to learne to ſtrengthen our ſelves what we can, that we be not wronged by the mighty, or circumvented by the crafty, getting us therefore a guard of the beſt helpes we can about us, of ſtrong places when we are

in danger by enemies, and men, horſes, and munition, taking counſell of thoſe that be wiſe, and getting us friends, who may ſtand us inſtead in other caſes of danger to our goods or ſtate, and ſeeking to the skilfull Phyſitian in caſe of ſickneſſe, firſt craving a bleſſing of the Almighty.

Of the Locuſts we are to learne to live in love and unity, whereby we may bee made the ſtronger againſt our common enemies, and be aſhamed, ſeeing they who have no Leader, by whom they may be kept together in unity, yet combine thus cloſely in ſo great multitudes for their owne better preſervation, that weſhould not be ſo divided as we are, but be kept together in more unity by Rulers and Governours by Gods providence ſet over us.

And of the Spider we are to learne to be our Crafts-maſters in any Science, and Profeſſion, that we are of, knowing that they who are, be in the way of preferment to Kings Palaces, as was partly touched before, where he ſaith, that the diligent and wiſe ſhall ſtand before Kings.

And as we are to learne theſe things of theſe little creatures for the body; ſo likewiſe for the ſoule, of the Coney, to burrow in the Rocke Chriſt Jeſus, as it were, which is, when by faith we are ingrafted into him, as into the true olive Tree; and according to the word here uſed, we are elſewhere bidden to hide us in the holes of the rocke, and to make our ſelves as ſtrong as we can againſt our ſpirituall enemies, by taking to us the whole Armour of God, ſet forth *Epheſ.* 6.12.

Of the Locuſts, to joyn together, and march together, by thinking and ſpeaking the ſame things, leſt by diviſion into divers ſects, by holding ſome one opinion, and ſome another in matters of Religion we make our Religion baſe and contemptible, thus ſcandalizing many, and making them to flye from us to our adverſaries the Papiſts, and hindering thoſe that are without from coming in, and cauſing ſuch as be within to be meer Idols and Pictures of Chriſtians, inſtead of Chriſtians reformed, and thus all true piety to vaniſh.

And of the Spider, to be expert in our Chriſtian profeſſion, Miniſters being all as skilfull Maſter-builders, and all Chriſtians intelligent in the things of God, by their teaching, as they, that are brought up in any Trade under skilfull Maſters, and doing the workes of Chriſtians accurately and exactly, and not to halves, or ſo as to be aſhamed thereof.

Verſ. 29, 30. 31. *There are three things which be comely in their goings, yea foure; A Lion, which is ſtrongeſt amongſt the beaſts, and turneth not away for any; A Greyhound, and an He-goat, and a King, againſt whom there is no riſing.* *Junius* for a *Greyhound* hath an *horſe with his loynes girt.* The Vulg. Latine, *a cocke his loynes girt.* Heb. זרזיר *girt up.* Now becauſe the Greyhound is girt up by nature, and the horſes being ſadled and prepared to the battell, it is thus diverſly rendred; but why it ſhould be *a cocke*, I know not: I hold with *Junius*, that an horſe is meant, which is ſtout and full of courage, and feareth not the ſounding of the Trumpet, or ratling of ſpeares, but goeth on couragiouſly in the midſt of deadly dangers; for although the Greyhound is ſo made, that his loynes be girt up, yet he is not a creature ſo fit to repreſent courage, the word alſo ſignifieth *Pardus a Leopard.*

Now the ſcope of this place is, as before in mentioning little weake creatures but very wiſe, to commend their wiſdome to us in doing likewiſe, ſo in nominating theſe, to commend unto us courage and conſtancy in that which is good.

Epheſ. 6. Touching the Lion, he had ſaid before, *That the righteous is bold as a Lion*; of having our loynes girt about with the girdle of verity the Apoſtle ſpeaketh; and of the wrath of a King, he ſaid, that it was as the roaring of a Lion: only the Goats undaunted courage to goe before the flocke without feare, climing up the craggy hills is not elſewhere ſpoken of, yet it is a fit Emblem of audacity, and undaunted courage alſo.

Lavater. *Lavater* agreeing to this of courage and conſtancy here commended, ſaith, that by ſome, by theſe foure, the foure Monarchies of the world are ſet forth, the *Aſſyrian* by a Lion, the *Perſian* by a Leopard, or Greyhound, for his velocity

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in overrunning the *Babylonian* Kingdome, the *Grecian*, of *Alexander*, by a Goat, for the great ſtrength of his hornes, and by a King, againſt whom none riſeth up, the *Roman*, becauſe after him there comes none other, that prevaileth. Some alſo, hee ſaith, underſtand the Providence of God, which is irreſiſtible. But although *Daniel* by foure beaſts ſetteth forth the foure Monarchies, yet I ſee not, how that ſhould have any place here, where ſuch vertues are commended to us all, as are moſt neceſſary for us, courage and conſtancy, in fighting againſt ſinne and errour, not fearing any oppugnors; for our life is a continuall warfare, and we are ſouldiers of Chriſt, and there be *fleſhly luſts that fight againſt the ſoul*; and it is a comely thing in us in this fight to behave our ſelves valiantly, as the Lion, or couragious Horſe, or He-goat, whoſe ſtout fighting is implied in *Daniel*, ſetting forth *Alexander* by a Goat, and as a King with his mighty Army about him ſo ſubduing all Rebels, that none dare riſe up againſt him; but to give ground, or flye, or to be overcome, and brought under, is ſhamefull; So to yeeld to perſecutors, and for fear to go from the truth, whether they be heathen or heretical, or to be overcome by our luſts, over which we are by Chriſt made Kings to keepe them under, and Prieſts to ſacrifice them by killing them, which is done when we mortifie our members upon earth, that is, turne from our ſinnes.

1 Pet 2.11.

Rev. 1.6. Col. 3.5.

Some underſtand all, that is here ſaid, of a King, if he be valiant and couragious as a Lion, expedite and ſwift, as one girt, milde, as an He-goat, that leads the flocke, and is noted to be the mildeſt of all the flocke, then he ſhall be a King, againſt whom none dare to riſe.

Laſtly, ſome hold the foure Cardinall vertues to be here ſet forth, Fortitude in a Lion, Temperance in the girt up, Wiſdome in the Goat, becauſe he wiſely leadeth the flocke, and Juſtice in a King, whom for his juſt proceedings, none can riſe againſt, but hereby his Throne is eſtabliſhed to him and his poſterity.

There is a good uſe to be made of all theſe, and therefore I reject none of them, but leave them all to be conſidered, and inſtructions hereupon to be raiſed more fully.

Verſ. 32.

If thou haſt done fooliſhly in lifting up thy ſelfe, or haſt thought evill, lay thy hand upon thy mouth; The Vulg. *There is that hath appeared fooliſh after that he hath beene lifted up on high, but if he had underſtood, he would have put his hand to his mouth.* But this is altogether diſagreeing from the Hebrew, for the word אם *if*, is left in, and the word ſignifying lifting up is in *hithpael*, and therefore ſignifyeth not being lifted up, but lifting up a mans ſelfe. The words doe plainly cohere with thoſe that went before, verſe 31, and 30. wherein foure things are commended for their comely going; now leſt any man ſhould thinke ſtateline ſſe of gate to be herein commended, and carrying an higher ſaile in pride and pompe then is meet, he oppoſeth here-againſt this admonition, If thou haſt done ſo, or thought to do ſo, for the word is not *thought evill*, but onely *haſt thought, lay thy hand upon thy mouth*, utter not this thy thought, but repent of it. There is then a decent carriage of a mans ſelfe which is commendable, according to his degree and quality; but for a man in high place to expreſſe great pride in his carriage and behaviour, is fooliſhneſſe, and not to be proceeded in any further, or if a man hath thought or ſpoken vauntingly.

Verſ. 33.

For as creame being churned is turned into butter, and the noſe being wrung bleedeth, ſo preſſing of anger draweth out ſtrife; that is, the inſolent carriage of one man towards another, that is offended with him, provoketh him the more, ſo that he cannot beare it, but ſtriketh, and ſometimes woundeth and fetcheth blood from him, who thus inſulteth over him: Therefore let us carry our ſelves decently, and as it becometh Chriſtians, indued with all manner of vertue, as was before ſaid, and not inſolently like fooles, and contemptuous perſons upon all occaſions.

Note.

CHAP. XXXI.

THe Propheſie of King Lemuel, the words that his mother taught him.

Verſ. 1. The name *Lemuel*, doth not much differ from *Ithiel*, Chap. 30.1. for *Lemuel* ſignifieth God with him, and *Ithiel* God with me. Now *Salomon* might well be called *Lemuel*, according to the ſignification of the word, becauſe God was extraordinarily with him, as his Hiſtory doth declare; for their conjecture who ſay, that *Lemuel* is the ſame name with *Salomon*, onely ש is deducted in the beginning of the word, and אל added at the end, I thinke it not worth the naming, it is ſo farre fetched. It is called a *Propheſie*, as alſo that Chap. 30.1. is ſaid to be, not that *Bathſhebah* his mother, from whom he had it, was inſpired, and made a Propheteſſe; but for the Divine doctrine herein contained, as in Propheſies of holy men, and account, wherein her ſonne *Salomon* had her Precepts, even as if they had beene Propheſies, eſpecially ſeeing now by experience after his foule falling, of what good uſe this might have been unto him, if he had diligently taken heed hereunto, even as to a Propheſie; for it is moſt probable, that this Chapter was written by *Salomon* after his fall, he riſing againe by repentance, and to aggravate his ſinne, he here publiſheth the effectuall meanes which he had from his mother, to make him take heed of being infatuated, and falling by wine and women, as he had done; ſo that hereby his repentance is further intimated, her commendation in admoniſhing him ſo well and divinely, being his diſpraiſe and ſhame, which he tooke to himſelfe, for his not following her Precepts.

Something was before intimated touching his mothers inſtructing him, Chap. 4.3.4. but now her inſtructions are ſet downe more at large. And it is not to be doubted, but that ſhe gave him theſe inſtructions in the time of his minority, becauſe he ſpeakes Chap. 4. of his mothers teaching him, when he was young and tender, although the Rabbins hold, that this was done after his fall, or when ſhe ſaw him now declining. And her example ſhould be the imitation of other Queens and Ladies, and of all good mothers, to ſpeake betimes likewiſe to inſtill *Note.* ſome good into their children, for although they may happily neglect them for a time, yet they may come to their mindes againe afterwards, as this did to *Salomons* to make them aſhamed, and repent of their doing ſo contrary to their Precepts.

This Chapter then containeth altogether the words of Queene *Bathſhebah*, but penned by *Salomon* for an everlaſting remembrance of what vices ſhe gave him warning againſt, and what inſtructions ſhe gave him about taking a wife, that both other mothers might learne to charge their ſonnes likewiſe, and ſonnes may lay all theſe things to heart, as coming from the Spirit of God, for which they are called a Propheſie, and that of King *Lemuel*, to purchaſe the more authority to them, as to other parts of this Booke.

Verſ. 2. *What my ſonne! what the ſonne of my wombe, and ſonne of my vowes!* This is an elleipticall ſpeech to be thus ſupplyed; What ſhall I deſire of thee above all things in this world, when thou ſitteſt in the Throne of thy Father? verily there is nothing that I deſire in compariſon of the things here following, *viz.* That thou *give not thy ſtrength to women*, verſe 3. &c. for her repeating of the word, *My ſonne*, three times, *What my ſonne!* Heb. בר *dearly beloved ſonne*, whom I love and tender above all others, or becauſe ברה ſignifieth to cleanſe, my holy and ſanctified ſonne, whom God hath declared ſo ſoone as thou wert borne, to bee ſuch, calling thee *Jedidah*. 2. *What the ſonne of my wombe!* in the bearing and bringing forth of whom, I have had much paine and ſorow. 3. *What the ſonne of my vowes!* for whom I have often prayed, and that being given me, thou mighteſt live, and be an happy inſtrument of great glory to God, and of good to this Kingdome. And in every one of theſe here is great force to perſwade.

1. Thou art my Sonne, and I thy Mother dearly loving thee, thou oughteſt then in conſcience for this to hearken to my mother-like and good counſell; yea, thou

thou art my Sonne, touching whom I have heard from the Divine Oracle, a thing moſt rare, that thou art *Jedidah*; if then thou loveſt God again, who hath expreſſed ſo great love towards thee, hear my precepts, and obey them, as piety, which is hereby intimated to be in thee, bindeth thee.

2. *The Sonne of my wombe*: I have ſuffered great paines for thee, doe then at my requiring it of thee, as here followeth.

3. *The Sonne of my vowes*: make me a joyfull mother by ſeeing thee take this courſe, and ſo my prayers to the Lord for thee granted.

Give not thy ſtrength to women, nor thy wayes to that which deſtroyeth Kings. This is the firſt thing required at his hands, and at the hands of every King, yea, of every man that would not periſh, or be deſtroyed, as here followeth, to take heed of Fornication, and all incontinency, for this is a thing that will deſtroy thee both body and ſoule for ever, as hath been often taught before, eſpecially Chap. 7. Verſ. 3.

Thus *Junius* and *Lavater*, ſaith *Munſter*, underſtand the whole verſe, expounding all of fleſhly luſts, and walking in the wayes thereof, which is enough to deſtroy not onely meaner perſons, but alſo Kings. But he diſtinguiſhing the laſt words from the former, ſaith, it is meant of wayes of deſtroying Kings, that is, either Rulers of Cities under him, by picking quarrels unjuſtly againſt them, and hereupon putting them out of their places, or taking away their lives; or other Kings of other Nations making warre upon them without cauſe: yet he ſaith, ſome underſtand the words thus, walke not in the wayes to deſtroy Kings, that is, in any evill wayes, whereby Kings come to ruine. The Vulg. for *wayes* hath *riches*, expounded by ſuch as follow it, although thou haſt great riches, whereby to gather Armies and to invade, and deſtroy other Kings, yet uſe them not this way; and the word ſignifieth *wayes*, whereby are meant any other evill wayes, whereby Kings overthrow themſelves, as diſſolute living, injuſtice, and wrong, prodigality, and exacting upon their ſubjects to maintaine it, or to ſatisfie their covetouſneſſe; and therefore I reſt in this, as moſt probable; and ſo here is a charge firſt againſt fleſhly luſts, and being carried hereby to Fornication or Adultery, or to take many wives, contrary to *Deut.* 17. 2. againſt all other vicious wayes, which make Kings odious, and ſo in danger to be deſtroyed. *Junius.* *Lavater.*

It is not for Kings (O Lemuel) it is not for Kings to drinke wine, or ſtrong drinke. Having given a charge againſt all wayes that are deſtructive to Kings, now this wiſe Mother Queene, comes in particular to ſhew further another way, wherein if Kings goe, it tendeth to their deſtruction, *viz.* profuſe drinking of wine and ſtrong drinke, to the intoxicating of the braine, which it greatly concerneth them alwayes to keepe in good temper, becauſe that otherwiſe they ſhall be in danger of being diſguiſed, and turned from men, and to become bruitiſh, and ſo without underſtanding and judgement, to judge of the cauſes that come before them aright, condemning the righteous, and killing their beſt ſubjects and friends, as *Alexander* in his drunkenneſſe did *Clito* his faithfull friend, which coſt him much griefe and ſorrow afterward, but in vaine, becauſe that he could not make him alive againe, yea, and hereby he finally killed himſelfe by a violent feaver, into which he fell through exceſſive drinking, and ſo dyed in the midſt of his age. And it is noted of *Benhadad*, and the two and thirty Kings with him, that they were thus drinking, when they were overcome, and routed by a few men; and *Belſhazzar* the King of *Babylon* was thus in his cups, when both he, and his Princes, and City were deſtroyed by the *Medes* and *Perſians*; for the perverting of juſtice in drunkenneſſe, Notable was the ſaying of a woman to *Philip* King of *Macedon*, who being drunken, gave ſentence againſt her; but ſhe replyed, *I appeale to* Philip *being ſober*. Verſ. 4. 1 King. 20. 12. Dan. 5.

Solon made a law, that a Prince being drunken ſhould be puniſhed with death; and *Plato* ſaith, Drunkenneſſe is more tolerable in any other, then in a Prince, becauſe he overthroweth the Commonwealth committed to his cuſtody, and ſo the Keeper hath need of a keeper; wherefore the *Carthaginians* had a Law whereby the drinking of wine was altogether forbidden to Princes, and *Egyptian* Prieſts, ſaith *Solon.* *Plato.*

Heckateus. Levit. 10.

ſaith *Heckateus*, might never drinke any wine, which it may ſeeme, that they learned from that Ordinance amongſt the *Iſraelites*, that their Prieſts ſhould drink none. And *Mahomet* that great impoſtor, having beene once drunken, and in his drunkenneſſe killed a man, made a Law, that no Turke ſhould from thenceforth drinke any wine, which they ſay, is obſerved till this day: Yet there is a good uſe of wine doubtleſſe for all ſorts, onely the abuſe by drinking to exceſſe is evill and abominable; but moſt of all in Magiſtrates and Miniſters, as diſabling them to their offices, which be of ſo great concernment, as that the Commonwealth and Church cannot ſtand, if ſuch Magiſtrates and Miniſters bee ſuffered.

Lavater.

Lavater alſo out of the *Roman* Hiſtory ſaith, that there was ſuch a care had, that women might drinke no wine, which is ſo much againſt the modeſty, and ſobriety requiſite in them, that the uſe of it was altogether unknown to them in *Rome*:

Note.

and Chriſtian women, eſpecially in their young and childe-bearing time, had need to learne this of the mother of *Sampſon*, and *John* the Baptiſt, who were forbidden it, whilſt they were with childe; and through drinking and wine-bibbing of mothers in this time, a like nature is derived to their children, and therefore to abſtaine, conduceth much to the bringing forth of a ſober generation; and to keepe their children from ſuch drinke and wine in their young and tender age, which by ſome over-indulgent parents is greatly neglected to their greater ſorrow afterwards, when as their children being thus brought up get an habit of drinking, not to be left againe, but growing upon them more and more.

Verſ. 5.

Leſt he drinke and forget the Law: Herein reference is had to *Deut.* 17. where the King is injoyned to read in the booke of the Law continually, that hee may judge according to the ſame; but by drinking of wine, and being drunken, hee becomes forgetfull: for which the Ancients called *Bacchus*, the God of wine, *the ſonne of forgetfulneſſe*, and *Syracides* ſaith, *Wine and women take away a wiſe mans heart.* *Pliny* ſaith, Wine darkens the underſtanding, and *Seneca*, if any drinker of wine ſhall ſay, That he is for this his exceſſive drinking no leſſe wiſe, he may as well ſay, that although he drinkes poyſon, he ſhall not dye; whereas verſe 4. there are two words מלכים and רוזנים Kings and Princes, who are interdicted wine, by the laſt are to be underſtood ſuch perſons, as are next to the King, who have their name from רזה *attenuare* for their thin and ſubtle braine, but by drinking exceſſively, it is made craſſe and obtuſe; for the words uſed, for Princes אי שכר *where ſtrong drinke*, it is to be ſupplyed, for Princes to ſay where is ſtrong drinke? ſome thinke אי to be put for אל, not, but if way were to be given to any ſuppoſition, it is rather to be held, that אי is put for אין none, or not; but it is beſt to hold to the word, as it is, *where*, leſt we yeild to any corruption in the Hebrew Text, which we are by all meanes to maintaine to bee incorrupt in any letter, through Gods great providence over it, when as the Septuagint is ſo various, and in all other Tranſlations there is corruption in many paſſages.

Syracid. *Plin. l.* 23. *c.* 1. *Seneca Epiſt.* 84

Verſ. 6.

Give ſtrong drinke to him that is ready to periſh, and wine to thoſe that be of heavy heart. Here by ſtrong drinke underſtand hot waters, which are properly to be uſed, in caſe that one is ready to ſwoone and dye; this is therefore ſpoken to teach the right uſe of ſuch waters, which are now by many much abuſed, who, as if Wine or ſtrong Beere were not ſtrong enough for them, get a cuſtome of drinking hot waters; but this falls out to them contrary to the right uſe hereof here preſcribed, which is to be given, when one is ready to dye, in a little quantity, and not to drinke draughts hereof, which burne up the inward parts, and haſten death the ſooner. For wine giving to the heavy hearted, *Lavater* ſaith, that it hath beene an ancient cuſtome, and ſtill continueth, when a man is condemned to dye, to bring him a cup of wine to drinke to allay his griefe, and ſomewhat to cheare up his ſpirits; and the Pſalmiſt ſaith, *God hath given wine to make glad mans heart.* But even they that are in a ſad condition, are to take heed of drinking too much, for who ſo doth, inſtead of being cheared up hereby, he is in danger of being made worſe by becoming ſicke through drunkenneſſe, yea, of having wine

Lavater.

Pſal. 104.

inſtead

inſtead of a comfort, to be turned into his bane, by cauſing in him a moſt hot burning Feaver, tormenting and diſtempering the braine, and ſoone killing him. Of wine giving to men condemned to dye, that drinking and being drunken, they might have the leſſe ſenſe of paine, when they are cut off, many Expoſitors ſpeake, and apply that ſaying of the Prophet *Amos* hereunto, *They have drunk the wine of the condemned in the houſe of their gods*; but as I have noted upon that place, another thing is there meant. And that of the Pſalmiſt is as ill applyed, *Thou haſt made us to drinke of a cup of compunction*, and in another place *with wine of ſtupifying*. It is certaine, that ſuch as are here ſaid to be condemned to dye, or ready to periſh, be the ſame that were ſaid, verſe 5. to bee *the ſonnes of the afflicted* through the perverting of judgement, that ſuffer injury and wrong by meanes of unjuſt Judges even to the overcoming of their languiſhing ſpirits ſo, that they are now ready to dye, ſtay them by giving them wine or ſtrong drinke liberally to drinke for the time preſent; and then not ſtaying here, open thy mouth for them, as by thy Kingly office thou art bound, that they may be brought out of this danger, as followeth Verſe 8, 9. And thus the ſenſe will be very good, and nothing is here preſcribed but what agreeth with true piety; for as *Hippocrates*, and other Phyſitians after him ſay, Wine liberally drunke by the ſad and melancholicke, rarely cauſeth drunkenneſſe, but in the merry and ſanguine ſpeedily. But take it the other way, as many doe, as an approbation of the giving of plenty of wine to the condemned to make them drunken, that they may forget their ſorrow, and ſo dye with the leſſe ſenſe of pain, & it is impious; for the man condemned to dye hath a ſoule as well as a body, and therefore to put him into ſuch an humour, when he is ready to dye, that he ſhall be without ſenſe of ſorrow, were to make him ſenſeleſſe of godly ſorrow to ſalvation, and ſo for a little bodily comfort for a moment, to indanger the loſſe of the life of his ſoule, through his impenitent departing out of this life.

Ames 2.

Pſal 60. Pſal 75.

Hippocrates.

Some thinke by the wine here bidden to be given to the ſorrowfull, and dying, is meant nothing elſe, but the giving a little wine in way of medicine for neceſſities ſake, holding that this is the onely lawfull uſe of wine, and that it ought not to bee drunke out of this caſe, and that who ſo doth, ſinneth, becauſe *Paul* preſcribeth to *Timothy* to drinke a little wine for his ſtomacks ſake, and his often infirmities. So *Chryſoſtome*, wine is the beſt medicine when it is taken in the meaſure, that is beſt, for wine is given, that we might be delighted, not diſhoneſted, that wee might laugh, and be moderately merry, not to be made ridiculous, that we may be well, and not made ſicke, that we might correct the health of the body, and not overthrow the vertue of the ſoule; for here *Paul* ſpeaking, as was ſaid before, and this Expoſition I ſee no cauſe to miſlike.

Chryſ. Hom. 1. Hom. 71.

But there is a third, whereby giving wine is referred to that *Jerem.* 16. where *a cup of conſolation* is ſpoken of for the dead, *Give wine to him that is heavy hearted*; that is, who mourneth for his dead wife, or ſonne, or for his mother or father, or childe, as I ſhewed upon that place the manner was to doe; Now although this be one caſe, to which theſe words may be extended alſo, yet more properly they are to be expounded of the unjuſtly condemned, as was ſaid before; and his forgetting his ſorrow, is oppoſed to the Kings or Princes forgetting the Law, which they muſt by no meanes take a courſe to doe, for that were ſhamefull, but to make the grieved to forget his ſorrow commendable.

Open thy mouth for the dumbe in the cauſe of ſuch as are appointed to deſtruction. Judge righteouſly, &c. By the dumbe, ſuch poore wronged perſons are meant, who dare not, or cannot in open Courts ſpeake for themſelves, for ſuch the King ought to ſtand and provide, that unjuſt ſentences given againſt them, bee by no meanes executed, but reverſed, and ſuch Judges diſplaced.

Verſ. 8, 9.

Who ſhall find a vertuous woman? her price is far above pearles, rubies. From hence to the end of this Chapter, the praiſes of a vertuous woman are ſet forth in Verſes beginning each one with a letter of the Hebrew Alphabet in order, as thoſe letters follow one another, and being two and twenty in number, two and twenty

Verſ. 10.

twenty as they are, and every verſe conſiſting of equall words, or feet, according to the Hebrew Poetry, as I have alſo noted upon ſome of the Pſalmes, eſpecially the 119. This ſheweth ſome excellent matter to be in this Song ſet forth, worthy the taking notice of by every one. Some underſtanding nothing elſe but ſimply the praiſes of a vertuous woman, ſpeake onely ſo of theſe words according to the letter; but ſome by this woman underſtand the Church of Chriſt; Some a vertuous ſoule, and ſome the naturall Mother of Chriſt, the Virgin *Mary*; of which underſtandings *Beda* hath written at large *Tom.*7.

The word rendred vertuous is חיל ſignifying *fortis, ſtrong or valiant, or ſubſtantiall*; and therefore the Vulg. hath it, *mulierem fortem*; And for farre above *rubies, Who ſhall finde a valiant woman afarre off? and her price is from the furtheſt bounds*, but the word פנינים ſignifyeth *Unions*, as pearles are called, and it is not Heb. *Who ſhall finde her afarre off*, the conjunction *and* being not placed before the word rendred pearles, but before this word *afarre off*, juſtifying New Tranſlation, *and her price is farre above*, or afarre *from*, that is, leaving pearles, and all precious things far behinde her.

Some hold it alſo to have beene uttered by the Mother of *Lemuel*, who having before given him warning againſt giving his ſtrength to women, now commendeth to him the joyning of one woman to him in the honourable eſtate of Matrimony, that is a woman of fortitude, that is, of rare womanly vertue, this being named, becauſe it is one of the foure Cardinall vertues, and induſtry in wiſely managing her houſhold affaires, the feare of God being alſo adjoyned, for which ſhe proſecutes theſe at large in the verſes following: And ſo they underſtand all this according to the letter, as being a deſcription of a good wife, and ſhewing the happineſſe of a man, who is joyned in marriage with ſuch a woman.

Others take it to have beene ſpoken by *Salomon*, himſelfe called *Lemuel*, upon occaſion of the words of his Mother before going, wherein her great vertue and piety appeared, although ſhe had formerly beene vicious, and that he in a Propheticall Spirit ſpake this of the Church, the Spouſe of Chriſt, or of the vertuous ſoule, or of the Virgin *Mary*, the moſt bleſſed amongſt women, as was before ſaid, whom he ſetteth forth by a ſimilitude of a good Houſe-wife, as is uſuall in Parables, becauſe it is ſaid verſe 1. *The Propheſie of King Lemuel.* And if it be thus underſtood, that from which this ſimilitude is taken, is firſt to be looked at, as teaching morall things, then the ſpirituall ſenſe extending it higher to myſticall.

Firſt, therefore to ſpeake of a vertuous woman in generall, in ſaying, *who ſhall finde?* it is intimated, that ſuch a one is very rare, and therefore a man, eſpecially a King, had need have a great care in ſeeking out, and chooſing her, even as the Merchant man being drawn by a deſire of gain, travelleth to the furtheſt *Indies*, and there ſeeketh for the beſt Pearles with all diligence; therefore ſhee (to whom none of them is comparable) although fetched ſo farre, which is intimated in the word רחק, *afarre off*, is much more to be ſought, when a man is to marry; and he ought not raſhly, and unadviſedly to goe about ſo weighty a matter. There be ſo few women good, that they have been all generally condemned by ſome, for evil, as by *Euripides*, ſaying, If any of the gods made women, he was a worker of the greateſt evills, and malevolous to men.

Menander ſaith, Where women are, there are all evills, and *Salomon* of all other men, might ſay upon his experience, *Who ſhall finde a vertuous woman?* as wiſe as I was, I could not, for having a thouſand Wives and Concubines, I had not one good amongſt them all, as he complaineth, *Eccleſ.*7.28. But although women for the moſt part, have beene, and are evill, yet there are ſome good, and propounded as patternes to others, as *Sarah* and *Rebeccah*, *Hannah*, and *Elizabeth*, *&c.* ſo that for their rarity there is no cauſe generally to condemne them, and conſequently Marriage, as the *Manichees* have done, and Popiſh Prieſts, and Votaries doe, or at the leaſt detract here-from moſt ſhamefully; but if a man can obtaine a good wife, to account it a favour of God, as hath beene before ſaid, and therefore to be circumſpect and carefull in wiving, being lead more by vertue, then

Note.

then by beauty or money, or parentage. And this ſhould ſtir women up to good huſwifery, continency, and piety, that they may come to be thus precious in the account of their husbands, of God, and of all good men, ſuch an one is as a moſt precious ſtone in the ſpirituall building; another but as a common ſtone, ſuch as is in every houſe, but by no man accounted of.

Hitherto of a vertuous woman underſtood according to the letter, now for the ſpirituall underſtanding, here is propheſied of ſuch a woman to come, but yet afarre off, as the word ſignifieth, and it may be rendred, *Who ſhall finde a woman of fortitude, and ſhe is afarre off?* that is, it will be long before ſhe cometh, *but her price is more then of Pearles*, not one Pearle, but many put together, and this is the Virgin *Mary*, of whom the Angel ſaid, *Bleſſed art thou amongſt women.* And to her *Bernard* ſeemeth to apply this ſaying, What woman did *Salomon* inquire after, when he ſaid, *Who ſhall finde a woman of fortitude?* *Bernard. In Prov. 31. Serm. 2.*

The wiſe man knew well enough the weake and brittle condition of women, yet he had read, that as the Devill had overcome by a woman, ſo God promiſed, that he ſhould be overcome by a woman, and therefore he thus ſpeaketh, and that we might not deſpaire, but that ſuch a woman ſhould come, he ſpeakes of her as afarre off, but certainly to come; upon this the Jeſuites lay hold, and over-extoll the Virgin *Mary*, aſcribing more to her, then ever any of the Fathers did, or agreeth to any mortall creature, as if by her in part we were redeemed. To leave this therefore more aptly, and to hold in all things here ſpoken, *Jerome*, *Auguſtine*, and *Beda*, whom *Arboreus* followeth; by this vertuous Woman underſtand the Church, the Spouſe of Chriſt; of her *Salomon*, with *whom God was*, ſaith, *Who ſhall finde a woman of fortitude?* as if he had ſaid, I ſee by the ſpirit of Propheſie ſuch a woman a coming afarre off, becauſe the Church was to be gathered out of the Nations, and happy ſhould he be, that ſhould make one to conſtitute this Church, *Eſa.* 54. ſhe is ſaid to be built of precious ſtones, but here her price to be more then of precious ſtones; That is, the precious ſtones of this world; and ſhe is called, a ſtrong woman, becauſe ſhe is as a building ſtrongly founded, viz. upon a rock, ſtanding firmely in the midſt of all perſecutions, although the winds blow, the waters beat, and the raine falls upon it. *Auguſt. Jerom. Beda. Arbor.* Matth. 16.

The heart of her husband doth ſafely truſt in her, ſo that he ſhall have no need of ſpoyle. Shee will doe him good, and not evill, all the dayes of his life. Verſ. 11. Verſ. 12. According to the letter, the good wife is ſo modeſt, and faithfull to her husband in all things, that he is not troubled in his minde when he is at home, or from home, by reaſon of her, as ſuſpecting either her chaſtity, or doing any thing to his hinderance in his outward eſtate, or diſcovering his ſecrets; but contrariwiſe, he is confident, that ſhe will doe him all the good that ſhe can, all the dayes of his life, avoyding all wayes whereby he may be hindered, or diſcontented, and applying her ſelfe to all wayes that may be profitable, and pleaſing to him; he that hath ſuch a wife ſhall not need ſpoyles; That is, to rob, or ſteale for want, for he ſhall be ſufficiently ſupplyed athome with all things neceſſary.

For the Spirituall ſence, the Church of Chriſt doth ſo conſtantly, and carefully cleave to his precepts, and truth in all things, and he knoweth that he hath given her ſuch grace, that ſhe ſhall doe ſo continually, that he doubteth not of her conſtant perſeverance in his faith unto the end. And for the ſpoyles of the enemy, it is ſaid, that he ſhall have no need thereof, it being hereby meant, that his Church will be moſt carefull to convert thoſe, that by infidelity and ſinne are held and poſſeſſed, as the ſpoyles of the Devill, that ſtrong man armed, that he ſhall be abundantly ſupplyed with beleeving ſoules, as ſpoyles recovered unto him.

Shee ſeeketh wooll, and flax, and worketh willingly with her hands. Here a good wife is commended by her paines taking, contrary to the Harlot before ſpoken of, who ſitteth idling at the doore of her houſe, and a young Widow living in pleaſure, for the ſame idleneſſe by St. *Paul* reproved ſpiritually. Verſ. 13. 1 Tim. 5.

The Church, ſaith *Arboreus*, getteth wooll, to cloath the naked, and flax alſo, working, and giving both woollen, and linnen to them, for by this the ſheep on the right hand, which are the Church, are commended, and rewarded; by flax alſo, *Arbor.* Matth. 25.

ſo, which is turned from a darker to a whiter colour, after the plucking of it out of the ground, and taking it out of the water, and laying it a drying, as the earthy moyſture, which was in it, is more and more dryed up; hereby may be underſtood the ſanctifying, and making white of the faithfull, their hearts being taken off from earthly things, and carnall humours, before abounding in them, being dryed up by the fire of the ſpirit in them.

Verſ. 14. *Shee is like the Merchants ſhips, ſhe bringeth her food from a farre:* Shee having made cloath, as was ſaid before, ſendeth, or carryeth it out to ſell, and ſo buyeth other commodities neceſſary for her, that be brought from other places a farre off, by which meanes her houſe is full of all manner of neceſſary proviſion. Spiritually, as Merchants in their ſhips carry out the commodities of their Country, which be not of ſo great worth, and barter them away in a farre Country, for things much more precious, whereby they are greatly inriched; ſo the Church, and every faithfull member thereof carryeth out, as it were, her good deeds, or by doing good to ſuch as are in neceſſity, both farre and neare ſendeth out that, for which, bleſſings from heaven, a farre Country, ſhall be returned againe in Gods good time, which is a commodity much more precious then this world doth afford; and as the Merchants ſhip for the fetching home of this rich Merchandiſe paſſeth the boyſterous, and tempeſtuous Seas, being often toſſed, and indangered by the ſurging waves, and ſometimes by Pirats; ſo the Church, whilſt ſhe is about this her Merchandiſe, for her doing good, ſuffereth much evill in this wicked world, but at length coming to the haven richly laden, inſtead of any more ſorrow, there is all joy for ever.

Verſ. 15. *Shee riſeth whilſt it is yet night, and giveth meat to her houſhold, and a portion to her maidens.* Here is another thing, whereby a vertuous woman is commended, viz. her early riſing, and cauſing of her ſervants to riſe betimes to their worke; but to this end, that they may with the more comfort goe about it, ſhe giveth them food, to each one his portion; for ſo they ſay it was done of old, ſervants were not allowed to fill their bellies, by eating ſo much as they would, but it was given unto them by portions, which is intimated, *Matth.* 24. 45. and ſome other places: thus *Muffet.*

Muffet Lavatar. But *Lavater* ſaith, That her liberall giving of meat to them all is meant, the word טרף Hebr. uſed, ſignifying rapine as well as meat, or ſpoyles, of which no ſpare uſeth to be made, and for the portion, or ordinary of her maides, it is *Statutum*, by *Junius* rendred *Denſum*, a taske, ſetting them their taskes what each one ſhould doe, that none might be idle, and to this I rather incline; for ſervants, as *Plato* ſaith, muſt be well fed, and well wrought; and as *Ariſtotle* addeth to theſe two, *chaſtized*, for here is nothing ſpoken that ſavoureth of any ſparing towards her houſhold.

This condemneth ſuch idle Houſwives as lye long in bed, yea ſome ſo long, that they care not to be ready upon the Lords Day time enough to goe to the Aſſemblies, which is both a foule ſhame, and unwholſome for the body, eſpecially in time of youth, or middle age, as all Phiſitians hold, becauſe ill humours are made thus to abound in them. Spiritually, the great diligence of the Church is hereby ſet forth; That is, of Church-men, who like unto the carefull Shepherd, that watcheth his flocke by night, watcheth over Chriſts flock, doing what they can, by giving ſinners often warning, and that moſt earneſtly againſt ſpirituall enemies, for which they are called Watch-men, and are ſaid to watch over mens ſoules; and they give every one his portion, by dividing the word of truth aright; to the inordinate, reproofe, to the orderly, comfort, and to the faint-hearted, cordialls; and the prey of ſpoyles is given to the houſe, as was ſaid before, when more ſoules are by their preaching converted, and brought to the aſſembly of the faithfull, from the ſnare of the Devill, whoſe ſpoyles they were before, for which he triumphed.

Ezek. 3. Heb. 13. 17.

2 Tim. 2.

Verſ. 16. *Shee conſidereth a field, and buyeth it with the fruit of her hands, ſhe planteth a vine-yard.* The vertuous woman having by her induſtry gotten not only neceſſaries, but ſome riches, ſeeing a field lying conveniently for her, which is to be ſold, purchaſeth it, and ſo cometh to inlarge her Husbands, and her poſſeſſions,

by

by the profits ariſing here-from, getting yet more for her ſelfe and children, whereupon to live more plentifully, and to doe the more good by way of charity to the poore; and having gotten ſuch a poſſeſſion, ſhe planteth a Vine-yard here, which in thoſe parts was moſt commonly done by thoſe that had poſſeſſions, and then either let out, as in the Parable of him that planted a Vine-yard, and let it out to Husband-men, to receive the fruits thereof in due ſeaſon, or occupied by the owners; but it is to be noted, that ſhe getteth not a vine-yard by bloud-ſhed, as *Jezabel* did, but by purchaſing it for a juſt price, the former owner being willing to ſell; and ſo this purchaſing cometh not within the compaſſe of joyning houſe to houſe, and field to field, inveighed againſt by the Prophet *Eſay*, for that was with monies gotten by oppreſſion, and wrong, or by rich mens having power, and abuſing it, to take other mens inheritances from them. Mat. 21. 33. Eſa. 5.

And it is to be noted, that this Matron growing rich, layeth not out her money in coſtly apparrell, thereby to ſet forth her pride and vanity the more; for the reproofe of all ſuch women, as exceed in bravery, if they be rich; yea, even they that have ſcarce neceſſaries to live upon, are greatly to blame this way, for they will lay all, yea, ſometimes more then all upon their backes, ſetting themſelves in debt for their pride and vanity. *Note.*

Againe, note that ſhe layeth out her money to ſet her ſelfe and hers aworke, in the moſt honeſt and innocent way of Husbandry, which commonly is counted too baſe for the children of ſuch as be rich, and therefore they put them to Trades rather, which is the eaſieſt courſe of life, and whereby moſt gaine is gotten, but for the moſt part by lying, flattering, and deceiving; or they make them Lawyers, ſo to inrich themſelves more, by craft and ſubtilty to circumvent ſimple men, by incouraging them for large fees in an evill cauſe, and picking holes in their coates, bringing their titles in queſtion, and over-throwing them; which I would not yet have taken as ſpoken to detract from all, or either of theſe profeſſions, but to ſhew the dangerouſneſſe of them in reſpect of Husbandry, that theſe wayes may not be ſo much doted upon, but taken heed of, none being put hereunto but ſuch as probably will keep a good conſcience in all things.

Laſtly, that to purchaſe Land with money lawfully gotten, is the beſt improving of it for this life, and therefore no covetouſneſſe; but to put it to uſury is every where condemned.

Spiritually the Field, which the Church, the Spouſe of Chriſt conſidereth and buyeth, is that field of which he ſpeaketh, ſaying, *The Kingdome of Heaven is like unto a treaſure hid in a field, which a man ſeeing, ſelleth all that he hath, and buyeth that field*; and this is the heavenly field, affording more induring food, and more delectable by farre, then any field in this world. This then the faithfull conſider, and by departing with their worldly things to the poore, and with all their ſins, upon which they fed with much delight before, come to the poſſeſſion hereof by faith; That is, of the glorious kingdome of Heaven, of which all ſuch are ſure, that they ſhall be actually poſſeſſed, after this fraile life ended, for ever and ever, neither ſhall any elſe attaine unto it, but goe into hell fire for evermore. This treaſure of joyes indeed is hidden here to moſt, and therefore few are affected herewith, to put thus on for the purchaſing of this field; but they whoſe eyes are opened ſee it, and therefore ſpare for no coſt to attaine it; and becauſe it is thus hidden, it is called the myſtery of the kingdome of Heaven, and our life is ſaid to be hidden with God in Chriſt; and, *now we are the Sons of God, but it appeareth not what we ſhall be*, and the God of this world *blindes the eyes of the children of diſobedience. With the fruite of her hands ſhe planteth a vine-yard*; That is, Chriſts faithfull Miniſtry by their continuall labours in preaching, and writing upon his holy Word, turne it, as it were, into a vine-yard full of fruit, whereby many ſoules are ſpiritually inebriated and delighted, as they that drinke liberally of the beſt wine; and this is the wine of which Wiſdome ſpake before, ſaying, *Eate of my bread, drinke of my wine*. And this they doe, that through the earneſtneſſe of their deſire to underſtand, and to be comforted by the Word, read it, and Commentaries upon it very much, and often heare the preaching thereof; but they, The Myſtery. Mat. 13. 44. Col. 3. 1 Joh. 3. 4. 2 Cor. 4. 4. Prov. 9.

who let ſuch bookes lye, and will rather get them Pamphlets, or humane Hiſtories, and eloquent diſcourſes, that are pleaſing to their carnall Phantaſies, ſpending all, or moſt of their reading-time herein, delight themſelves in ſoure Grapes, in compariſon of the ſweeteſt, that come of the beſt Vines, of which, ſee *Eſa.* 5. 1, 2, 3.

Verſ. 17. *She girdeth her loynes with ſtrength, and ſtrengtheneth her armes.* This is ſpoken further, to ſet forth her induſtrioufneſſe, as alſo ver. 18, 19. *Her candles not going out by night*, and her *hands-laying upon the ſpindle, and diſtaffe*; for both women and men in thoſe Countries ware looſe Garments, but going a journey, or to worke, they girded them to their loynes; according to which cuſtome

Luk. 12. 35. our Lord ſaith, *Be like unto ſervants, with their loynes girded, and lights burning.* Therefore the vertuous woman girding her loynes is ſpoken of, to ſhew her preparing her ſelfe to her worke, to doe it not lazily, now a little, and then a little, but moſt induſtriouſly putting out her ſtrength to doe it, for which it is further added, *ſhe ſtrengtheneth her armes*; and as ſhe riſeth early in the morning, ſo ſhe ſitteth up to worke late at night; and what is her chiefe worke? ſhe putteth her hands to the ſpindle, and to the diſtaffe, that ſhe may have linnen before ſpoken of, and woollen, for the one uſing a ſpindle, for the other a diſtaffe.

Verſ. 18. *She ſeeth that her merchandize is good, and her candle goeth not out by night*; That is, finding great profit to come in by her induſtry, fields, and vineyards, ſhe groweth not the more idle for this, after the manner of ſome, but goeth on in a conſtant way of good Huſwifery ſtill, labouring early and late, and not being growne now richer, altering her trade, but going on in ſpinning ſtill; as we read, that Queenes and great Ladies of old have done; which maketh againſt thoſe, that as riches increaſe, grow the more idle, and having taken profitable paines before, now if they worke, it is about things pertaining to pride and vanity; as alſo againſt them, that now are aſhamed to doe ſuch workes, as they did before, or being women, will take upon them to enter upon buſineſſes, that properly belong to men, as to act either in the Miniſtry, or Magiſtracy.

The Myſtery. Spiritually, the faithfull are ſaid to *gird themſelves in their loynes*, when they mortifying fleſhly luſts live chaſtly, for the loynes are the ſeat of fleſhly luſt, and they ſtrengthen their armes, when they doe not only live chaſtly, but ſtretch out their hands to doe good workes; and this is to have their lights burning alſo, as our Lord ſpeakes in the place before quoted, *your loynes girt, and lights burning*; for when a man doth good, he goeth before others in the light of a good example, which may be a meanes to make others to follow him in doing good likewiſe.

Greg. Hom. 13 in Luc. To this effect *Gregory* ſaith, We gird our loynes, when we reſtraine the luſts of the fleſh, but when we doe ſo, we doe nothing, unleſſe we labour in doing good alſo, and thus ſhew to our neighbours examples of light; for neither is chaſtity any great matter without good workes, nor good workes any thing without chaſtity; Thus by living chaſtly, and doing good, the faithfull are a light, and a light not going out by night; That is, in the night of perſecution, becauſe they continue conſtant in the faith in adverſity, as well as proſperity, being moved hereunto, becauſe ſhe ſeeth, that her Merchandize is good, it is a good way of trafficking that ſhe is in, for departing with temporal things to gaine eternall.

Therefore her light ſtill ſhineth even in the worſt times, and ſhe ſtill conſtantly

Verſ. 19. *ſtretcheth out her hands to the ſpindle*, as before; That is, goeth on in charity, and chaſtity, in regard of which charity it followeth,

Verſ. 20. *She openeth her hands to the poore*, which is alſo a property of every vertuous woman.

Verſ. 21. *She feareth not the ſnow for her houſhold, for all her houſhold is cloathed with ſcarlet, or double*; which is beſt, becauſe cloathing which keepeth warme againſt ſnowy cold weather is beſt, for which ſcarlet is no better, or not ſo good, as other good cloath. Shee is commended here for her providence for her ſervants in ſummer time, providing them of winter garments; or by double, may be underſtood a double ſuit, one for ſummer, and another for winter; and for her ſelfe, ſhe

Verſ. 22. hath coverings of tapſtry, and cloathes of ſilke and purple, ſo rich doth ſhe grow

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by her good huſwifery, that ſhe both purchaſeth fields, and ſpareth not from her backe neither, but according to the degree that now ſhe is of, her husband being of an honourable condition, as the next words ſhew, Verſ. 23.

Her husband is knowne in the gate, when he ſitteth amongſt the Elders; He cometh up partly by her induſtry to be one of them, and by his being amongſt them in that honourable place, *viz.* the ſeat of Judgement, which of old was in the Gate of the City, he is knowne, and becomes famous, all men talking of him by his wives meanes thus advanced, whereby ſhe getteth no ſmall commendation. And hereby it appeareth, that although, as I ſaid before, a good woman waxing rich, purchaſeth a field, and not coſtly apparrell for her pride; yet it is lawfull both for man and woman according to the degree of honour, which they by Gods bleſſing attaine, to apparrell themſelves richly, that hereby they may be diſtinguiſhed from meaner perſons, and have the honour done to them, which is due to Rulers and their wives. Spiritually, becauſe the cold of Winter is a torment to the naked, from which they are ſafe that be well cloathed; The good caſe wherein the faithfull are, is ſet forth, when ſuch as have not a wedding garment, are caſt out of the houſe, and ſo are both harbourleſſe and naked, expoſed to the pinching cold of froſt and ſnow, as it were, or to ſome greater paine; the faithfull Chriſtian being double cloathed by faith and charity ſhall be out of all ſuch danger. Whereas it is ſaid in this regard, *ſhe feareth not the ſnow for her houſhold*, it is ſo ſpoken, becauſe in the Church by diligent attending upon the word preached, this double cloathing is gotten; For her being cloathed with ſilke and purple &c. the variety of graces ſhining in the Church, is hereby ſet forth, as it is in other places by variety of precious ſtones. *Her husband is knowne when he ſitteth with the Elders in the Gate*; this is Chriſt, the husband of his Church, who was here deſpicable, and ſtood at the Barre, but at his ſecond coming, he ſhall appeare moſt honourable, as the Vulgar hath it, and glorious, ſitting with his twelve Apoſtles, and the foure and twenty Elders to judge the quick and the dead.

Verſ. 23.

Myſtery.

Eph. 5.

Matth. 19. Revel. 4.

Shee maketh fine linnen, and ſelleth it, and delivereth girdles to the Merchants. For the letter here, I ſhall need to ſay nothing, it is plainly meant of her coming yet by her induſtry to more wealth, and yet going on in paines-taking; now ſhe hath wherewithall to make, and doth make finer ware then when at the firſt ſhe did ſpin ordinary Flaxe and Wool, ſhe makes more coſtly things to ſell and give for gratuities to Merchants, with whom ſhe dealeth, from whom ſhe reapeth more profit. Spiritually, becauſe ſheets are to ſleep in, and being made of fine Linnen a man ſhall lye the ſofter in them, and reſt the better; bauking here the Expoſition of *Arboreus*, I take it that the ſweet reſt of the ſoule is meant, as in a downe-bed in fine Linnen, by faith, whereby peace with God is attained; and this is ſaid by the Church to be ſold, becauſe no ſoule can come to this, but by departing with all, as hath beene before ſaid. And her giving of Girdles to Merchants, *Hebraicè Canaanites*, who were Heathens, ſetteth forth her teaching of them chaſtity to flye Fornication, prevailing alſo herein with many of them, amongſt whom ſingle Fornication was before ſcarce counted a ſinne; becauſe girding the loynes, for which the Girdle ſerveth, is an Emblem hereof, as was before ſaid. And the *Canaanites* who were Heathens, are ſpoken of to ſet forth thoſe, from amongſt whom the Church was gathered, *viz.* People of all Countries and Nations.

Verſ. 24.

The Myſtery

Rom. 5.

Strength and honour are her cloathing, and ſhe ſhall rejoyce in time to come. Having ſhewed the vertuous womans rich cloathing in reſpect of her body, Verſ. 22. Now he ſheweth how ſhe is cloathed in her ſoule, this her cloathing is in ſtrength and honour, ſtrength by patience to beare all adverſities in this world with joy, as every faithfull perſon doth, witneſſe the Apoſtle, ſaying, *We have joy in tribulation*; and thus it is commanded, *Rejoyce and be glad, for great is your reward in heaven*; and of ſuch ſtrength even in women, although the weaker ſexe, the mother of the ſeven ſonnes was a notable example, and likewiſe ſome women amongſt Chriſtians, who have beene famous for their conſtant ſuffering in time of perſecution.

Verſ. 25.

Rom. 5.

Matth. 5. 12. Mark. 2. 7.

Honour,

Honour, which is the other part of her cloathing, is holineſſe, meekneſſe, and
1 Pet. 3. 3, 4. 1 Tim. 2. 9. modeſty, of which St. *Peter* ſaith, *Whoſe adorning let it not be outward, but that of the inner man, a meeke and quiet ſpirit*; and St. *Paul*, *Let them cloath themſelves with modeſt apparrell, and meekneſſe.* The woman that is thus cloathed *ſhall have joy afterwards:* That is, both here, whatſoever ſhe ſuffereth either by
1 Tim. 2. 15. ſorrowes in Childe-bearing, or by perſecution, ſhe ſhall have joy of the Holy Ghoſt, and in Heaven for ever. And Spiritually, the whole Church conſiſting both
Pſal. 45. Eph. 6. 12. of men and women, is thus cloathed, being ſtrengthened with the whole Armour of God againſt enemies, and there being a decorum in the carriage of every true Chriſtian, and nothing ſhamefull or ſcandalous; for which the Apoſtle ſpeaketh of every ones poſſeſſing his veſſell in holineſſe, and honour, which they that doe, may mourne now, but they ſhall be glad, and rejoyce for ever.

Verſ. 26. *She openeth her mouth with wiſdome, and in her tongue is the law of kindneſſe*; Jun. *The law of grace*, Hebr. חסד ſignifying *mercy*, or *piety*; the meaning is, ſhe is no tatling Goſſip, whoſe delight is to babble much, either without ſenſe, or altogether about vaine and trifling things; but is commonly ſparing of ſpeech, and when ſhe ſpeaketh, ſhe ſpeakes wiſely, and ſhe will be ſure to ſpeake ſomething tending to piety, according to the common rule for all Chriſtians, both
Eph. 4. 29. Pſal. 45. men, and women; *Let your ſpeech be ſuch, that it may miniſter grace to the Hearers.* Spiritually, the whole Church learneth this of Chriſt, of whom it is ſaid, *full of grace are thy lips.*

Verſ. 27. *Shee looketh well to the wayes of her houſhold, and eateth not the bread of idleneſſe.* Of this enough hath been ſaid before, in ſpeaking of her early and late working, and taking order about her Maidens, and whole Houſhold; only it is further here intimated, that ſhe hath a care of all things in her houſe, that nothing by negligence be loſt, or ſpoyled, or lye open to ſtealing, or purloyning.

Spiritually, every member of the Church lookes well to the wayes of this houſe; That is, Gods Lawes, to walke carefully therein, and when the bread of the Word is broken to them by preaching, or when it is read, they are not idle in their
Note. mindes, but labour to underſtand, and remember it; and what they underſtand not ſo, they aske, as Chriſts Diſciples did of him, the meaning, and if they can get Authours, who have written upon the Word, they by daily reading conſult with ſome of them.

Verſ. 28. *Her children riſe up, and call her bleſſed, &c.* Here in concluſion is ſhewed, the reward amongſt men that a good woman ſhall have, and ought to have from her children, who ſhall have no cauſe to curſe her for her ill bringing them up, which they afterwards rue; but to bleſſe her, as the meanes of their welfare, from her husband, who alſo praiſeth her, extolling her, as ver. 29. above all other women; and ver. 30. yeeldeth a reaſon; *Beauty is vanity, but the woman that feares God, &c.* Laſtly all men, yea, the beſt in the City, ver. 31.

Verſ. 29. Verſ. 30. *Give her of the fruit of her hands, &c.* which is ſpoken both to her husband, who ought to deale liberally with ſuch a wife in life and death; and to all men, *Let her workes praiſe her in the gate.*

Spiritually, the Children of the Church riſing up from time to time praiſe her, that ſuch as are without may be taken with the love of her, and come to her; and
Cant. 1. & 2. Chriſt her Husband praiſeth her, as his Love, and Dove; and though ſome be praiſed by others for their wit, and eloquence, yet the feare of God makes one the moſt eloquent, and ſuch as labour herein ſhall be rewarded, and praiſed in the place of the laſt Judgement; *I was hungry, and yee fed me, &c.* therefore, *Come yee bleſſed of my Father* (ſhall Chriſt ſay) *into the kingdome, &c.*

The end of the Proverbs.

The

The Preface to the Eccleſiaſtes.



His Booke is called Heb. קהלת a Congregatour, *or gatherer together, as* Prov.30. The words of Agur, *or* Gatherer, *there are ſentences gathered together. Here obſervations, touching the vanities of this world, and ſentences uttered hereupon, partly as the Authour hereof* Salomon, *thought in the time of his vanity, and partly after that by repentance he roſe up againe, perſwading to the feare of God, and to the keeping of his Commandements.*

Some there are that make queſtion whether he wrote it after his repenting, or not, or whether he repented and recovered the favour of God, and were ſaved, but enough hath been ſaid to that upon Prov.30. *and in his Hiſtory* 1 King.

Some doubt whether it be Canonical Scripture; But for ſo much as it is, and hath been alwayes received for Canonical by the Church of God, have no reaſon to call it now in queſtion. The name Eccleſiaſtes *is given it by the Septuagint, coming of* Ἐκκλησία *to call out, or to gather together,* Anglice *the Preacher, becauſe to him the people gather together in the publike place to hear the Word, and therefore the Title implieth, that the things here ſet forth, concern the whole Congregation of Gods people, and therefore are by all to be attended unto. But the word is a feminine, as if he had ſaid,* a ſhe gatherer; *ſo* Pſ.68.11. *It is ſaid,* The Lord gave the word, great was the company of Preachers, *where Preachers are againe put in the feminine, the reaſon is yeelded by ſome, becauſe the greater excellency of Preachers is thus ſet forth, but I rather think, becauſe a Preacher as a mother travelleth, as it were, in bringing forth through much ſolicitude, about the converſion of the people, as* Paul *ſpeaketh,* My little children, of whom I travel again in birth till Chriſt be formed in you; Gal. 4.19. *For their tender and motherly affection then towards the people: they are ſet forth as Females ſometimes; But what excellency is in the Female above the Male, I know not, that the gender ſhould be changed for excellencies ſake; and therefore the Jeſuite from whom that reaſon came, was very forgetfull even of the Grammar Rules, which ſay the Maſculine gender is more worthy then the Feminine. For the reaſon that moveth ſome to thinke, that it is not Canonical Scripture,* viz. *becauſe* Chap. 2. *and elſewhere, he ſpeaks like a carnall man, it is eaſily anſwered, that he ſuſtained herein a double perſon, of a man fallen and living in ſinne, as he had done, in which perſon he ſpeaketh ſo, and of a man riſen up again by repentance, being now aſhamed of his ſenſuall thoughts and pleaſures then, and condemning them all as vanities, and perſwading to live in the feare of God, as to that of which onely true pleaſure will come at the laſt; For his ſeverall names,* Salomon, Jedidiah, *and* Eccleſiaſtes, *ſee before in my Preface to the* Proverbs, *and for his ſcope of writing theſe three Bookes.* Lorinus.

ECCLESIASTES.

ECCLESIASTES;
OR,
THE PREACHER.

CHAP. I.

Verſ. 1. THE *words of the Preacher, the Sonne of David, King of Jeruſalem.* *Salomon* having falne ſo foulely, as hee had done now, intituleth himſelfe no more *Salomon, the peaceable*, but *the gatherer*, hereby intimating, what the Reader is to expect to finde in this Booke, *viz.* Collections of many caſes, wherein men may thinke themſelves happy for carnall and worldly pleaſures, whereof they even take their fill, but they ſhall at length be found no ſubſtances, or durable things, but vaine ſhadowes upon which if ever they have their eyes opened to repent, they will be much aſhamed, that they have ſo greatly doted, and if not, for laughing here, they ſhall weepe and howle hereafter without end.

But why doth he call himſelfe King of *Jeruſalem*, and not of *Iſrael*, over all which he reigned? *Salonius* anſwereth, becauſe *Jeruſalem* was the Metropolis of his Kingdome, where the Temple ſtood, built by him, whereby he had more glory, and of which he had more joy, then of any other thing in all his Dominions, but Verſe 12. it ſeemeth rather to be ſo ſaid, becauſe he dwelt at *Jeruſalem.*

Salon. in Eccleſ.

Verſ. 2. *Vanity of vanities, ſaith the Preacher, all is vanity*; He doubleth the word, ſaith the ſame Authour, to make in us the deeper impreſſion, that if all things here be vaine vanities, we may not have our hearts ſet upon them, or thinke our ſelves happy in having them.

Note.

Lavater. *Lavater* makes an objection here, *Salomon* ſeemeth in thus ſaying to be contradictory to *Moſes*, who ſaith, *God ſaw all things that he had made, and they were very good*; and if ſo, how doth he call them vanities?

Sol. This was ſpoken before mans fall, but ſince man having ſinned, for whom all things were made, they are all made ſubject to vanity, as the Apoſtle ſpeaketh, and ſo there is no contradiction betwixt this our Preacher, and *Moſes*. They are vaine now, becauſe they are tranſitory, for heaven and earth, and all ſhall fade away at the day of judgement.

Rom. 8. 20.

2 Pet. 3.

2. Many things are now hurtfull, inſtead of ſweet and wholeſome influences, hurtfull and peſtiferous, ſometimes come from the very heavens, cauſing ſickneſſes and diſeaſes, and much other hurt cometh to man from other things.

3. All things here below are corrupted and decay, and ſuffer for our ſinnes, yea, the beaſts of the field, the fowles of the aire, and fiſhes of the Sea, as the Prophets ſpeake; and for ſinne the earth beares briars and thornes, and is ſometimes barren yee'ding no fruit. And as all theſe things are vaine, ſo and much more men, who by their ſins are the cauſe hereof. This was of old implied in the name of *Abel*, which ſignifieth vanity, ſo called by his parents, both to ſhew the brevity

Hoſ. 4. 4.
Ier. 10. 23.
Gen. 3.
Pſal. 62. 9.

of

of his life in this world, and to put his parents and us all in minde of the vanity and ſhort continuance of this life.

Laſtly, all things are ſaid to be vanity, in compariſon of God and his Word, which alone indure for ever, for the heavens are glorious to behold, and the heavenly bodies, the Sunne, Moone, and Starres, being ſome glimpſe of the glory of God, and they and the earth are of a long continuance in compariſon of other things, but if their continuance be compared unto God, they are vanity. Pſal. 19. Pſal. 102.

What profit hath a man of all his labour, that he taketh under the Sun? Labour we muſt till we returne to the duſt from which we were taken, but the vanity of this labour appeareth by this, that ſome by all their labour can ſcarce get them neceſſaries, and if any get abundance, they ſhall be ſoone taken away, and then whoſe ſhall theſe things be which they have gotten? as was ſaid to the ſenſuall rich fool in the Goſpel, he ſhal carry nothing with him but as he came naked, ſo hee ſhall goe; and whether wiſe men or fooles, friends or enemies ſhall poſſeſſe it after him, he knoweth not. But it is to be noted, that he ſaith, *under the Sunne*, according to *Hugo Victorinus*, who ſaith, That there is a labour, of which profit cometh, but it is above the Sunne, the labour in exerciſes, and doing and ſuffering of thoſe, that looke up yet higher to the Sonne of Righteouſneſſe, for this is labour in the Lord, of which the Apoſtle ſaith, *Knowing that your labour is not in vaine in the Lord*; and having ſaid, that bodily labour profiteth not, he addeth, *But godlineſſe is profitable to all things.* Verſ. 3. Gen. 3. Luke 12. 1 Tim. 4. 7. *Note.* *Hugo, Victorinus,* 1 Cor. 15. 1 Tim. 4. 8.

One generation paſſeth, and another cometh, but the earth abideth for ever. A generation is a certaine period of time, during which a man commonly liveth, that is, as is ſaid, *Pſal.* 90. ſeventy yeares, or eighty, or a hundred; the meaning is plaine, all the men of one time dye within the compaſſe of ſo many yeares, a hundred at the moſt, and another generation cometh to inhabit the earth after them, and ſo it is from one generation to another, as long as the world laſteth. As *Xerxes* is ſaid to have wept, when he beheld his huge Army of ſixteen hundred thouſand men, conſidering that within an hundred yeares they ſhould be all dead and gone. Verſ. 4.

But the earth indureth for ever; that is, ſaith *Salonius*, becauſe that although it ſhall be burnt with fire at the day of judgement, yet this ſhall be but to purifying, it being then changed to better, of which opinion alſo many others be, drawing that Rom. 8. *The creature it ſelfe ſhall be brought into the glorious liberty of the ſonnes of God*, to this, and the proving hereof. But touching the meaning of that place, I have ſpoken enough here upon. And this being ſo underſtood, as they would have it, is contradictory to *Pſal.* 102. where the Heavens and the Earth are oppoſed to God in reſpect of Eternity, *They ſhall all waxe old as a garment, and as a veſture ſhalt thou change them, and they ſhall be changed, but thou continueſt ever, &c.* For here a change to the better cannot be meant, but a change to corruption and annihilation, becauſe it is oppoſed to the Eternity of God, as it could not be, if after a little purging by fire it ſhould ſtill remaine ever in a more glorious manner. In ſaying then that the earth indureth for ever, he meaneth nothing elſe, but whereas men and other living creatures have but their termes, and having acted their parts upon the earth, as a ſtage, dye and paſſe away, the earth it ſelfe ſtands ſtill generation after generation, as long as there ſhall be any ſuch intercourſe of things here: And therefore it is ſaid, לעולם *in ſæculum*, and not *in ſæculum ſæculorum, for ever and ever*; for this word, as I have elſewhere ſhewed, according to *Jerome* and *Auguſtine*, ſignifyeth a certaine long period of time, unto which no man knoweth, how long it ſhall be, but God onely: of the paſſing away both of heaven and earth, our Lord ſaith, *Heaven and earth ſhall paſſe away, but one iot or tittle of the Law ſhall not paſſe*, ſee 2 *Pet.* 3. *Salonius.* Matth. 5.

Now for the coherence of theſe words, and thoſe Verſe 3. with Verſe 2. there is generally ſet forth the vanity of all things in this world, Verſe 3, 4. This is more particularly declared, 1 In reſpect of mens workes and gettings by all their induſtry, Verſe 3. 2 In reſpect of the ſhort continuance of men here.

Now Verſ. 5. it is further added in way of demonſtration by another particular, *The Sunne ariſeth, and the Sunne goeth downe, and haſteth to the place where he roſe*; this riſing, and daily ſetting of the Sunne, is thought by ſome, to bee ſpoken of, as a demonſtration of our mortality, who riſe, as it were, when we come into the world, but ſet, when we dye, going under the earth, and now not ſeene, as the Sunne is not, after that it is gone downe. The Sunne ſhining alſo, we have light and comfort, here below, but this is ſoone gone againe, and turned into darkneſſe, and therefore this is but a vaine and tranſitory thing alſo.

That a mans coming into the world, is ſet forth by the Sunnes riſing, and his growth, to ſome height of honour here, and by the going downe thereof, his departing; hence the common ſaying which we have of Kings and Princes, the one waxing old, the other newly come into the world in compariſon; and in flouriſhing youth ſheweth, *Omnes reſpiciunt ſolem orientem, nemo occidentem*, All men looke at the Sunne riſing, but none at its going downe. Some apply both this, and that of verſe 4. ſpiritually, one generation of the Jewes, and Idolaters paſſeth away, and another of Chriſtians cometh; and the Sunne riſeth, ſaith *Olympiodorus*, when the Sonne of God came into the world, and tooke our nature upon him, and ſetteth, or goeth downe at his death; or it riſeth, when grace cometh into the heart, and goeth down, when we dive more deeply into the profound myſteries of the Word: But becauſe it is ſpoken to illuſtrate the matter of vanity, if any application be made ſpiritually, it muſt rather be thus, one generation of good and zealous Chriſtians paſſeth away, and another of luke-warme, worldly and heretical cometh; and the light of the Goſpel ariſeth to the great rejoycing of all men, but after a while it goeth downe in mens eſtimations, who are towards it, as the *Iſraelites* towards Manna in the wildernesſe, firſt admiring and praiſing, then loathing it, as too light a kinde of food.

Olympiodor.

Verſ. 6. *The wind goeth towards the South, and turneth about to the North, it whirleth about continually, and the wind returneth againe according to his circuits.* Here by the wind which is Heb. רוח *Lactantius*, ſaith *Lavater*, underſtandeth the Sunne alſo, hitherto ſpoken of, which for the exceeding ſwift motion in going about the whole world in foure and twenty houres, is called here a Spirit, and the going of it to the South, and then to the North returning againe, and the circular motion thereof at the end of the yeare coming to the place, where it was at the beginning, ſeemeth to make for this underſtanding, as if here were deſcribed the courſe of the whole yeare; for the Sunne coming into the Tropick of Cancer, goeth to the North, and then returning to the Tropick of Capricorne to the South, ſo making Summer and Winter; and this truly hath a circular motion, and comes at the end of the yeare, to be where it was at the beginning againe, which cannot be ſaid touching the wind. But for ſo much as the Sunne is no where ſet forth by this word רוח, but the wind, and the wind alſo whirleth about, and bloweth ſometime Southward, and ſometime Northward, and from other quarters of the heaven, thus going round, till it comes againe to the ſame point where it blew at the firſt, it is rather to be underſtood as ſpoken of the wind.

Lavater.

Verſ. 7. After which, the Rivers are in like manner ſpoken of, going into the Sea, and returning, and yet not filling it, as a fifth particular inſtance: which is underſtood by ſome, of waters running from the Sea in veines within the earth, which coming out againe in ſprings ſupply the Rivers with waters; by others, of waters exhaled by the heat of the Sunne out of the Sea in vapours, whereof the clouds are ingendered, from whence raine comes downe againe, and filleth the Rivers; I take it to be meant, not of one, but both theſe wayes. But whereunto all this tendeth, I have partly ſaid before in ſpeaking of the Sunnes riſing and going downe, *viz.* to ſhew, that theſe things being ſo moveable, and alwayes paſſing, we that are poore men, wormes in compariſon, might not looke for any durable eſtate here, but to count our living a continuall paſſing on to the earth againe, from whence wee were taken, and therefore as they that doe but paſſe through a place, ſet not their hearts upon it, but onely make uſe of it for the preſent, ſo ſhould we doe of the things of this world; or as *Lavater* alſo hath it, the Sunne, the Wind, and the

Lavater.

the Rivers are thus ſpoken of to aggravate the vanity of mens lives, becauſe theſe have their courſes, and after going to ſuch and ſuch places they are not extinct, but returne againe, the Sunne after the going downe to ſhine the next morning, the Wind having gone from one part, and blowne to another, returneth thither againe, and the Waters likewiſe; but a man going downe into the grave, riſeth againe no more, to live here as formerly he did, howbeit he ſhall at the laſt day ariſe and come to judgement. And to theſe may bee added another compariſon, upon which *Job* toucheth, with a Tree, which being cut downe, ſpringeth up againe. Job. 19.

All things are full of labour, man cannot utter it, the eye is not ſatisfied with ſeeing, nor the eare with hearing. Verſ. 8. Here is another argument brought to prove the vanity of all things here, there is no true felicity, but vanity, becauſe this world can afford no contentation, but there is labour in ſeeking by ſeeing and hearing to come to knowledge, wherein one Philoſopher *Herillus* held that felicity conſiſted. But againſt this is *Salomon* here, becauſe that in ſeeing, and reading, and hearing all that we can to increaſe knowledge, there is no ſatisfaction, therefore no felicity; becauſe there be many things ſtill unknowne in this world, by him that cometh to the higheſt pitch of learning; there be many myſticall things in nature which no man can pry into, and therefore much more in divine things; for which cauſe *Pythagoras*, who was accounted ſo wiſe, being asked, whom he profeſſed himſelfe to be, anſwered, a Philoſopher, that is, a lover of wiſdome, and that hee thought no man to be wiſe, but God onely; and *Socrates* profeſſed, that he knew this, that he knew nothing: and from *Pythagoras*, for that his ſaying, came the name *Philoſophus*. *Lavater.*

Thus *Jerome*, *Olympiodorus*, and *Victorinus* alſo expound it of knowledge, with which a man cannot be ſatisfied here, either with things naturall, or morall, ſaith *Jerome*, of things humane or divine, ſaith *Olympiodorus*, either in regard of the externall ſhew, or the internall, either by the outward ſenſe, or inward comprehenſion of the underſtanding to conceive, or to utter them; and therefore we ought not to reſt in theſe worldly things, but to ſeeke after thoſe, that the eye hath not ſeene, nor the eare heard, nor have entred into the heart of man to conceive, as the Apoſtle ſaith. *Hieron.* *Olympio.* *Victor.* *Note.* 1 Cor. 2. 9.

The thing that hath beene, it is that which ſhall be, and that which is done, is that which ſhall be done, and there is no new thing under the Sunne. Verſ. 9. Verſ. 10. *Is there any thing of which it may be ſaid, it is new?* Having ſhewed before, that the Sunne moves continually alike, and the wind from time to time blows variouſly, ſometime from the South, and ſometimes from the North, and from other parts, and the rivers come and goe into the Sea: Now he hereupon concludeth that thus it ſhall be to the worlds end, the courſe of nature in theſe great things is moſt notable throughout the whole world, being alwayes alike, and no new way to bee expected of inlightening and darkening the earth, or the blowing of the winds, or the running of the waters: and as herein, ſo in that which was before ſpoken, one generation paſſing, and another coming, and the ſucceeding generations acting over againe the good or the evill, which preceding generations having before acted, although happily coming to more perfection in either, the wicked growing more wicked then their forefathers, and the ingenious more witty to invent things not invented before, and the godly reforming things in the worſhip of God and doctrine, which have beene corrupted before, and ſome after them againe depraving and corrupting all more and more, for ſuch, and ſo great wickedneſſes have not beene formerly acted, as now. Some things have been invented either bad or good, which were not before, as Gunpowder, and Printing, and many Manufactures, arguing rare skill, and devilliſh plots, and devices, to ſubvert States and Kingdomes, that never were before. But it is ſaid, that this is ſo under the Sunne, that there is no new thing; Touching Metaphyſicall, and ſuper-humane things, it is not ſo, for touching theſe, the Lord ſaith, *I will make a new heaven, and a new earth*, and *a woman*, ſaith *Jeremy*, *ſhall compaſſe a man*, which is alſo another new thing, and never done before, or after; And I will, ſaith Eſa. 65. Ierem. 30.

the Lord, *make a new Covenant*. It cannot from that, which is here ſaid, be gathered, which ſome Philoſophers have held, that after the revolution of many thouſands of yeares, all the ſame things ſhall be acted over againe as they were before; and after another ſpace of time conſiſting of the like number of yeares, they ſhall be done againe; and after that in another, and a fourth for ever and ever, as *Plato* who would have this great ſpace of time to be fifteen thouſand yeares; ſome ſay ſix and thirty thouſand yeares, ſome nine and forty thouſand yeares, and ſome put other ſummes, but theſe are vaine conjectures, and falſe, and without ground here. Where, as long as this world indureth, it is onely averred, that there ſhall be a viciſſitude and intercourſe of things naturall, they that are now, ſhall alſo be in another generation, and in another after that, the Sunne ſhall ſo goe his circuit, &c. as was before ſaid; and for ſo much as this is brought as an argument to prove the vanity and variableneſſe of all theſe things, it cannot be hence inferred that it ſhall for ever and ever be ſo, but rather on the contrary ſide, the Almighty, who ſetteth them into theſe courſes for the good of man, being by man extreamly offended.

Note. will at length diſſolve all, and then there ſhall be no ſuch revolutions any more; which ſhould make us to looke upon this world, as vaine, and therefore not to ſet our hearts upon it, or upon the things thereof, but upon the things of a better world above, the Son, which is indeed everlaſting.

Verſ. 11. *There is no remembrance of former things, neither ſhall there be any remembrance of things to come hereafter, with thoſe that ſhall come.* This Verſe, as the two former, further proveth the imperfection of our knowledge whilſt wee live here, for it muſt needs be yeelded to be very imperfect, which extendeth not to things done many hundred years ago, as no mans knowledge doth, that liveth now, neither ſhall any mans doe, if the world ſtill continueth long; for the Generation to come after, ſhall no more know the things done in the next Generation to us, then we who now live know the things that were done long before our time. But this is not to be underſtood of ſuch things, as are committed to writing, and the writings ſtill remaine, but either of thoſe that are not, or if they be, they periſh, and are loſt, and ſo no memoriall of them remaineth, wherein the holy Scriptures are ſingular above all other writings, in that they have beene in all times, and are preſerved not onely from periſhing, but from corruption through the malice of men, who have beene enemies hereunto through ſo many Ages, as none other bookes have beene, thoſe of *Moſes* being the moſt ancient of them all; which is an evident proofe, that God hath a ſingular care over them, as Writings that come from himſelfe, and the inſpiration of his Spirit, as St. *Paul* teacheth, ſaying, *The whole*

2 Tim. 3. 16. *Note.* *Scripture is given by the inſpiration of God*; and therefore to be made truly wiſe, let us attend to them, this being not otherwiſe to be found, but we muſt needs labour with great ignorance all our dayes.

Verſ. 12. *I the Preacher was King over Iſrael in Jeruſalem, I gave my heart to ſearch and ſeeke out wiſdome, concerning all things that are done under the heaven, &c.* Now *Eccleſiaſtes* proveth by his owne experience, that all things in this world are vanity, and to purchaſe the more credit to this his teſtimony, hee telleth, That he was the King, ſo famous in Scripture for deſiring onely wiſdome of God, and obtaining it above all other men, as is expreſſed verſe 16. all Kings that were before him. He then, that is *Salomon*, declaring by his owne experience the truth of that which was before ſaid, and having proved it by an high induction of many particulars, under which all other things are comprehended, what doubt can any more be made hereof?

But why doth he ſay, *I was King over Iſrael*, as ſpeaking of a thing paſt?

Sol. He meaneth nothing elſe, but that he was King, when he gave his minde ſo greatly to the getting of wiſdome, and obtained it, and lived in great pompe and Kingly glory, having about him all worldly comforts, although now for his foule ſinning, hee accounted himſelfe baſe and abject, which argueth his great

Rabbini. penitency. The Hebrewes in their Sedar Olum ſay, that he ſpake thus in regard of his being carried away now from his Kingdome, into the wilderneſſe by the evill ſpirit *Aſmodai*, but this is a Rabbinicall invention without ground. Some, be-

cauſe

cauſe he had now given over his Kingdome to his ſonne, and this is contrary to the ſacred Hiſtory. Some, becauſe he had laid away his Kingly robes, and was come downe from his Throne, and lay repentantly now in duſt and aſhes, not accounting himſelfe worthy to be King any longer, which doth not diſagree from the firſt *Carthuſ. Hugo. Victorinus.*

For the next words, wherein he ſaith, that he gave himſelfe to finde out the knowledge of all things under the Sunne, *This ſore travell hath God given to the ſonnes of men:* Hereby he meaneth, that when he had attained ſo great knowledge, yet hereby he could not finde out all things, and therefore neither can any other man ever attaine unto it, as ſaith the Caldee Paraphraſt, although ſome Expoſitors picke out ſomewhat hence, for which to taxe *Salomon* for pride and arrogancy, ſaying, that this ſore fruitleſſe labour was by God laid upon him for a puniſhment, as the Gentiles are ſaid, for their doings to have been given over to a reprobate ſenſe. But becauſe it is not unlawfull to goe as farre as a man can, in knowing naturall things, I ſee no reaſon, why they ſhould cenſure *Salomon* for this, but rather he hereby ſheweth in his owne example, who had ſo extraordinary indowments, that to endeavour to know all things is but vaine, and loſt labour to any man. Verſ. 13. Cald. Paraph. *Hugo, Victorinus, Olympiod.* Rom. 1.

That which is crooked cannot be made ſtreight, and that which is wanting cannot be numbred. The Vulg. *It is hard to make it ſtreight*; but Heb. it is, *It cannot.* Here is another argument of the vanity of all things here, it is refered by ſome to men thus, he that is perverſe cannot be brought from this his perverſneſſe to live righteouſly, and therefore the labour that others beſtow upon him for this end is vaine, as was ſaid before in Proverbs, *Bray a foole in a mortar, and his folly will not depart from him*; and according to this, ſuch as are *wanting*, that is in wiſdome and knowledge, having but ſhallow and weake brainos *cannot be* made wiſe and ſo brought into the *number* of the wiſe. By others it is referred to States and Commonwealths, they being corrupted or diſordered, are very hardly brought to rights againe, yea, men cannot doe, and a Kingdome, from which part is fallen away, cannot be compleated againe, as it proved by experience in *Salomons* Kingdome, the number of the twelve Tribes could never after the diviſion, in *Rehoboams* time, be made up againe. And ſo it is in all other naturall things, a crooked body of man, a crooked tree, a crooked member cannot be made ſtreight by any man, and any defect in the members requiſite to perfection, if one be borne without an arm, or finger, or hand, &c. it cannot be ſupplied, therefore mens labours are vaine. Verſ. 15.

I gave my heart to know wiſdome, and madneſſe, and folly, I perceived that this alſo is vexation of ſpirit. Verſ. 18. *For in much wiſdome there is much griefe, and he that increaſeth knowledge, increaſeth ſorrow.* Of his ſeeking wiſdome ſee before Verſ. 13. but now he addeth alſo *madneſſe and folly*; Heb. *The knowledge of madneſſe and folly:* For by contraries the excellency of the one above the other is the better diſcerned; he that knoweth the madneſſe and fooliſhneſſe of Hereticks, and wicked perſons, is the better fenced againſt theſe evills, which he that knoweth it not, is ready to runne into; but the end of his ſaying thus here, is to ſhew, that although wiſdome and knowledge be more excellent by farre, then folly and ignorance, yet even in wiſdome there is this vanity, that a man getteth vexation and griefe hereby, and ſo all things here are vanity. Verſ. 17, 18. *Lavater.*

But how, or in what ſenſe is it ſaid, *There is much griefe in much wiſdome,* and *knowledge increaſing, ſorrow increaſeth?*

Sol. This is not meant of Divine wiſdome, which is the ſame with the feare of God, for although this be not attained without much toyle and labour in reading and ſtudying, as every true ſtudent findeth by experience, and knowing men ſeeing how ſhort they come of that which they ought to bee, and how little they know in compariſon of that they ſhould, and that knowing, and not doing accordingly, as was the caſe of *Salomon*, makes their eſtate worſe, becauſe *Hee that knoweth his Maſters will, and doth it not, ſhall be beaten with many ſtripes*; they have great ſorrow, and the more by reaſon of their knowledge, either coming

coming ſhort of that they ſhould doe, when they doe their beſt, or ungraciouſly falling from the good way, wherein they have gone. But this is not the griefe here meant to be counted vanity, for it is a bleſſed ſorrow and mourning to mourne thus, and ſo pronounced by Chriſt, *Bleſſed are they that mourne, for they ſhall be comforted*; and *godly ſorrow*, ſaith the Apoſtle, *cauſeth repentance to ſalvation never to be repented of.* And therefore here is no diſcouragement from labouring to get this knowledge, but rather incouragement, for ſo much as it is but a ſowing in teares, to reape in joy; whereas he that is deſtitute of this knowledge, is without this godly griefe, and therefore although he laugheth, and is merry for a time, woe is to him, for he ſhall waile and weepe; he laugheth, and is without griefe for a moment, but he ſhall weepe for evermore: For all other knowledge, naturall, or politicall, without this, he increaſeth ſorrow onely, that increaſeth it, both becauſe the knowledge of the cauſes of naturall things, or of morall, is not acquired without great ſtudy and labour, and there is much vexation of ſpirit, for that a man cannot attaine to the knowledge of many things, when he hath toyled all that he can, and the more knowledge a man hath either of theſe wayes, the more ſorrow and trouble, becauſe he can never be quiet; but for his eminency herein, either he is troubled by the ſeeking of many unto him, he being thus put to more labour and imployment, or he laboureth the more by writing to communicate his knowledge to others; or laſtly, he hath ſorrow by ſuffering, becauſe that contrary to his knowledge, he will not humour thoſe that be in authority, or comply, but ſpeake againſt them, by which meanes he is put to much ſorrow; whereas ignorant perſons that are wildable to any thing, becauſe they know nothing to the contrary, eſcape theſe dangers: But yet there is a greater cauſe of griefe then all this, to men that have theſe knowledges, but want ſaving knowledge, which is to come, for their finall perdition with their knowledge, yea, although they know divine things alſo, but live not accordingly, for of this the more a man hath, the more tormenting griefe he ſhall have in the world to come, as hath beene touched before.

Matth. 5.

2 Cor. 7. 10. *Note.*

Hugo, Victor.

Hugo, *Victorinus* and ſome others thinke that *Salomon* in ſaying, that hee gave his minde to wiſdome and madneſſe, and folly, meaneth, that hee ſought not ſo much for divine wiſdome, but for humane, that excelling this way he might have the greater glory, for withall he gave himſelfe to mad and fooliſh wayes. And they take that alſo, which was ſpoken Verſe 16. of his being wiſer then any that were before him, as coming from pride and vaine-glory. But this is not probable, for ſo much as the wiſdome of which hee ſpeaketh in the Proverbs, and ſo highly extolleth, is Divine wiſdome; and in ſeeking to God for wiſdome, he propounded this as his end, that he might know how to judge wiſely, and to goe in and out before that mighty people; therefore certainly he gave not his minde then to folly and wickedneſſe, for this no way pertaineth either to ſuch walking or judging.

CHAP. II.

Verſ. 1.

AND *I ſaid in my heart, goe too, now I will prove thee with mirth, therefore injoy pleaſure, this alſo is vanity*; *Salomon* having theorically contemplated the vanity of the things of this world, now he cometh to another thing not yet ſpoken of, and that is pleaſure, and to ſhew how practically, he found that alſo to be vanity.

The vanities before contemplated Chap. 1. were two, *viz.* of coming into this world, and going out, and the revolutions of things continually here.

Vanity 3.

2. Of wiſdome, which the wiſeſt man of this world attaineth to; now he proceedeth to ſpeake of pleaſure, which many thinke a great happineſſe if they have varieties hereof, but this he ſaith *is alſo vanity*, verſe 1, 2. and then proveth it in himſelfe in the verſes following; for he ſaith, that he, like a wretched man, let

looſe

looſe his affections to all manner of pleaſure, but finally found them all to bee vanity, yea, as he addeth Verſ. 2. *madneſſe*. For the proofe Verſ. 3,4,5,&c.

I ſought in mine heart to give my ſelfe to wine (yet acquainting mine heart with wiſdome) and to lay hold on folly, till I might ſee, What was that good for the ſonnes of men, which they ſhould doe under the heaven all the dayes of their life. The Vulg. *I thought in mine heart to withdraw my ſelfe from wine, or my fleſh*, as it is Heb. *that I might transfer my mind to wiſdome, and avoid folly*. But although the word משׁה ſignifieth as well to draw away, as to draw, yet becauſe the prepoſition affixed to the word יין ſignifying wine, is ב *in*, not מ *from*; the New Tranſlation is to be preferred, and it ſtands alſo with better ſenſe; having ſpoken to his ſoule to injoy pleaſure, verſe 1. and now coming to reckon up the pleaſures, to which he gave himſelfe, that he ſhould not ſpeake according to Vulg. of his abſtaining from wine, but rather of his liberall drinking of it, becauſe this is a thing in which moſt men take great pleaſure, even unto drunkenneſſe, although for this they are to be counted worſe then beaſts. Verſ. 3.

But if it be thus taken, how ſhall we underſtand the next words, *yet acquainting my heart with wiſdome*? *Lavater*, although hee followeth the Vulg. yet ſaith well to this, acknowledging that Heb. the words goe otherwiſe, *to draw my fleſh in wine*; *Salomon* meant not ſo to drinke wine, as to intend the ſeeking of wiſdome no more, as they that give themſelves much to the drinking thereof, cannot, becauſe that hereby they are made like beaſts in underſtanding, but partly to take the pleaſure hereof, and partly to intend the increaſing of his wiſdome, till hee ſhould ſee, whether of theſe would have the beſt iſſue: So that in reckoning up ſenſuall pleaſures, to which he fell, as much underſtanding as he had, the liberall drinking of wine was one, yea, the firſt; that all men might take warning by him not to doe the like, becauſe that addicting himſelfe firſt hereunto, as a moſt pleaſing thing to the fleſh, although he had a care herein, not to runne as others doe, to exceſſe of riot, yet hereby another ſinfull pleaſure was drawne on, which he calleth folly, *to lay hold on folly*, although the Vulg. hath it, *to avoid folly*, but the word אחז ſignifieth to *apprehend or to hold*; and by folly is meant the folly of thoſe that are lead by fleſhly luſts to women, as he was moſt notoriouſly, in that he multiplied his Wives and Concubines in ſo great abundance, contrary to the Law, and tooke for his wives Outlandiſh women, Idolatreſſes, by whom his heart was drawn away from God to Idols. For although all ſin be folly, yet this eſpecially is cenſured as moſt notorious folly, both *Prov.*7. And in many other places of that booke, and *Prov.*31.3.4. giving thy ſtrength to women, and drinking wine are joyned together, to intimate, that the one draweth on the other. And by women, whether many wives or harlots, the moſt intelligent minde is infatuated to fall from the pure worſhip of the true God, to the worſhipping of Idols, as was proved eſpecially in this King, and in the Princes of *Iſrael* before, who were drawne to Idolatrous feaſts, wherein they drunk liberally, and then to joyn themſelves to Midianitiſh women, and by their meanes to *Baal-Peor*, their Idol, to worſhip it, and that not a few of them, but a thouſand; for which it is ſaid that ſo many were hanged, as will appeare, if we compare *Num.*25.4.9. and 1 *Cor.*10. together, in the one place it being ſaid, that ſome, that is, the heads were hanged, and then the whole ſumme of thoſe that dyed of the plague alſo, were foure and twenty thouſand, but in the other, three and twenty thouſand fell in one day, therefore they that were hanged to make up the number of foure and twenty thouſand muſt be one thouſand. Whereas then ſome have doubted whether *Salomon* wrote this Booke in way of penitency, or not, becauſe he ſpeaketh nothing herein of his great ſinne of taking to him ſo many wives, whereby his heart was drawn away, they may by this his confeſſion of giving himſelfe to this folly be ſatisfied herein: For if we take this together with other things, which I have before noted, and upon *Prov.*30. *I was more bruitiſh then any man*, and *Prov.*31. it will plainly appeare, that this was his Booke of repentance, whereby others that have fallen into foule ſinnes may learne in humbling themſelves therefore, to proceed in like manner in the ingenious confeſſion of them all both to God and to men, that they may have pardon for

Lavater.

Note.

Deut. 17.

1 King. 11.5.

Note.

for both he doth ſo, and his Father *David* before *Pſal.* 51. and the like is ſaid of thoſe that heard *John* the *Baptiſt* preaching repentance they were there *confeſſing their ſinnes*, and of the Converts at *Epheſus*, they *confeſſed their deeds*, *and burnt their bookes, and confeſſe your ſinnes one to another*, ſaith *James*. If it be ſaid, *Davids* confeſſion was made onely to God, it is true, but to take the more ſhame to himſelf, he publiſhed it to the world alſo. Now *Salomon* having confeſſed, that he divided himſelfe betweene wiſdome, and wine, and folly, to prove what would come of either, yet not meaning by wiſdome here any other then naturall and politicall wiſdome, wherewith the wiſe of this world are indued; for no man, that is divinely wiſe, of which verſe 26. doth ſo: he cometh verſe 4. to ſhew when his minde was ſo given, what he did further to pleaſe and content the outward man.

Matth. 3. 6. Act. 19. 18. Iam. 5.

Verſ. 4, 5. 6, 7. 8. 9, 10. 11.

I made me great workes, I builded me houſes, I planted me Vineyards, I made me pooles of water, I gat me ſervants and maidens, and cattell above all in Jeruſalem before me, and ſilver and gold, men-ſingers, and women-ſingers, and the delights of the ſonnes of men, alſo my wiſdome remained with me, and if there were any other pleaſure in this world to be had, he ſaith, that he had it alſo, yea, and rejoyced herein: but coming to conſider all this, he found all to bee vanity, which is not to be conceived, that he did, till that his heart was touched with repentance. Before this he was highly pleaſed with the wayes of pleaſure in which he was, thinking that the injoying of her was a great portion of happineſſe, and that none were happy in this life that did not. And thus it is with moſt carnall men, all their joy is in wine and women, in magnificent buildings, ſinging and muſicke and dancing, and getting gold and ſilver, and poſſeſſions, wherewith to maintaine them. But would yee know (O ye Swine of the herde of the Epicures!) that doe thus, *Salomon*, the wiſeſt man, that ever was, having more pleaſures theſe wayes, then yee have, or can have, who thought himſelfe happy herein, at laſt found them all to be vanity and vexation of ſpirit, and altogether unprofitable and therefore never by any wiſe man to be ſought after any more; For if it be ſo to a King, incomparable for the affluence of all worldly things, and for wiſdome alſo, to moderate himſelfe in his cups, how much more muſt it needs be ſo in the end with you, that are fooliſh, and can keepe no meaſure in your drinking, but continue at it till all your wits be gone? For the hiſtoricall explication of that, which *Salomon* ſaith of his gueſts, I ſhall not need to ſay any thing, becauſe the Hiſtory written of him doth ſo fully declare them.

Note.

Epicuri de grege porci.

Verſ. 12.

And I turned my ſelfe to behold wiſdome, and madneſſe, and folly, &c. Having hitherto ſhewed what a vanity it is for a man to give himſelfe to ſenſuall pleaſures, now he cometh to compare this folly and madneſſe, as he calleth it, and wiſdome together, that is, worldly wiſdome, to ſee, whether a man indued with ſuch wiſdome above others, doing thus, be the more happy for this; and herein although he putteth ſome difference, *viz.* by comparing one wiſe to a man in light, the unwiſe ſenſuall liver to a man in darkneſſe, yet he concludeth them both as vaine in their wayes, and alike in their deaths, for ſo much as both are given to carnall pleaſure, the one by corruption of nature, as knowing nothing better, the other knowing more, but wanting grace to live better, and for want of a right judgement, preferring that kinde of living as the beſt, ſo that by exceſſe he transformes not himſelfe into a beaſt, as the unwiſe and ſottiſh commonly doe.

Verſ. 13, 14, 15. 16.

Note.

He then that is a knowing man, having ſo much government of himſelfe, as that when others coming to good liquor, have none, but drinke drunken like fooles and ſots, yet he will drinke with them very liberally alſo, but either through the ſtrength of his braine, or by taking ſomething to keep him from being drunke, he drinkes not his wits away as they doe; he, I ſay, ſhall in the end notwithſtanding dye, as they do, from the corporeall death, paſſing to that ever-tormenting death in hell fire, although by the way he be in the light of underſtanding, when their underſtandings are darkened through exceſſe, and he hath his eyes ſtill in his head, when they have them ſhut up. And the like is to be held touching them, that follow fleſhly pleaſure with women, ſome are ſo wiſe, that they will not commit Adultery,

tery, or Fornication, for which they may be brought in question, and put to shame or charge, but having one wife in one place, they will eftsoones betake themselves to another place, and there get another, and elsewhere another, so cunningly carrying the matter, that they cannot be found out; and likewise cheaters, who live by their wits, will not commit plaine theft, but by cunning devices, get mens goods and estates away from them, as *Jezabel* did *Naboths* Vineyard. They shall notwithstanding this their wisdome, meet in death together with the Adulterer, and right-downe simple theft, who have not wit enough many times to hide their wickednesse, but are taken in it by men, and suffer therefore; yea, although a man be so wise that he keeps himselfe from all these abominations, yet if he setteth his minde by his wit to gather worldly goods, having this end, when he hath done, to live in pleasures, although the pleasures, to which he is addicted, bee not taxable amongst men, he shall yet dye, as the foole, that hath kept no moderation, but in all things hath laid loose the reines to his inordinate affection. For the foole, who was so rich, of whom we read in the Gospel, did no more then such wise men, he gave his minde to gather goods, and then to live at ease, to eat, drinke, and be merry all his life after. Luke 12. As *Pyrrhus* the King of the *Epirots*, who fought against the *Romans*, and gat many victories, being asked by *Cyneas* the Philosopher, what he would do, if he should once have subdued the *Romans*, and added their Territories to his Dominions? answered, That he would goe on, and subdue other Nations to inlarge his Empire yet more, all over the world: and being asked, What he would doe then? he answered, sit downe and be merry. But of such followers of pleasure and mirth, what shall be the end, we may read in the story of him before spoken of by *Luke*, to whom it was said, when he was in the midst of his meditations, *Thou foole, this night shall they fetch away thy soule from thee, then whose shall those things be which thou hast prepared*? And *Paul* saith, *They that live in pleasure, are dead whilst they are alive.* 1 Tim. 5. For in our endeavouring to get worldly goods, our mindes must be still alwayes more intent to the getting of heavenly, according to that of our Lord, *Lay not up for your selves treasures upon earth, where moth and canker corrupt, but in heaven;* Matth. 6. 18. *And labour not for the food that perisheth, but that which indureth to everlasting life*; Ioh. 6. 27. and if we be not, we shall be judged, as the fore-said foole was, touching whom it is concluded, *So are they that are rich in this world, and are not rich in God*, they likewise shall lose their soules, if they have but given their mindes to worldly things, and not to heavenly, to take pleasure of that they have themselves, but never studying how to improve it so, as that they may be bidden another day, *Enter into your Masters joy, or come ye blessed of my Father, into the Kingdome prepared for you, for I was hungry and ye fed me, &c.* Most Expositors. I know, by the wise, understand the wise without the fore-said limitation, holding the meaning to be, that in regard of outward things, there is no more profit in wisdome then in folly, in godlinesse, then in wickednesse, as is further expressed *Eccles.9.2.* and that so farre forth as man can discerne, they dye alike, if the godly dye comfortably, so many times the wicked dye also, departing like Lambs.

But for so much as *Salomon* in all this discourse is acting the part of a most wise carnall man, and speakes not, as when he was himselfe before his fall, or after his rising againe by repentance, and such as carnall men call wise, are not the godly wise, for they count them fooles; but the wise in respect of naturall or politicall wisdome, it seemeth cleare to me, that the wise here spoken of, are but the wise according to such wisdome, as he spake of verse 9. *saying, also my wisdome remained with me*; the wisdome which is in a man, that giveth his minde to the taking of all worldly pleasure, and this doubtlesse is not godly wisdome, but such as carnall men are capable of.

Thus also *Olympiodorus*, who saith upon those words, that wisdome stood so with him, that he failed not through the same of accomplishing all things, that he propounded to himselfe tending to luxury, pompe and carnall pleasure. *Olympiod.* One understanding the best wisdome, yet giveth the same sense, *Wisdome stood to me,*

as the word עמד ſignifieth, and what meaneth he by ſaying, it ſtood, but that it ſtood at a ſtay and fructified not; and if ſo, then during the time that a man indued with the beſt wiſdome doth the like, this is but as a cypher in him, and he is not wiſe now but by natural wiſdome, as hath been ſaid, and he that is but thus wiſe, ſhall dye as a foole, that hath not the wit to governe himſelfe, like a man, but doth like a beaſt in following ſenſuall pleaſure.

Verſ. 17. *Therefore I hated life, becauſe all the worke that is wrought under the Sunne is grievous to mee.* *Salomon* having by experience found, that there is no felicity in pleaſure, or in worldly wiſdome to manage things ſo as to bring them to ſuch ends, as a man deſireth, becauſe that when death comes, there is no difference between ſuch a wiſe man, and a fool, that hath not knowne how to order and manage things for the beſt, and ſo hath not attained to that which the wiſer man hath done, becauſe death makes them both alike, the one now hath no more wealth, or pleaſure, or wiſdome then the other: he ſaith, that he hated, that is, loved not his very naturall life in this reſpect, nor tooke any pleaſure in it, whereby he intimateth, that no man of the like minde ever ſhall, if he doth but take the ſame, that he did into ſerious conſideration; for although there be ſome joy for a time, yet this joy is nothing, becauſe but momentany, being all ended, when death cometh at the furtheſt; he that hath gotten moſt, either of the gifts of nature, or of fortune, as we ſay, having no more, then he that had leaſt; and if it ſhall ſeem otherwiſe, becauſe he that hath gotten much here, hath much to leave to his childe, when he is

Verſ. 18,19 dead and gone, but a poore man hath nothing, this he ſheweth Verſ. 18. is oft-times none advantage, becauſe he cannot tell, *whether he will be a wiſe man, or a fool*, as his ſonne *Rehoboam* was; Therefore he ſaith, He hated *all his labour, which hee had taken under the Sunne*; that is, he had no pleaſure of the great abundance, that he had gotten.

Verſ. 20. Then he putteth a caſe of one that hath laboured *in wiſdome, knowledge, and equity, yet to a man that hath not laboured therein, he ſhall leave it for his portion, and ſaith, this alſo is vanity, and a great evill.* Thus it happeneth not onely to wretched Miſers, who get their worldly goods by rapine and fraud, but even to righteous dealers, they labour diligently in their vocations, and with much trouble many times get in monies that are due unto them, and when they have thus increaſed their meanes, their heires after their death coming to their poſſeſſions, live thereupon in idleneſſe, pride, and prodigality. And therefore there is no ſort of men, of whom it can be ſaid, that their labours here, for any more then neceſſaries, are not vanity.

But if it be thus, it may be demanded, whether parents ought not to gather, if they can, in the way of righteouſneſſe, for their children?

1 Tim. 5. 8. *Sol.* Doubtleſſe they may, and ought, if God will, becauſe *he that provideth not for his owne, is worſe then an Infidel*; onely a meaſure is to be kept, and not ſo great abundance to be laboured after, and if riches well gotten flow in, a man

Note. ought not for this to thinke himſelfe happy, becauſe all is vanity, and as it may fall out, it may prove a great evill, becauſe that by his ſon that ſhall come after him, it may be turned to an occaſion of riot and exceſſe.

Verſ. 22. *For what hath a man of all his labour, &c?* Here followeth a reaſon, why he pronounced all toyling to get worldly goods vanity, which is further added, he that thus laboureth, hath ſorrow and care all his dayes, and his reſt in the night is many times hindered, and ſo in the end he goeth away from all, that hee hath laboured for.

Verſ. 24. And hereupon he concludeth, *There is nothing better for a man, then that he ſhould eat and drinke, and make his ſoule injoy good in his labour. This alſo I ſaw that it was from the hand of God.* This is underſtood by *Jerom*, *Albinus*, *Lyra*, and *Arboreus*, of a ſober and moderate uſe of meat and drinke, for he that

Hieron. *Albin.* *Lyra,* *Arbor.* thus liveth comfortably upon his gettings, and mingleth mirth and pleaſure with his labours, eating and drinking more liberally, ſometimes, with his friends, injoyeth ſome good here of that which he hath gotten; and becauſe many, that toile much to get the world are ſlaves to their wealth, and ſo their covetouſneſſe will not

permit

permit them to spend of it upon themselves, he saith to eat and drinke, and to rejoyce thus, is the gift of God; But *Hugo*, *Victorinus*, *Olympiodorus*, *Thaumaturgus*, and *Gregory* understand this, as spoken in the person of a carnall Epicure, who setteth his minde to live in mirth and pleasure, freely spending upon himselfe what he hath gotten, thus making sure that he will injoy it whilst he liveth, and so he shall not be troubled at his end to think of leaving so much behinde him, hee knoweth not to whom. And to incourage himselfe in this *Sardanapalus*-like life, he saith, *This is the gift of God*, he hath given him wealth to this end, that he might be merry with it whilst he liveth, and this *Salomon* confesseth, was his minde, Vers. 25. *Hugo, Victor. Olympiod. Gregory.*

Who can eat, and who can hasten more hereunto then I? And thus these words answer to vers. 1. where he setteth loose himselfe to mirth and pleasure, and to the pleasure of drinking and folly, vers. 3. wherefore I take this to be the best understanding, holding with *Victorin.* that all which is spoken hitherto, tendeth to the setting forth of the condition of voluptuous men, amongst whom he was a chiefe; profit, and toyling for it night and day, being set forth by the way, and the consideration of the worse case of such men, as are wholly addicted thereunto, putting him on the more thus to satiate himselfe with carnall pleasures. Now having finished this Discourse or Confession of the bruitishnesse of his minde, then he concludeth with a divine sentence, into the consideration whereof he entred upon his repentance, Vers. 26. Vers. 25.

God giveth to a man that is good in his sight, wisdome and knowledge, and joy; but to the sinner he giveth travell, to gather, and to heape up, that he may give to him that is good before God. This also is vanity and vexation of spirit. A man good in the sight of God, is one, that is sincere, and of a good heart, for before men, and in their sight many be good, who are hypocrites, and have foule and evill hearts. To him then that hath a good heart, and truly feareth God, *he giveth wisdome, knowledge, and joy*; that is, understanding even to manage his worldly affaires for the best, that he may have wherewithall to live comfortably, and he hath joy of it, because he is not so sparing of what he hath, but he spends of it so, as that he wants neither good meat, nor drink, nor apparrell, but liveth plentifully, and is with his worldly goods beneficiall to others that want, whereof he hath true joy, knowing, that what he layeth out so, he putteth into faithfull hands to be one day repaid againe with abundant interest. Vers. 26.

Thus touching the good man; but for the *sinner*, that is, the covetous wretch, that either getteth his goods by hooke or crooke, or is without end of his greedy desiring of more, so that all his delight is to get abundance, but liveth miserably, pinching his belly, denying to his body or minde competent rest, whilst he is pursuing his covetous ends, upon such a man the Lord layeth this burthen, that he shall heap up great store of wealth, but God by his providence will finally order and dispose of it so, as that it shall come into the hands of him, *that is good before God*, he sometimes being so over-ruled by Gods providence, that he giveth it to such, and sometime he being by Gods just judgement stript of it, and a better coming to injoy it, as *Mordecai* did the house of *Haman*, and the *Hebrewes* the goods of the *Egyptians*, and afterward the wealth of the *Canaanites*. See before Chap. 13. 22. *The wealth of the sinner is laid up for the just. This also is vanity, &c.* that is, as it is a vanity to gather wealth with much labour, as was before said, and to leave it to one, whom he knoweth not whether he will be a wise man, or a foole, so it is vanity, although he, to whom it is voluntarily left, be wise and good before God; because the getter had nothing all his life long, but travell and griefe, and no comfort of all his gettings, but onely his heire after him hath. Some by the joy before spoken of, which God giveth to him that is good in his sight, understand the joy which he hath of his wisdome and knowledge of God, and of his Sonne Jesus Christ, whom *to know is life eternall*, and this joy indeed he must have, and heavenly joyes hereafter at Gods right hand, or else he cannot be perfectly blessed, so that his joy of these worldy things is but a part, and the least part of the joy given him, the perfection of his joy lying in things spirituall and Prov. 13. 22. Joh. 17. 3.

and heavenly. Lastly, some by the last words, *this also is vanity*, understand the good mans having the wealth of another, it may seeme indeed a great benefit to him, but for so much as it is but a worldly and transitory thing, it is but vanity.

CHAP. III.

Vers. 1. TO *every thing there is a season, and a time to every purpose under heaven; A time to be borne, and a time to dye, a time to plant, and a time to plucke up.* *Salomon* having in the two former Chapters shewed all things to be vanity that be under the Sunne, by enumerating some particulars, which are most remarkable, Chap. 1. and further approving the same Chapter 2. in his owne experience in the point of pleasure and profit; now he further illustrates the same by shewing many vicissitudes of things here, which are common, all evincing, things done in this world to be but vanity; for that which is borne, and soone after dyeth, is but vaine, and so is that which is planted, and eftsoones plucked up againe, and the like is to be held of all the other interchanges here enumerated; for those things that are so variable, and of so short continuance are all vaine.

Lavater. *Lavater* saith, that having before spoken of Gods giving wisdome and joy to the good, and the wealth of sinners unto them, now to make us not to be solicitous about the time, when this shall be, but to depend upon his providence, he saith There is an appointed time for all things. But I rest rather in the coherence going before, this enumeration of particular appointed times for all things, sheweth both that all things here are transitory, and that God makes it to be so, who hath appointed the times of all these changes, and therefore the terme of every mans life is appointed by him, and of planting and plucking up both Trees, and Men, and Cities, and States, for by this phrase, Kingdomes and Nations setting up, or destroying, are spoken of by *Jeremiah.*

Ier. 18. 10. For the other times, which are twelve more, one opposite to another, Vers. 3, 4, 5, 6, 7, 8. I shall need to say nothing, but that the providence of God extendeth to all passages of this life even of least moment, for he setteth a time for all; and that against the opinion of the Stoickes, men may be diversly affected upon divers occasions, sometime with joy to laugh, and some time with sorrow to weepe,

Vers. 9, 10. Vers. 9. 10. &c. After these divers vicissitudes or interchanges of times, he falleth upon his old theame againe which he had in hand, Chap. 2. that a man hath no profit of all his labour in this world, yet there is much labour, wherein God would have the sonnes of men exercised, and such a labour, as of which they can finde no end, whereof Vers. 11.

Vers. 11. *He hath made all things beautifull in the time thereof, and hath set the world in their heart, so that no man can finde out the worke that God maketh from the beginning to the end.* This is one great labour of wise men, they have the world in their heart to inquire into, and to search out the wonderfull things therein, but in many they are puzled so, as that they can never finde them out as long as they live. The Vulg. for these words, *He hath set the world in their heart*, hath it, *He hath delivered the world to their disputation*, which is the same in sense. There is two Expositions made hereof:

1. That which hath beene named, from whence we may gather, that it is lawfull for men to set their hearts to study about the wonderfull things in the world, so that herein they goe no further then God permitteth, but make this the end of their study, herein as in a Booke, to see the wonderfull wisdome and power of God to glorifie him accordingly, which because the Gentiles did not, but were vaine in their imaginations, they were given over to a reprobate sense. The things not to be inquired into by men are, the time of the day of judgement, when this world shall be destroyed, or to finde out any naturall causes hereof, or what shall bee

Rom. 1. 19.

done

done when this time is paſt, for theſe are ſecrets reſerved to God alone, and not belonging to us, as *Moſes* ſpeaketh. Deut. 29. 39.

2. *He hath ſet the world in their heart*; that is, to injoy it and the things thereof, but this cannot ſtand, becauſe our hearts muſt not be ſet thus upon worldly things, but heavenly, and we ought to uſe theſe as if we uſed them not. Moreover the word *finding out*, agreeth not to this Expoſition. But according to the other it is true, mens hearts are ſet both to finde out the wonders of the world, and the parts thereof, but it is ſo large and ſpacious, that they cannot from one end thereof to the other, there being ſtill ſo much of the new-found world unknowne unto us, and great hath beene the toyle of ſome to finde out ſo much, as they have done. Col. 3. 1. 1 Cor. 7.

I know that there is no good in them, but for a man to rejoyce, and to doe good in his life. And that he ſhould alſo eat and drink, and injoy the good of all his labour, this is the gift of God; See the ſame before, Chap. 2. 24. but it is againe inſerted here after the endleſſe labour in prying into the workes of God, without ſatisfaction, verſe 11. to call men off from being unreaſonably ſtudious about things ſo abſtruſe and hidden, the depth whereof they cannot ſound: and if it be ſpoken in the perſon of one living in pleaſure, and placing his felicity herein, as it is moſt commonly held; the meaning when he ſaith, *to doe good*, is to doe this good to himſelfe, to live merrily upon that which he hath, as if this were the beſt uſe-making of theſe worldly things, it being conceived by ſuch, that they were all made, and were given by God unto man for this end. If in the perſon of a man more intelligent, after his finding out of the vanity and tranſitory condition of all worldly things, as ſome will have it, the meaning is, not to over toile a mans ſelfe, or to diſtract his minde with cares about getting and keeping theſe worldly things, but knowing that he muſt ſhortly leave them all againe, whilſt his life laſteth, to uſe them, as he lawfully may, by living plentifully upon them, and herewith doing good to ſuch as are in want. But becauſe this is not the lot of all men, but of a few, who have this conſideration, he ſaith, *This is the gift of God*. And for curious prying with ſo much labour and ſtudy into the ſecrets of nature, to give that over as fruitleſſe and endleſſe, being content to know ſo much hereof, as we can, and conduceth moſt to the glorifying of God, who hath made them all, and continueth them in that ornate and beautifull ſtate, wherein they were made, from the beginning, to the end. Verſ. 12, 13.

Now although it be beſt to take the ſame ſpoken Chap. 2. 24. the firſt way, yet here it may beſt be underſtood this way, for all that Chapter to verſe 26. was ſpent in ſpeaking in the perſon of one given to worldly and carnall pleaſure. But verſe 26. of one awakened herefrom, and riſen up by repentance, and ſo proceeding to ſpeake divinely of the times and ſeaſons of all things, and the inſcrutability of Gods workes, and here determining ſeriouſly what is beſt to be done as touching theſe worldly things; and therefore in this ſenſe it is to be taken, as good counſell, and by all rich men to be followed, the reſt of the holy Scriptures, alſo ſpeaking the ſame, where we are ſtreightly forbidden ſo much toyling and caring for worldly things, and bidden to diſtribute, and to doe good with that which we have. And as hitherto in this Chapter, ſo verſe 14. he proceedeth to ſpeak moſt divinely reproving injuſtice and wrong-doing in Judges, and threatning them with Gods judgement, which the ſenſuall liver never taketh into conſideration to ſtand in any awe thereof, Verſ. 14. *Note.* Matth. 6. 1 Tim. 6. 17. Heb. 13. 15. Verſ. 14.

I know that whatſoever God doth, it ſhall be for ever, nothing can be put to it, nor any thing taken from it, and God doth it, that men ſhould feare before him. This is neither meant of the worlds continuance for ever, as *R. Moſes* hence inferreth, nor of all particular things, which God doth; for as was ſaid before, verſe, 1, 2, &c. many things, that he doth by men, as inſtruments, continue but their terme or time by him ſet, hee giveth life, and at the time by himſelfe appointed, taketh it away againe; ſo likewiſe for planting and building, &c. But it is meant partly of his great workes of Creation done without the concurrence of ſecondary cauſes, the Heaven, the Earth, the Seas, Verſ. 16, 17. *R. Moſes.*

Seas, the Sunne, Moone, and Starres ſet to move, as he hath appointed, orderly or circularly, the Angels and Soules of men, they all continue for ever; the ſe two laſt everlaſtingly, the other whilſt the will of God ſhall be for the ſinnes of men, to deſtroy all againe; and it is partly, yea chiefly meant of the Lords doings in moderating and ruling all things here, for he ſaith not, *hath done*, as ſpeaking of the time paſt, but *doth*, as of the time preſent, or as it is Heb. יעשה *ſhall doe*, either now, or hereafter. Whatſoever God ſets himſelfe to doe, in ſetting up, or pulling downe Nations, or particular perſons, in altering the Governments of the world, ſometime giving the Empire of all to one, ſometime to another, the former vaniſhing and being brought to nothing, in ſtirring up warre; and cauſing it to ceaſe againe, in bringing famines and peſtilences, giving health and plenty; And in things of more ſpeciall grace, the going out and prevailing of his Word in Countries and Nations, the converſion of ſoules, and finall ſaving of them for ever; the ſetling of his Church, as upon a Rocke never to be overthrowne, and touching particular perſons ſet into the ſtate of Grace never to fall finally therefrom again; *For the gifts and calling of God are without repentance.* In all theſe, and the like, what God doth, ſtands ſo firme in all times and ages, as that no contrary power of men, or devills can hinder it, but it is done as he decreeth, as alſo *David* teacheth, ſaying, *His counſels ſtand for ever, the thoughts of his heart to all generations. No man can adde hereunto, neither can it be taken from it*; according to this, our Lord ſaith, *Which of you by taking care, can adde one cubit unto his ſtature, or make one haire white or blacke?* beyond the meaſure or proportion, that God hath gone, in framing our bodies it cannot be gone, do all creatures what they can; neither can we live beyond the time by him ſet, nor can any thing be prevented, which he decreeth and makes knowne by Propheſie, that it ſhall come whether it be good or evill; as *David* could not by *Saul* and all his Sycophants be prevented from coming to the Kingdome, neither could the captivity of *Judah* into *Babylon* be hindred, and after abiding there ſeventy yeares, none could hinder them from returning; neither could *Nebuchadnezzars* ſo ſtrong building of *Babylon* keepe it from being deſtroyed with the King thereof at the time, which God had ſet. To paſſe over many more examples that might bee brought of the Hebrewes being delivered out of *Egypt*, the Canaanites expelled out of that land, &c. And all this God doth to make us to feare him, for who feareth not him, who hath all power in his hands for ever, in all times and ages, who onely doth what he pleaſeth, and is irreſiſtible in his Decrees, but onely by fearing before him with a filiall feare, to turne from all our ſinnes, at which he is offended, and to enſue all righteouſneſſe; for who ſo doth thus, ſhall be ſure, that hee will doe nothing for his hurt, but make all things worke together for his good alwayes.

Rom. 11. 29.

Rom. 8. 28.

Verſ. 15. *That which hath beene is now, and that which is to be, hath already beene, and God requireth that which is paſt.* See the ſame Chap. 1. 9. onely here this clauſe more is added, *God requireth that which is paſt.* It is ſpoken here next after thoſe words, *That which God doth, continueth for ever, &c.* as a further illuſtration of the ſame, for that continueth ever, which is, and is done over and over in all times and ages, as the revolution of the Sunne about the world, the blowing of the winds, and the running of the rivers into the Sea, of which alſo Chap. 1.

Lavater. Touching this clauſe added, *Lavater* ſaith, Gods ſeeing of all things done in times long agoe paſt, as if they were now preſent, is meant: for all things paſt, preſent, and to come, are preſent to him; and hereby his infinite knowledge is ſet forth, whereas we know not things done long before, but onely ſome few of them, which we read of in Hiſtory, Heb. it is, *God ſeeketh the perſecuted*, the Vulg. *Deus inſtaurat quod obiit*, according to both theſe the ſenſe is given thus, God will ſeeke up, and reſtore againe the poore perſecuted man, that was, as it were, loſt, and being thus expounded, herein way is made to that which followeth.

Note. Verſ. 16. touching wickedneſſe *in the place of judgement*, for the comfort of thoſe that ſuffer wrongfully, although in reſpect of men they are in a deſperate con-

condition, yet this Almighty and All-ſeeing God will ſee to finde, and bring them to light againe, when their wicked perſecutors ſhall lye in everlaſting darkneſſe, as Verſ.17. implieth.

I ſaid in my heart, God ſhall judge the righteous and the wicked, for there is a time there for every purpoſe, and for every worke. A famous paſſage to ſhew the faith of *Salomon* touching the laſt day of judgement, when God ſhall right every mans wrongs, remunerating the righteous, who have unjuſtly ſuffered, with glory and joy, and the wicked with deſtruction; and then not onely mens workes, but the evill thoughts and purpoſes of their hearts ſhall be laid open to their everlaſting confuſion, and the good workes, and honeſt uptight hearts of Gods ſervants ſhall be alſo made manifeſt to their everlaſting praiſe; ſee the like after Chap.12.14. and 1 *Cor.*4.4. *Revel.*20.12. For the word *there*, hereby is meant the place, to which God will come to judgement, whereunto all, both great and ſmall, be gathered from all parts to be judged, which is by many thought to be the valley of *Jehoſhaphat*, becauſe the Prophet ſpeaks of this. Verſ. 17.

I ſaid in my heart concerning the ſtate of the ſonnes of men, that God might manifeſt them, that they might ſee that they are beaſts. Here *Salomon* returnes againe, according to the opinion of ſome, to ſpeake in the perſon of a carnall man, living in the pleaſure of ſinne, and without the underſtanding of ſpirituall things; for ſuch men thinke men to be but as beaſts, becauſe they dye as they dye, and when they dye, although they heare of a mans *ſpirits returning to God that gave it*, as is ſaid Chap.12. yet they not being able to perceive any ſuch thing, take this to be but a phantaſie, and therefore whatſoever pleaſure or joy is to be had of a mans worldly goods, they ſeeke it here, not making account of any to come hereafter. But *Lavater* takes this to be ſpoken by *Salomon*, not as lead ſometime away with fleſhly pleaſure drowning his underſtanding, but being wiſe, and having light from the Spirit of God; yet not ſpeaking thus now *ex animi ſententia*, as he thought indeed, but as it ſeemeth to be to the outward ſenſes and reaſon of a naturall man; For he that immediately before ſpake of all mens coming to judgement, and againe after Chap.12. could not poſſibly ſpeake thus, but in ſuch a way, as hath beene ſaid. For to the outward ſenſes there is a great ſimilitude betwixt men and beaſts divers wayes. Verſ.18. *Lavater.*

1. Becauſe as the beaſt cometh from the earth, ſo doth man, and at his firſt coming into the world is leſſe able to helpe himſelfe, then a beaſt is.

2. As the beaſt feeds upon things that grow out of the earth, ſo doth man.

3. As the beaſt ſuffers by hunger, and heat, and cold, ſo doth man.

4. Men have diſeaſes, and dye, as beaſts.

5. Many men have evill qualities, as beaſts, one to fight againſt, and to devoure another, Heb. the words are עַל דִּבְרַת which is rendred *concerning the ſtate*, of דָּבָר *a word*, but it indifferently ſignifyeth *a word, or matter*; yet ſome thinke, that the difference, which God hath put between man and beaſt is here pointed at, that a man ſpeakes, but the beaſt is dumbe, and by the *ſonnes of men*, they underſtand the wicked; and ſo it is, as if he had ſaid, I thought with my ſelfe, that even the wicked before ſpoken of, when he ſaid that *wickedneſſe was in the place of judgement*, have the gift of ſpeaking, although they groſly abuſe it to pronounce unrighteous judgement, upon this matter I thought, that God will manifeſt them at that time, and judge them according to their doings.

And that by the ſonnes of men the wicked are meant, may well be gathered becauſe when the righteous are ſpoken of, it is ſaid, the *Sonnes of God*, and here it is Heb. *The ſonnes of Adam*, that is of the old *Adam* in the ſtate of ſinne, as is further ſet forth *Rom.*5.14. And he will make them know then, that they are but as beaſts, made to be deſtroyed, as the Apoſtle ſpeaketh, and Pſal.49. *Man being in honour underſtandeth not, but is like unto the beaſt that periſheth.* And then that which is ſpoken, Verſ.19. Gen. 6. Jud. Epiſt. v.10. Verſ. 19.

That which befalleth the ſonnes of men befalleth the beaſt, as the one dyeth, ſo dyeth the other, they have all one breath, ſo that a man hath no prehemineence above a beaſt, is ſpoken of wicked men, in what high place or dignity ſo ever they be

be in this world, they are qualified like beasts without respect of right or wrong, unreasonably tearing and devouring the guiltlesse, as they doe, abusing their strength one over another. As the beasts therefore dye, and utterly perish when they dye, so doe the wicked without all hope in respect of the life to come, and if any of them have hope they shall be deceived. They doe but live and breath here, as beasts doe, making no better use of their spirit and life then they, and therefore they shall likewise perish for ever. And well were it with wicked men if they might but perish as they, but lye alwayes in the dust, and never come forth againe to judgement, and so suffer endlesse torments, as they shall certainly doe, both according to Vers. 17. and *Rom.* 10. 14. *Matth.* 25. but because it was so lately spoken of, it is passed over in silence here; And this of the similitude betwixt a wicked man and a beast, further prosecuted, Vers. 20.

Vers. 20. *All goe to one place, all are of the dust, and all turne to the dust*; that is in respect of the body, and if they shall thinke, they are of more excellency yet in respect of their soules, it followeth Vers. 21.

Vers. 21. *Who knoweth the spirit of man, that goeth upward, and the spirit of a beast, that goeth downward to the earth?* where againe for these words, *of man*, it is Heb. *of the sonnes of man*, or *Adam*, that is, how doe such men know it, or can have this hope, seeing they are in all things lead by sense, whereby no such matter can be perceived, but onely by faith, which they want, because they doe not the workes hereof. No argument then can be drawne from hence, that according to *Ecclesiastes*, men have not immortall soules, for he both speaketh evidently hereof elsewhere, as hath been already shewed, and Chap. 12. 7. and the whole drift of his speaking here, is to debase the wicked, and to shew them both in their life and death to be like unto bruit beasts, howsoever they be promoted in this world, that they might be ashamed and repent.

Iam. 2.

Note.

Vers. 22. *Wherefore I perceive, that nothing is better then that a man should rejoyce in his own workes, for that is his portion for who shall bring him to see what shall be after him?* As he concluded upon the consideration of mans labour and study to know things without satisfaction, vers. 13. and before upon the consideration of the vanity of profit, Chap. 2. 24. so now upon consideration of the bruitish condition both in life and death of wicked men, who have no regard of right or wrong, so that they may increase their wealth, he concludeth, that such had need to rejoyce, and make merry here with that which they have wickedly gotten, for this is their portion and *David* likewise saith, that they have their portion in this life, if it be gone, all is gone with them, they shall never see any good afterwards, as the righteous shall, that dye in the Lord; *For they rest from their labours, and their workes follow them, and they have comfort thereof.* Some expound it otherwise, as that verse 13. of a lawfull taking pleasure of that, which a man hath; but I rest in the Exposition made already, as best agreeing with the premises.

Rev. 14. 13.

CHAP. IV.

Vers. 1. *SO I returned and considered all the oppressions that are done under the Sun, and behold the teares of such as were oppressed, and they had no comforter, &c.* Having spoken of injustice in the place of judgement before, Chap. 3. 17. and after that of the reckoning, to which unjust Judges and Potentates shall one day be called; now, after something touching their bruitishnesse further added, he returneth againe to speake of their oppressions more at large, the oppressed, he saith, had no comforter, and their oppressors had all the power, as it sometimes falleth out, and our Nation above others hath wofull experience of it.

Vers. 2, 3. *Wherefore I praised the dead, that are already dead, more then the living.* Vers. 3. *Yea, better then both, is he that hath not yet been.* This is spoken to make us the more out of love with this world, and in love with the world to come, for if there be so much vexation here through oppressions and wrongs, making men weary

weary of their lives, who can count it an happineſſe to live here, or be grieved when death approacheth, that he may depart from theſe miſeries? but it is not ſpoken to incourage any man to lay violent hands upon himſelfe, when he is moſt oppreſſed, for he that dyeth ſo, is ſo farre from being better, then one ſtill living, as that his caſe is much worſe, becauſe he dyeth in the devils worke, who was a murtherer from the beginning, and therefore of him they undoubtedly receive their wages: But how is he ſaid to be better then either, that hath not yet beene? Whom doth he meane by him, that hath not yet been? And how can one dead in his ſins, be better then a Saint living? *Note.*

Divers anſwer diverſly, but the beſt is that of *Thaumaturgus* of the oppreſſours before ſpoken of, the dead are better then the living, becauſe they ceaſe from ſinning thus any more; but a wicked oppreſſour living ſtill, increaſeth his ſinnes, and conſequently his condemnation, and he that is not yet come into the world, but is to come, is better then both yet, becauſe he is not guilty of ſuch foule ſinnes. *Thaumaturgus.*

Olympiodorus ſaith, by one dead, is meant one dead unto ſinne, by one living, one living ſtill therein, but before both theſe he is preferred, that hath not yet been, becauſe he hath no ſinne, but the beſt of theſe hath, although not reigning in him, which is a good allegoricall ſenſe, but not literall. *Olympiodor.*

Lyra by him that is not yet, underſtands an Embrio dying in the womb, or in the birth, becauſe he hath none but originall ſinne, all others actuall alſo. *Lyra.*

Jerome according to *Origen*, underſtands it of a ſoule not yet infuſed into the body, becauſe that before this, mens ſoules are in an happy eſtate amongſt thoſe bleſſed Spirits the Angels of God: but this it is ſuppoſed, which cannot be granted, that ſoules were all made at the beginning, and ſucceſſively come into bodies, and ſo from bleſſedneſſe, and purity, to miſery and ſinne. *Hieron.*

Laſtly, ſome underſtand it onely as a paſſionate ſpeech, and hyperbolicall, as there are many others at ſundry times uttered by ſundry holy men.

And I conſidered againe all travel, and every right worke, that a man is envyed for this of his neighbour, this alſo is vanity; He goeth on to reckon up more things, for which he ſaid at the firſt, *All here is vanity*. Before went the vanity of pleaſure; 2 Of wiſdome; 3 Of profit Chap.2. 4 The vanity of mutability of things through their entercourſe; 5 The vanity of ſtudy about matters of the world; 6 The vanity of unjuſt Judges, Chap.3. their oppreſſions being further aggravated, Chap.4. 1,2,3. All which he found to be vanities in his owne experience, beſides the vanity of the greateſt worldly things, Chap.1. Verſ. 4.

Now the ſeventh followeth, the vanity of this world, becauſe when a man doth a good worke, for which he expects rather to have love and praiſe amongſt his neighbours, there are ſome yet that envy him therefore, his ingenuity, goodneſſe, and induſtry being counted by them their diſparagement, who either doe nothing, or whoſe workes are evill, as *Cains* were, when his brother *Abels* were good, and he hated him therefore.

An eighth particular vanity followeth of an idle fooliſh man, who pineth away for hunger, rather then he will worke, which is meant by *eating his owne fleſh*. Verſ. 5. *Prov.6.10.*

A ninth is implied, Verſ.6. *Better is an handfull with quietneſſe, then both the hands full with travell, and vexation of ſpirit*; that is, contention and trouble to get it, ſee *Prov.15.16.* Verſ. 6.

A tenth vanity is, *There is one alone, and there is not a ſecond, he hath neither childe, nor brother, yet there is no end of all his labour, &c.* When he hath more then enough, yet he toyleth, and tarketh, and careth to get more, although he cannot tell for whom: this is a great vanity. Verſ. 8.

Two are better then one, becauſe they have a better reward for their labour, &c. Having ſpoken Verſ.8. of one alone, now he inlargeth himſelfe hereupon, ſhewing in divers caſes that two are better then one. *Lavater* thinkes it to be ſpecially meant of marriage, in preparing to which the Lord ſaid, *It is not good for man to be himſelfe alone, I will therefore make him an helpe meet for him*; a true friend, that is, *alter idem*, another ſelfe, not being yet excluded here, if there be any ſuch to be found, beſides a wife. Verſ. 9. *Lavater.* *Gen.2.*

Here is therefore ſome taxation laid upon the man, who being fit for Marriage, preferreth rather to goe alwayes on in a ſingle life to avoid the charge of wife and children, although for the want of chaſtity he burneth with fleſhly luſts, and cannot live continently, he may by this meanes haply grow the richer, and be the more free from the cares belonging to the married, but either his greedy deſire of wealth inſnares him no leſſe with worldly cares, he taking them all now alone, and
1 Tim.6.9. there being none other to beare them with him, and ſo falls into many noyſome and fooliſh luſts, yea, more fooliſh then the married, becauſe he hath none to gather for; or if he be prodigally given, he ſpends both his ſtrength and wealth upon Whores and Wine, and ſo like the Prodigall in the Goſpel, in fine cometh to miſery. I would not yet in laying a taxation of ſuch lone men be underſtood, as if in no caſe I thought it not better to live ſingle, for then I ſhould think contrary to that
1 Cor.7. dictate of our Lord, *He that can containe, let him*, and to the wiſh of the Apoſtle, that all men would continue as he did, that is, in a ſingle eſtate, being ſingle, or in widowhood, being a Widow or Widower; but where this gift is not given, it is better to marry then to burn. But in neither place is it commended to live ſingle, when the inclination of nature preſſeth to Marriage for the avoiding of Fornication.

Touching the point in hand, *That two are beter then one*, it is ſhewed, 1. Becauſe they have a better reward for their labour, which holdeth either in the married couple by helping one the other, they get the more, or in two friends of a Trade, the workes whereof one cannot well doe alone.

Verſ. 10. 2. *If one falleth, the other is ready to helpe him up*, which is alſo true in both wayes before ſpoken of.

Verſ. 11. 3. *With two there is heat*, ſpecially meant of man and wife, and is ſome reproofe of thoſe, that without neceſſary cauſe get a cuſtome of lying apart the one from the other.

Verſ. 12. *If any one prevailes over him, two ſhall riſe up againſt him, and a threefold cord is not eaſily broken*, that is, both wife and childe, if hee hath any able, for which he ſpeakes of a threefold cord, and after ones prevailing againſt him, of two more withſtanding him. According to this it is ſaid in the Pſalmes of one that hath ſonnes, *Happy is the man that hath his quiver full of them, he ſhall not be aſhamed when he ſpeaketh with his enemy in the gate.* If two alſo travell together, a Robber by the high way will not be ſo ready to ſet upon them, as upon one alone. Herein is alſo commended unity and concord, and ſociableneſſe amongſt men in a good way, although not as ſociableneſſe, or good fellowſhip in drinking to exceſſe is now adayes accounted. A people living in unity is ſtrong againſt the common enemy, but *a Kingdome divided againſt it ſelfe cannot ſtand*; ſo likewiſe an houſe or family, brethren living together in unity, are as many ſticks bound together which cannot be broken, but being divided any man may eaſily breake them one by one.

Verſ. 13. *Better is a poore and wiſe childe, then an old and fooliſh King, who will not be*
Verſ. 14. *admoniſhed.* Verſ. 14. *For out of the priſon, he cometh to reign, whereas alſo hee that is born in his Kingdome becometh poor.* Here is the eleventh particular vanity, of a fooliſh man advanced to the dignity of a King. To be in higheſt place and dignity is counted the greateſt happineſſe in this world, but if one be ſo dignified, who is fooliſh, but ſo wiſe in his owne conceit, as that he diſdaineth all counſell and admonition of others, as taking himſelfe to be wiſer then they all, a poore wiſe childe is better then he, although he be old, becauſe he receiveth inſtruction from his teachers, and increaſeth in wiſdome, ſuch a King deſpiſeth inſtruction, and ſo goeth on in his owne fooliſh wayes, whereupon he is hated of his ſubjects, and in time deturbed from his Kingdome, and either caſt out, or be deſtroyed, as the next words ſhew, *For out of the priſon he cometh to reigne, whereas he that is borne in his Kingdome becometh poore*; that is, the foreſaid poore wiſe childe, although he be for a time held in a very low condition, yea be caſt into priſon, as *Joſeph* was, cometh to reigne, and the fooliſh old King, though borne a King, becometh poore, being for his fooliſhneſſe and tyranny, pride, and obſtinacy, put

downe and ſtript both of his dignity and wealth, as *Manaſſeh* was, and as ſome Kings of *England*, *Edward* the ſecond, and *Richard* the ſecond have been: and ſome are ſometimes ſo ſerved without any juſt cauſe, as *Henry* the fourth, Emperour, againſt whom his ſonne *Rodolphus*, by the inſtigation of the Pope, rebelled, and brought him at length to ſuch poverty, that he wanted wherewithall to ſuſtaine his life. And contrariwiſe godly *Valentinian* was brought out of the priſon and made Emperour; as for poore men, and of infirme condition, *David* was ſuch an one, and *Jeroboam*, and divers *Roman* Emperours, one a Potter, one a Cow-herd; ſome common ſouldiers before, were afterwards choſen, and made Emperours. A place to be ſeriouſly thought upon by all Kings, that they may above all things begge wiſdome of God, as *Salomon* did, to rule aright, and not be proud or ſelf-conceited, but hearken to good counſell of their faithfull ſubjects, duly conſidering, that no King ſitteth ſo ſure upon his Throne, but that if he hath not a care, he may ſoon be brought down, that he may never be high-minded, but alwayes fear, as he is pronounced bleſſed, that feareth alwayes, for this is true, not onely in meaner perſons, but even in Kings and Emperours. Popiſh writers, ſaith *Lavater*, expound it allegorically of ſoules going from the priſon of purgatory to reigne in the Kingdome of heaven; but none of the Ancients expound it otherwiſe, then hath beene ſaid, *Gregorius, Neoceſarienſis, Gregor. Antiochen. Olympiodorus:* and although *Origen* and *Victorinus* allegorize hereupon, yet they have not a ſyllable touching Purgatory, which ſheweth that this was a later invention.

Note.

Lavater.

To conclude, *Job* 36.8. it is ſaid of Kings, that are in fetters, and then learne diſcipline, that God bringeth them againe to a proſperous eſtate, but if not, hee deſtroyeth them, according to which ſome underſtand this, of a Kings coming out of priſon to reigne, whereas through his folly before, hee was brought downe and became poore, and I ſee not but that it may be underſtood either way.

I conſidered all the living that walke under the Sunne, and the ſecond childe that ſhall ſtand up in his ſtead. Verſ. 16. *There is no end of all the people, even of all that have beene before them, they alſo that come after, ſhall not rejoyce in him, this alſo is vanity &c.* He goeth on to ſhew, that it is not happineſſe, but vanity and vexation to be a King, *I conſidered all the living, &c.* Hereby it appeareth what a vaine and vexatious thing it is to be a King, for whether we conſider the people now living, or thoſe that are to come, and their divers judgements and affections towards the Kings ſon, who reigneth in his ſtead, or any other ſet up in his place, when he for his fooliſhneſſe and obſtinacy is put downe, both they that goe before this, who then cryed him up, after a while ſpeak againſt him alſo, and they that come after, are not ſatisfied with him, they all generally yet had rather be at liberty to doe every one what is good in his owne eyes. The conſideration of this, made one King, of whom *Valerius Maximus* writeth, to cry out, *O infælicem pannum, &c.* O unhappy cloath! ſpeaking of his Royall Robes, thou art not worthy to be taken up, if any man knew, to what evils thou art obnoxious, thus *Lavater*; *Junius* rendring it, the people *joyning themſelves to that ſecond childe ſet in his place*; that is the poore wiſe childe, ſaid before to be better then a fooliſh old King, and coming out of priſon, that is, greateſt obſcurity, to reigne; I have ſeene them, ſaith he, when the old King was put downe, and hee was thus advanced, yet not long rejoycing in him neither, ſo mutable in their mindes are people, and ſo miſerable in this reſpect are Kings that reigne over them. And this is not a thing that comes to paſſe for a time, and away, it being otherwiſe afterwards, but in all times and ages, for which it is added, Verſ. 16.

Verſ. 15.

Lavater.

Junius.

There is no end of all the people; that is, they who are thus diſpoſed cannot be ſaid to have been, or that they will hereafter be of another minde, when the preſent generation is worne out, and another cometh on, for as they that were before, have beene in this reſpect, ſo will they be that come after in all times and ages.

CHAP. V.

Verſ. 1. *KEepe thy foot when thou goeſt to the houſe of God, and be more ready to heare, then to give the ſacrifice of fooles, for they conſider not that they doe evill.* In the Hebrew this verſe is joyned to Chap. 4. and this not begun till the next words; thus alſo Vulg. and *Lavater*, but *Cajetan* and *Junius*, whom New Tranſlation herein followeth, beginneth this Chapter thus, becauſe theſe words are of the ſame argument with Chap 5. For the coherence, having ſpoken of Kings, and their vanity, who are the higheſt amongſt men, now that we may attaine a better Kingdome in Heaven, he teacheth us how to ſeek this by coming to the houſe of God, wherein, as *Olympiodorus* noteth, he implicitly taxeth another vanity, that is, of hypocrites, who ſhall be as ſure to fall from their hopes of that Kingdome, as a fooliſh King that will heare no admonition from his earthly Kingdome; for who are hypocrites? but they that come to the houſe of God without an heart to learne his will, and to become obedient thereunto, pleaſing themſelves highly in a ſhew of piety, when wickedneſſe is in their hearts and lives: If thou wouldeſt doe thy ſelfe more good by coming, and indeed attain this Kingdome, take heed unto, or *keepe thy foot*, that is, from going in any evill way, contrary to that which becometh a worſhipper of God; For he that *calleth upon the name of the Lord muſt depart from iniquity*, therefore *be more ready to heare*, have more care of hearing the word there taught, and obeying it, then of bringing ſacrifices, which they that hearing and obey not, doe fooliſhly: as *Samuel* told *Saul*, when he ſpared the beſt cattell of the Amalekites, as he ſaid, for ſacrifice, *For obedience is better then ſacrifice*; Therefore he calleth the ſacrifice of evill doers, the ſacrifice of fooles, and although they conſider it not, their doing of evill in thus bringing them by ſacrificing, thinking to amend their evill doing, ſaith *Jerome*, and not by obeying.

Olympiod. Note.

1 Sam. 15.

Verſ. 2. *Be not raſh with thy mouth, nor be haſty in thy heart to utter any thing before God, for God is in heaven, thou upon earth, therefore let thy words be few.* This is firſt, and moſt properly to be underſtood of ſpeeches uttered in the houſe of God, of which he ſpake verſe 1. And becauſe all that we ſpeake is before God, for we can goe no whither from his preſence, it may be extended to ſpeaking any where in generall. Here then warning is given firſt to thoſe that teach in the Congregation not to utter any thing of their owne heads, but what they bring good proofe for out of the word of God, they that doe otherwiſe, and obtrude their owne imaginations to the people for doctrines may ſay, that they are Apoſtles of Chriſt, but they ſhall be found lyars, as the Church of *Epheſus* is ſaid to have found ſome to be. And as he that teacheth, muſt not be raſh to utter his owne phantaſies, ſo not to ſpeake in the Church without premeditation, leſt he through his idle multiplying of words without matter, or any regard to decency of phraſe, be counted an unworthy Preacher, and a fooliſh babler.

Pſal. 139.

Rev. 2. 2.

2 Here is an item for us, when we pray, to keep us to our Patterne, the Lords Prayer, neither asking any thing that we cannot ground hereupon, nor multiplying words by drawing out our Prayers into a great length, after the manner of heathens, and hypocrites, of the one of which, it is ſaid, *They thinke to be heard for their much babling*, of the other, *They devoure widowes houſes, and for a colour make long prayers*: And againſt unpremeditated preaching, *Study*, ſaith *Paul* to *Timothy*, *to ſhew thy ſelfe a work-man, that needeth not to be aſhamed dividing the word of truth aright.*

Matth. 6.

Matth. 23.

2 Tim. 2. 15.

3 Judges alſo ought not to be raſh in paſſing ſentence upon any caſe, that cometh before them, for they judge for God, and God is preſent amongſt them, and ſo, they alſo ſpeake before God in a ſpeciall manner.

4 In our making vowes, or ſwearing, we muſt not be raſh, but proceed with due conſideration, as *Jeremiah* teacheth, ſaying. *Thou ſhalt ſweare the Lord liveth in truth, in judgement, and in righteouſneſſe.*

Jer. 4. 4.

5 In our common talke, he that is raſh and haſty to ſpeake, uttereth a multi-

tude

tude of words, and a multitude of words cannot be without ſinne, as hath beene taught before in Proverbs; wherefore *let every one* ſaith *James be ſwift to heare, ſlow to ſpeak*, and our Lord ſaith, *Of every idle word men ſhall give account at the day of judgement*, and if of idle words, much more of blaſphemies, curſings, railings, lying, and filthy talking. Iam. 1. 19. Matth. 12. 36.

6 Here is a warning againſt ſpeaking unreverently of the Word or Workes of God, or cenſuring his doings either in judgement or mercy, as if any Act, Word, or Decree of his were unjuſt, or untrue, who is Truth, Goodneſſe, and Righteouſneſſe it ſelfe. And yet we in our haſte are ready to fault every of theſe wayes, for which we have need to be thus warned, and to thinke upon this warning to repent, and not to doe ſo any more. *God is in heaven, &c.* It ſtands thee in hand to be ſparing of ſpeech, and not to let thy tongue runne riot, and ſo thou hereby increaſeſt thy ſinnes before God, who will judge thee for thy very words, as Chriſt ſaith, *By thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.* God is in heaven thence to behold thee upon earth, and to take notice of all thy ungodly ſayings, he is not to be dealt withall, as an earthly judge, who may be corrupted, as being an earthly man like thy ſelfe, and ſo made to connive at thy evill ſpeeches, therefore uſe few words, and then thou ſhalt have the fewer ſinnes; and as in thy common talke, ſo in thy prayers, becauſe he reproveth much babling, and vaine repeatings of the ſame words for want of other matter, there being ſtill a deſire to hold out long in praying, as an inſeparable accident of zeale; but this is not zeale according to knowledge, but a blinde zeale, and therefore vainly gloried in, although zeale and fervency of ſpirit ſometimes cauſeth the doubling and trebling of the ſame petitions and words, as our Saviour Chriſt in extremity prayed in the ſame words three times over a little before his Paſſion, and *Daniel* iterateth the word Lord often in the ſame Prayer. Dan. 9.

Moreover, God is ſaid to be in Heaven, in reſpect of his infinite Glory, able to ſtrike fear and reverence into any man that ſpeakes before him, and to make him uſe few words, as the Majeſty of a King cauſeth reverence in thoſe that are before him.

Laſtly, to intimate his power to puniſh ſuch as any way offend him, ſeeing there is not an Angel in heaven, but is of wonderfull great power to deſtroy great numbers and hoaſts of men, as was proved upon the hoaſt of proud and blaſphemous *Sennacherib*, and upon *Pharaoh*, and his people. And for uſing few words, there is a common ſaying, *That man is wiſe that ſpeaketh few words*, and *Xenocrates*, a wiſe Philoſopher, being amongſt others, that ſpake many evill words, was ſilent all the while, and being asked the reaſon, he ſaid, That he had often repented, that he had ſpoken, but never that he held his peace. And to prove that few words are a ſigne of a wiſe man, it is added on the contrary ſide, Verſ. 3. *Vir ſapit qui pauca loquitur. Nunquam tacuiſſe nocet, nocet eſſe locutum.* Verſ. 3.

For dreames come by the multitude of buſineſſe, and a fooles voyce is knowne by the multitude of words. That which a man is buſied about in the day time, is oftimes repreſented to his phantaſie in the night in ſleeping; ſo a foole, and one that hath fooliſh thoughts in his minde, breakes forth into fooliſh ſpeeches, through his being given to talke much, and ſo his folly is knowne, which if hee did hold his peace, would be concealed, and he would ſeeme wiſe, as hath been before taught.

When thou voweſt a vow to God, deferre not to pay it, for he hath no pleaſure in fooles, pay that which thou haſt vowed. Verſ. 5. *Better is it that thou ſhouldeſt not vow, then that thou ſhouldeſt vow, and not pay it.* Verſ. 6. *Suffer not thy mouth to cauſe thy fleſh to ſinne, neither ſay before the Angel, it was an errour, wherefore ſhould God be angry at thy vow, and deſtroy the worke of thy hands?* Having commended ſpeaking few words before God in generall, now he giveth a charge according to the expreſſe Law of God againſt vowing, or in word promiſing any thing to God, and not performing it. Verſ. 4, 5, 6. Num. 30.

Lavater underſtandeth this as concerning onely the time, whilſt they lived under the law of Ceremonies, ſaying, That the Ceremonies of the Law may as well be continued under the Goſpel, as making vowes. For things, about which *Lavater.*

vowes

vowes are converſant, are either duties commanded, and to theſe we are all bound by our generall vow in Baptiſme, and if that, and Gods Commandements be not of force to make us doe them, other vowing certainly will not; or they be about indifferent things, the nature whereof is altered by vowing, they being made now neceſſary, which ought not to be; or laſtly, they are about things unlawfull, as was that vow of *David* to kill *Nabal*, and all his males, and of thoſe forty men, that vowed not to eat or drink, till they had killed *Paul*, and the vows that are now made by ſuperſtitious Papiſts to merit ſalvation, as to live a Monaſticall or eremiticall life alwayes, to obey their Abbot, or Prior in all things; although in ſo doing, Parents be diſobeyed by their children, and Maſters by their ſervants, and Magiſtrates by their ſubjects, from under whoſe power theſe Votaries thinke, that they are now gotten. Hitherto *Lavater*, who referreth alſo for this matter to *Peter Martyr* in his Common-places, and *Wolfgangus Muſculus* in his Common-places. But I ſee no ſtrength of reaſon in all that which he ſaith againſt making of vowes now, and performing them, any more then under the Law, onely ſuch things as properly pertained to the Ceremonial law, are not now to be vowed, nor any thing unlawfull, which might never bee done either under the Law or Goſpel, and of this ſort I grant, are Monaſticall vowes, and vowes made to Saints, for it is to God, that we are bidden to vow and performe it, and not to any other; ſo likewiſe *Pſal.* 51.

And for ſo much as the Old Teſtament is the word of God, and herein it is often preſcribed, and there is nothing ſaid in the New to put an end to this Precept, it is of force ſtill, and not to be counted as ceremonies of the Law aboliſhed by Chriſts fulfilling the things therein prefigured; For the reaſons brought, they are of little force:

For firſt, Although things commanded have a ſufficient tye put upon them, in that they are by God commanded, yet it ſeemed good to his divine Wiſdome to require his people to enter into a Covenant with him by bloud, the more ſtrongly to binde themſelves to keepe them, and as they covenanted, they promiſed and vowed to keep all Gods Commandements alwayes. And whereas he ſaith, our vow made in Baptiſme tyeth us to all things commanded, and therefore particular vowes making after this, are ſuperfluous; he firſt hereby confoundeth himſelfe in his owne ground, that vowes are not to be made, under the New Teſtament, any more then ceremonies of the Law to be held, in that he juſtifieth this vowing. Secondly, if a generall vow once made, it were not lawfull to make particulars after this, then they that lived under the Old Teſtament did an unlawfull thing alſo, becauſe they had all before made a generall, as hath been declared.

Exod. 24. Deut. 5. 27.

2 What reaſon there is, why things indifferent may not be made neceſſary by promiſing them to God upon condition, I ſee not, any more now then in times of old, when they vowed in time of danger, if God would preſerve them, to give ſuch land, or ſuch beaſts unto him, which they needed not to have done, but they being vowed, a neceſſity lay upon them to doe ſo, and likewiſe to abſtaine from wine and ſtrong drinke, haply becauſe they had hereby formerly offended. Only ſuperſtitious vowing is to be condemned, as hath beene aforeſaid, as being a renewing of the Ceremoniall law, and that with additions, of which there is no ground. But for vowing that which is lawful and good, when this is done, we muſt not deferre to pay it; it is ingratitude, ſaith *Ambroſe*, when God hath done that for thee which thou deſireſt, not to performe that to him which thou promiſedſt.

Verſ. 6. *Junius.*

Verſ. 6. *Suffer not thy mouth to cauſe thy fleſh to ſinne*; that is, ſaith *Junius*, to cauſe thee to ſinne, for in reſpect of nature, we are fleſh, and being regenerate, we are compoſed of fleſh and ſpirit, the one leading to ſinne, the other to righteouſneſſe, and when we ſinne, this is cauſed by the fleſh; and in vowing the mouth, from which the vow or promiſe made to God cometh, but is not performed, cauſeth ſinne through the fleſh prevailing againſt the ſpirit, and hindring a man from doing the good, that he ſhould, and is by ſo ſacred a Bond bound unto. *Before the Angel, ſay not it was an errour*; that is, before Chriſt the Sonne of God,

God. who is *the Angel of the Covenant*, before whom all that is vowed is vowed, and if it be not performed, he that ſinneth thus, muſt looke for deſtruction at his hands. *Lavater* agreeth with *Junius* about the fleſh put for a mans ſelf, the part for the whole, but by fleſh, he alſo underſtandeth wife or children, who are ſaid to be thy owne fleſh, and by the mouth cauſing thy fleſh to ſinne, he underſtandeth not onely by vowing, and not performing, but alſo by obſcene talke, by curſing, ſwearing, blaſpheming, and lying, and railing, to all which men are moſt apt in drunkenneſſe; and a mans mouth cauſeth him to ſinne, or maketh him guilty of ſinne, when his tongue, as a fire out of the place, ſetteth all things on fire. And by fleſh underſtanding his children, or wife, he ſaith, his fleſh is made in this ſenſe to ſinne, when by his ill example they are corrupted, and doe the like alſo. *Say not before the Angel*, that is, before the Angels, whom God hath ſet about his people to guard and keepe them, and ſo are alwayes neare unto them, either in their Aſſemblies, or elſewhere, as they are ſeverally aſſigned by their Guardians, which is to be conſidered of, as the forcible motive to take heed of ſinning in failing, eſpecially in our promiſes made to God, which ſuch holy Spirits cannot indure, but will be hereby chaſed away from us, as Bees are by ſmoak, and this I take to be the right meaning of this; And for the meaning of the words following, *Deſtroy the workes of thy hands*, it is leſt God being offended, curſe thy labours, and ſo in keeping backe a little which thou haſt vowed, all that thou haſt got by the laborious working of thy hand, or forefathers for thee, come to ruine, as it is often ſeene, that devouring things devoted, bringeth a curſe upon a mans whole eſtate to conſume it, and the like is true touching Tythes with-holding, and letting the houſe of God lye waſte through covetouſneſſe, as both the Prophets *Haggai* and *Malachi* teach.

Mal. 3. *Lavater.* 1 Cor. 11. Matth. 18. Hag. 1. Mal. 3.

Forſterus by the Angel here underſtandeth the Prieſt, who is alſo called the Angel of the Lord, where it is ſaid, *The Prieſts lips ſhall preſerve knowledge, for he is the Angel or meſſenger of the Lord. Say not it is an error*, hereby is noted the manner of men, when they have ſinned, to excuſe even the fouleſt fault, it was my infirmity, I ſpake thus, or thus indeed in my haſte, or in my drinke, but no ſuch excuſes will be taken for breaking of a vow, but deſtruction ſhall goe on notwithſtanding; wherefore let us not extenuate, but aggravate our ſinnes againſt our ſelves, as *David* did, that we may finde grace and pardon, as he did. *Cajetan* ſaith, there be three properties of the mouth, to eat, to kiſſe, and to ſpeake; by eating, the mouth cauſeth the fleſh to ſinne through gluttony and drunkenneſſe, when a man being drawne by his taſte running into exceſſe of riot; by kiſſing, when carnall pleaſure carrieth him to adultery, or fornication, or laſciviouſneſſe; and ſpeaking, when either he performeth not his vow, is raſh, and inconſiderate in making it, or any other way, he offendeth with his tongue. Some ſay the fleſh is ſaid to be cauſed to ſinne to imply the weakneſſe thereof, whereby the ſinner excuſeth himſelfe, laying the fault upon his nature, yea, and upon God that hath made him ſo.

Mal. 2. 7. *Note.* Pſal. 5. 1. *Cajetan.* *Jerom.*

Verſ. 7. Is nothing elſe but a concluſion in generall againſt loquacity impugned, verſe 2. and that by comparing a multitude of words for the vanity thereof to dreames.

Verſ. 7.

If thou ſeeſt the oppreſſion of the poore, and violent perverting of juſtice and judgement in a Province, marvell not at it, for he that is higher then the higheſt, regardeth, and there be higher then they. Chap. 3. 16. Having ſpoken of wickedneſſe in the place of judgement, as a great vanity; now after ſome other vanities he reſumeth the ſame argument againe, as thinking that he had not ſpoken enough before, to comfort and confirm us againſt the temptation, wherewith we may bee tempted, that God careth not for the affaires of men, nor what wrongs be done by one unto another, becauſe revenge is not ſpeedily taken upon the wrong doers. But this ſhould ſtay our mindes in this regard, that as amongſt men ſome are higher then others, who oftimes doe afterwards call to account, and puniſh inferiour Magiſtrates; ſo none are ſo high upon earth, that doe wrong, but God, who is above all, conſidereth it, and he hath his Angels, that be higher, then they, ready preſt to doe execution upon them, when the time cometh, that he hath appointed, as upon *Pharaoh* and his people, that wronged the Children of *Iſrael* ſo notoriouſly

Verſ. 8.

riously, whose first-borne were therefore destroyed all in one night by an Angel, and they were delivered from their sufferings and oppressions. Thus *Jerome*, *Vatablus*, *Cajetan*, *Arborensis*, *Lavater*, &c. but *Lyra*, because it is said *in a Province*, will have by the higher then they, the King understood, who reigneth over many Provinces: but what if he be unjust also, as he may be, and often is, what a comfort were there to the wronged, if there were none above him to animadvert against his injustice and violence? and if there be no such man higher, as sometimes it falleth out, as when Rebels prevaile, and there is no King, who then shall punish the wrong doers, but God?

Hieron. Vatabl.

Vers. 9. *Moreover the profit of the earth is for all, the King himselfe is served by the field.* This seemeth to have coherence with Vers. 8. thus, whereas Kings and Judges wrong poore men in judgement, by whom the ground is tilled, to their great discouragement; they doe herein they know not what; for the King and all his subjects must sustaine want of things most necessary, that is, bread, if husbandry be hindred, either by committing to prison husbandmen, or violently taking away their cattell, wherewith this worke is to be done, or unjustly cutting them off, or destroying their corne, as is too much practiced, when violence is exercised, as in Civill wars in a Land.

Vers. 10. *He that loveth silver, shall not be satisfied with silver &c.* Here the same argument is still continued, as if he had said, there is no reason, why poore men should be oppressed by the high and great ones, as was complained of verse 8. for all this is to get riches to themselves; but herein they shall faile of their end, that is, of being satisfied herewith, as all shall be, that so love riches, that they will get them by right or wrong. Therefore he concludeth this to be a vanity, to get goods together in abundance by hooke and crooke to the indangering of a mans selfe in respect of Gods judgement, and yet not be able to attaine the end of his so doing, viz. satisfaction herewith, as the hydropicall man, that drinketh much and often, and yet is not satisfied, for the love of money increaseth, as much as money it selfe is increased.

Crescit amor nummi quantum ipsa pecunia crescit.

Vers. 11. *When goods increase, they are increased, that eat them, and what good is there to the owner, saving the beholding of them with their eyes?* Here is another reason against unjust getting of worldly goods, as the owners thereof, when they have abundance, are not satisfied, which is one misery; so they have not of them all any more good, but the beholding of great heapes of treasure: but the wealthier and the greater they are, the more servants they must keep about them to devoure them, and then more resort of friends, and for the most part but of Trencher-friends, that love them for that which they have, and the good food which they eat at their charge, but let their goods be gone, and then such friends will come no more at them and much must also be given away. For a full Comment upon this, we may take that speech of *Xenophon*, of one *Pheraulas* speaking to *Saca*, and saying, Doest thou indeed thinke, that I live the more pleasantly, because I possesse more? know, that I never did eat, or drinke, or sleep more sweetly, then when I was poore; Now that I have gotten much, what doth it profit me, onely that I have more to keepe, more to give to others, and the more I keepe, the more businesse I have; For now, many servants looke for meat and drinke from me, many for cloathing, some must have the Physitian. Moreover, one comes and brings me word of my Sheepe devoured by Wolves, another that my Oxen falling from a steepe place perished, or that some disease hath set in amongst my Cattell, therefore I seeme now to my selfe, to be in a more sad condition then formerly, when I had but little.

Lavater. Xenophon Cyropædi.

Vers. 12. *The sleepe of him that laboureth is sweet, whether it be little or much that hee eateth; but the fulnesse of the rich suffereth him not to sleepe.* Here is a third reason against covetous scraping together of worldly goods, hereby men lose their sleepe many times, when poore men that labour, and have but little to eat, sleep full sweetly; for either their excessive eating and drinking makes them stomacke-sicke in the night, according to *Schola Salerni*, saying, *That thou mayest be light in the night, eat a light supper*; and againe, *Let thy supper be*

Schola Salerni ut sis nocte levis sit tibi cœna brevis.

be light and short, because a great supper hurteth, &c. or their worldly cares, lest they should be robbed, vexation at losses, or studying to increase their wealth, and what fraud to use to this purpose, and the conscience of gaine unjustly gotten sometimes exercises them so, that they cannot rest, and who doth not prize sleep as a great benefit? and if so, why are riches so eagerly sought after? *Cœna levis, cœnaq; brevis tibi sit quia magna cœna nocet, &c.*

There is a soare travell which I have seen under the Sunne, riches kept for the Owners thereof to their hurt. But those riches perish by evill travell and he begetteth a sonne, and there is nothing in his hand. Here is a fourth reason against getting riches unjustly, they that doe so, get them to their own hurt, for whether are Theeves and Robbers bent to breake through and steale, and sometimes to murther, but to rich men? upon whom is the eye of Tyrants, but upon them, to pick quarrels against them, and to imprison sometimes, and slay them? the low shrubs and sailes escape the dint of stormy winds, when the tall Cedars, and high-hoysed up sailes are blowne downe. Sometimes, a mans owne Children and Servants, for his wealth prove treacherous to him, and make him away; to say nothing of the losse of their precious soules coming hereby, covetousnesse in them being an incurable disease, continuing even to old age, and then increasing more. And some there have been, who have had abundance of Corne covetously hoarded up by them, expecting a dearth, but it proving a plenty, have for griefe and vexation hanged themselves. For the next words, *Those riches perish by evill travell*, hereby is meant, either by prodigality in sumptuous feasting, or buildings, costly Houshold-stuffe, and apparrel, or in company-keeping, and drinking, gaming, or whoring, or following other Pastimes, or bringing up Children in a prodigall way, or Surety-ship, whereby all is consumed, and so his Heire coming hath nothing, but is poore, and so in worse condition, then the sonne of a poore man, because not used to labour, as he hath been, nor brought up in any course of life to get his living. Oft-times also rich men are proud, and bearing themselves upon their wealth, despise others, and are contentious in Suits of Law, whereby much of their estate is also wasted. Vers. 13. Vers. 14.

As he came forth of his Mothers wombe, so shall he returne to goe as he came, &c. In this, and vers. 16. is a fifth reason; put case that a rich man consumeth not, but increaseth his wealth to the end of his dayes, yet then he goeth naked out of the world, as he came into it, and shall carry nothing away, as *Job* also saith; *He goeth in all points as he came, and what profit hath he, that he hath laboured for the wind?* There is no difference, saith *Ambrose*, betwixt the dead bodies of the rich and the poor, but that those of the rich haply stink more, as being fuller of putrifying matter, through their full & dainty diet: therefore labouring for riches is labouring for the wind, or empty aire. If a rich man hath more cost put about his dead body, when he goeth to the Grave, and some of his money put in together with him, as some have had, yet all this is nothing to him now. because he hath no benefit hereby, and he shall at the last day rise as naked, as the poorest, and come to Judgement. Vers. 15. Iob. 1. Vers. 16. *Ambros.*

All his dayes he eateth in darkenesse, and hath much sorrow and wrath with his sickenesse. By darkenesse here, as commonly in other places, misery is to be understood, and the rich man is said to eate, and drinke in misery, because there is alwaies something or other to vexe him about his worldly goods; either he hath been robbed, and cannot eate his meat cheerfully for that, or Servants idle out their time, and purloyne from him, which is another vexation, or his Children are too wastfull, or his Wife, or she giveth too much to the poore, or he heareth of losses, or debtors keep not touch with him, or he is by others defrauded of his due, &c. Vers. 17.

Again, it may be also taken, as *Lavater* hath both, of his retired living, keeping out of company, or so that men may not know where to have him, for feare of being charged by them; or he obscures and hides his wealth, keeping it from the knowledge of men, by pretending that he is poore, and habiting himselfe accordingly; for the sorrow and wrath, which he hath with his sickenesse at the last, whereof he dyeth, it is not only in regard of his pangs, but the troubles about his *Lavater.*

estate, which then he hath to dispose of; or because he perceiveth his Children, or friends, to stand gaping after his goods, thinking long for his death, by all which he is so troubled, that now, when he hath most need to prepare for his departing, he is most intangled with the world, to the great prejudice of his soule; and this is a sixth reason against greedy gathering of worldly goods, they doe but cause the more sorrow and vexation, even in eating, when all men are wont to be merry, and in sickneſſe, when we have no need of a further burthen to be added by other sorrowes.

The vulgar Latine for *sickneſſe* hath *sadneſſe*, but חלי signifieth his sickneſſe, or infirmity, and it may be understood of sickneſſe coming by vexation, and trouble about earthly things; if then there be so many reasons against so earneſtly desiring to gather the goods of this world, what remaineth; but,

Verſ. 18. *It is good and comely for one to eate, and drinke, and to enjoy the good of all his labour, that he hath taken under the Sun, &c.* which hath been so often spoken of already, that I need not to say any more upon it.

CHAP. VI.

THis Chapter beginneth as the other ended, for there he having pronounced it to be a rich mans portion, to live comfortably upon his wealth in this life; now on the contrary side, he sheweth it to be a great misery not to doe so, but to live sparingly, and at the last to dye full of wealth, and honour, his goods coming into the hands of strangers, as it often falleth out, which is to be understood for want of Children of his owne to inherite them, for which he saith:

Verſ. 1.

Verſ. 3. *If a man beget an hundred Children, and liveth many yeares, and his soule be not filled with good, and also that he hath no buriall, an untimely birth is better then he*; For hitherto, since Chap. 4. 8. he hath spoken of a covetous man without Children, now he speakes of one, that hath many Children, and he speakes of it, as a great blessing, for so specially under the Law it was, and to be without Children, a reproach; but he that injoyeth this blessing, and the blessing of long life also, if he be a covetous wretch, and cannot bestow a sufficient part of his goods upon himselfe, to live joyfully hereupon, and when he dyeth, to spare charges of a Funerall, will be put into the ground, without any solemne meeting of friends and neighbours to accompany him to his Grave, an untimely birth is better then he; or as some expound it, is so deale withall by his Children, or falling into enemies hands, and being slaine, and let lye in the fields without any buriall: *Jerome* expounds it either way; for such, as God honoured of old, were honourably buried, as *Abraham* buried *Sarah*, his two sonnes, *Isaac* and *Ishmael* buried him, and *Jacob* and *Esau*, *Isaac*, all the sonnes of *Jacob*, him, all Israel, *Samuel*, &c. therefore it is some part of unhappineſſe in this world, in an ordinary course to be without a buriall; but if extraordinarily through persecution the Saints of God for his sake suffer this reproach, it is an honour unto them, wherein they may glory, if they know that they shall be thus used, as the Apostle *Paul* gloried in his sufferings, and said, *God forbid that I should glory in any thing, but the Crosse of Christ*, to be hanged upon which, in an ordinary course, was a curse: but for his sake to be thus, or otherwise disgraced any way, a great favour of God, and an honour.

Lavater.

Gal. 6.

Verſ. 4. *For he cometh in with vanity and departeth in darkneſſe, and his name shall be covered with darkneſſe.* This and verſ. 5. are generally understood alike of Abortives; but *Carthusianus* and *Hugo* understand this, as spoken of the covetous mentioned before, that wanteth a buriall, *he cometh into the world with vanity*, or *in vaine*, according to the vulgar, for what vainer thing can there be then such a man? his coming into the world, but living altogether in a toylsome course of life, and then departing in such a manner, is worse then if he had been an Abortive; and that it is spoken of the covetous Miser appeares, because he saith,

Carthuſ.
Hugo Card.

His

His name is covered in darkneſſe, whereas untimely births, or ſtill borne Children have no names, neither can they be ſaid to come into the world in vanity, and to depart, for they depart before they come in; it is therefore moſt probably ſpoken of ſuch a Miſer, further to ſet forth his miſery and baſeneſſe in life and death, being without a buriall, when he hath lived long, and laboured for goods, as taking no pleaſure of his gettings; for a life ſo led is in vanity, and ſuch a departing is in darkneſſe, according to the letter, becauſe he is ſo put into the ground in the night, and there being no Sepulchre provided for him, he lyeth in obſcurity, as if he had never been, not ſo much as his name being remembred a ſhort time after, no more then an Abortive that had no name. Verſ. 4.

Moreover he hath not ſeene the Sunne, neither knoweth any thing, this hath more reſt then the other; That is, herein is the wretched man before ſpoken of worſe then an Abortive, not only that he cometh in vaine, and departeth in darkneſſe, and now hath no name, or is not remembred any more then ſuch an one, but alſo for that the Abortive never ſaw the Sunne, nor knew any miſeries of this life, as he hath long done, but beginning to live, and then dying againe, it is at reſt; whereas ſuch a man never reſted, but alwayes toyled and travelled, neither being dead hath he reſt, but is in that utter darkneſſe of the damned, in weeping and gnaſhing of his teeth through torment without end in that burning Lake of fire, and this may goe for a twelfth vanity, further amplified, verſ. 6. Verſ. 5.

Yea, though he live a thouſand yeares twice told, yet hath he ſeen no good, doe not all goe to one place? He had before ſpoken of a covetous mans living long, but not being filled with good, now he mentioneth a farre longer time, then ever any lived here, or can live, two thouſand yeares, if his many yeares before ſpoken of could be ſo many, yet in all this time he ſeeing, that is, injoying no good, through the miſerableneſſe of his minde, why he is now worſe then an Abortive Childe? for all, both long livers, and ſuch as inſtantly dye, after life received, goe to one place; That is, to the earth, and he goeth not thither without much ſorrow and labour firſt indured, this untimely birth without any. Verſ. 6.

All the labour of a man is for his mouth, yet the ſoule is not filled; That is, for meat and drinke, and other neceſſaries of this life, for which a moderate eſtate will ſuffice; but the covetous man, as if he might want hereafter, is not ſatisfied, although he be well provided for, but ſtill would have more, yet he makes no liberall uſe of that which he hath, he eates and drinkes ſo ſparingly, that he dares not fill his belly for feare of want afterwards, and ſo he is unſatisfied two wayes; 1. In reſpect of his appetite, which by reaſon of his empty belly is ever craveing. 2. Of his minde, which is ſtill deſirous of more. Verſ. 7.

What hath the poore, that knoweth to walke before the living? Having ſhewed the end of all mens labour about worldly things, to what end it is, viz. for their bodie, in getting which things yet the ſoule is not ſatisfied; now he cometh to diſtinguiſh men into wiſe and fooliſh; further deſcribing the wiſe man, who notwithſtanding his wiſdome may be poore, although he knoweth how to carry himſelfe diſcreetly before the living; That is, men living together with him, and by an interrogative he doth moſt earneſtly aſſevere, that neither of them hath ought but vanity, if things here below be their only ayme; for a man may be wiſe this way, and yet poore, although of a very civil and commendable carriage amongſt men, and a Foole may be rich; That is, one that knoweth nothing but how to get riches, or hath them left him by his friends, to keep and increaſe them by injuſtice, and wrong, or to ſpend them upon ſenſuall pleaſure, which being ſo, it followeth, that one is not more happy then another for theſe tranſitory goods, that we may not eſteeme of them any otherwiſe, then as of vanities; and if we deſire to be happy indeed, ſeeke after the true treaſure, which will make us perfectly happy, of which our Lord ſpeaketh, ſaying, *Lay up for your ſelves treaſures in heaven.* Verſ. 8.

Better is the ſight of the eyes, then the wandring of the deſire, this alſo is vanity. The vulgar, *It is better to ſee that which thou deſireſt, then to deſire that which thou knoweſt not*; but this is altogether from the Hebrew, and agreeth Verſ. 9.

agreeth not to the ſence of the place, New Tranſlation is word for word according to the Hebrew, only הלך walking is rendred *wandring*, but it is all one, the meaning is, it is better to reſt contented with that which a man hath, although he ſeeth that he hath but little, then to be covetous of more, which not being able to attaine unto he is diſcontented; or if he attaineth to it, his deſire ſtill goeth after more without end.

Lavater.

Thus *Lavater*, who alſo ſaith; That ſome underſtand it of knowledge in things Spiritual that is ſound, that a man plainly ſeeth by the word, that this is the truth, then a fond deſire after new revelations, which is in phanaticall men, who thinke, that there are other truthes yet unrevealed in the word, whereby they are miſerably carried away into groſſe and pernicious errours, a thing too common in theſe our miſerable times, heretofore in other Countries, now in *England*, to the making of infinite Schiſmes in the Church, which ſhould be all as one, and walke by one rule.

Note.

Bibliander.

Laſtly, Some take it to be an Objection, is not the ſight, that is, a mans foreſight and providence, againſt the time of old age, to lay up ſomewhat againſt that time, better then to deſire only to be then provided for, that a man may not want, without this providence, which is wanting in many, and ſo in old age they come to miſery? To this *Salomon* anſwereth, *this is vanity*, becauſe it is but a pretext of covetous men to colour over their covetouſneſſe; this is a truth, but the words will not beare it here, becauſe they are plainly an affirmation, not an interrogation, and here is no word ſignifying *not*; for the former, it is alſo a truth; but whether theſe words be ſo to be extended I make a queſtion, becauſe he ſpeaketh here only of worldly things, and not of Spirituall, otherwiſe there will be no coherence with the former, whereas it being the firſt way underſtood, cohereth very well, for ſo much as no man hath in the end more then another of theſe worldly goods, for all came naked, and ſhal goe naked; therefore it is beſt to be content with that which we have, and not covetouſly ſtill wander in out deſires after more and more, for this, as hath been before ſhewed, is vanity, and vexation.

1 Tim. 6. 6.

Verſ. 10.

That which hath been is named already, and it is knowne that it is man, neither may he contend with him that is mightier then he. Againſt that which hath been ſaid of the vanity of the Covetous, that is never content, but ſtill deſireth more, theſe words are oppoſed, as if he had ſaid; It is vaine and impotent man, that wandreth ſo in his deſire of worldly goods, with whom the Lord by his Spirit in me, ſtriveth to take him off from this his Covetouſneſſe, by right and wrong ſtirring him up to increaſe his wealth; neither ought he by going on in this evil courſe, to ſtrive againſt God, who is mightier then he, whoſe wrath he incurreth by ſo doing. And to imply his weakneſſe, he ſpeakes of his name *Adam*, *earth*, wherein what ſtrength is there, when a veſſel is made out of it, in reſpect of the Potter that maketh, and breaketh it at his pleaſure.

Lavater.

Upon this *Lavater* briefly toucheth, but he followeth another, namely, that every man is knowne unto God by name before he is, and therefore having made him, he will doubtleſſe take care to provide for him, and therefore he ſhall not need ſo greedily to deſire and ſeeke after worldly meanes; and if he doth contrary to his will, as the covetous Oppreſſour doth, he greatly over-ſeeth himſelfe, for in ſo doing he ſtriveth againſt one mightier then he, which no wiſe man will doe, for then he ſhall be ſure to goe by the worſt. That when the Lord ſpeaketh of knowing man by his name, he meaneth, that he takes care to provide for him, he proveth by *Eſa.* 43. *Feare not (O Iſrael) for I have redeemed, and called thee by thy name, thou art mine.* And *Eſa.* 40. *He calleth all things by their name*; and here he alledgeth the example of great men amongſt the *Romans*, who had their *Nomenclatores*, or remembrancers of mens names of the City, that they might call every one by his name, the more to ingratiate themſelves with them, and to draw their affections to them; and of *Auguſtus Caſar* in particular, who uſed to ſalute every Senatour, when he came to their houſe, by their names; but for ſo much as not names, but one name, only *Adam*, Hebr. (which is the common name of all men, and hath been of old ever ſince the Creation) is

ſpoken

ſpoken of, I rather preferre the firſt expoſition, only I adde in ſaying, *It is knowne that it is man, Adam*, it is man in the ſtate of corruption, that doth, as hath been before ſaid, becauſe that by *Adam* comes ſinne upon all men, and till we be regenerated, corruption of Nature hath the predominancy in us, to make us in ſeeking to get worldly goods to goe even againſt the Almighty.

Seeing there be many things that increaſe vanity, what is man the better? For who knoweth what is good for man in this life, &c. for who can tell what ſhall be after him under the Sunne? The vulgar, *There are many words, and that having much vanity in diſputation*; and then it ſeparateth, *ver.* 12. from this Chapter, making it the beginning of Chap. 7. but Hebr. it is both diſtinguiſhed from Chap. 7. and made part of Chap. 6. and although the word דברים be uſed, ſignifying as well words as matters, yet there is no ground of making out the Tranſlation ſo, it being word for word, for *there is a multiplication of words, multiplications of vanity, what remaineth to man?* the meaning being in reference to ver. 10. *Neither may he contend with him that is mightier then he*; if any man ſhal dare to contend with that mightier, who is the Almighty, he may indeed in ſo doing multiply words, but in ſo doing he doth but ſhew himſelfe the more vaine, that will thus take upon him to diſpute with God, and what will remaine, or come hereof to fraile man? ſurely nothing, but the more wrath and indignation from God.

Verſ. 11. Verſ. 12. Rom. 9.

Then another reaſon is added, ver. 12. *For who knoweth what is good for man?* That is, what man, that ſtriveth, as was ſaid before, knoweth, whether it will be good for him, if by hooke and crooke he could get a great eſtate in this world, labouring in this way all the dayes of his life, which is but as a ſhadow, that ſoone vaniſheth, for he haply makes account thus; That he ſhal ſet up his houſe to ſtand, and flouriſh after his deceaſe: but who can tell him whether it ſhall be ſo or no, ſeeing all things to come are to us uncertaine, and many times the Father increaſeth to very great wealth, but his Children coming after him waſt and conſume all.

CHAP. VII.

A Good name is better then precious oyntment, and the day of death better then the day of ones birth. Here he proceedeth to other things needfull to be knowne, and for our inſtruction, and direction, giving many Morall Precepts, as in the *Proverbs*, yet not receding from his common theame of vanity to the end of the Booke. Of the preciouſneſſe of a good name ſee before, *Prov.* 22. 1. where it is preferred before riches, ſo that by all good meanes it is begotten, and preſerved, and he is worſe then a Thiefe, that robbeth a man of his good name, but of this ſee more there; for the next words, it is not to be underſtood, that to all men the day of their death is better, for *Dives* dyed and went to Hell, and all the wicked dying, death hath dominion over them, as ſaith the Pſalmiſt: but of the righteous, with whom it is, as with *Lazarus*, that dying was carried by the Angels into *Abrahams* boſome. And when the faithfull ſuffered Martyrdome, the day wherein was celebrated as their Birth-day, as appeareth by the forme of Prayer then uſed: *Grant (O God) that we may imitate their vertues, whoſe Birth-dayes we celebrate*; becauſe then they began to live indeed a life laſting for ever, but being borne to live here, is beginning to live a dying life, full of ſinne, and full of miſery.

Verſ. 1.

Concedeo Deus ut quorum natalitia celebramus eorum virtutes imitemur.

The *Thracians* being Heathens, followed their dead friends to the Grave with Muſick, meerely becauſe they were delivered from the miſeries of this life, out of an imagination of happineſſe to follow after, yet having no knowledge thereof, as the faithfull have.

Amongſt the ancient People of God, the *Jewes*, we may ſee that they did likewiſe, in the example of *Jayrus*, when his daughter was dead, he had Muſicians, whom

whom Chriſt cauſed to be put out, when he raiſed her to life: And this may be a great comfort to us, when our time draweth near to dye, and keep us from being affected with horror at it, as naturally we be; for when a ſonne is borne unto a man he hath great joy, but the day that a man dyeth is better then that; and being duly conſidered, the righteous ſervants of God have more cauſe of joy, then of ſorrow.

Verſ. 2. *It is better to goe to the houſe of mourning, then of feaſting, for that is the end of all men; and the living will lay it to his heart.* This is but a repeating almoſt of the ſame thing; for where the dead lyeth, there is mourning; where a childe is well borne into the world, there is ſome time kept ſoone after with feaſting, for joy thereof; but to that houſe of mourning it is better to goe, becauſe we muſt all come to the ſame: and ſo here is occaſion given to every man to thinke upon his owne death, and to prepare for it by turning now from all his ſinnes, and ſtanding with his light burning, and his loines girt about by holineſſe of life, and heavenlineſſe of mind; as a ſervant that waiteth by night for the coming of his maſter, and by laying up a treaſure in heaven by almeſ-deeds.

Verſ. 3. *Sorrow is better then laughter, for by the ſadneſſe of the countenance the heart is made better.* This is a further confirmation of that which he ſaid before, that it is better to goe into the houſe of mourning, then of feaſting; for there is mirth, here ſorrow, for the friend departed, and they that are now affected with ſorrow, thinke of their owne death, and therefore prepare for it by repentance, and beginning leſſe to ſet by the tranſitory pleaſures and profits of this life; and ſo their hearts, that were before taken up with theſe vanities, are bettered; of earthly, being now made ſpiritual and heavenly: for this it is, that our Lord bleſſeth thoſe that mourn, for they ſhall be comforted; but againſt thoſe that laugh, he ſaith, *Woe to you that laugh now, for yee ſhall waile and weep.*

Mat. 5.

Lavater. *Lavater*, (although for *ſorrow*, he hath [*anger*] as the vulgar alſo hath, and the word כַּעַס ſignifieth, and ſo expounds it firſt of anger at ſin) yet he alſo concludeth with that which hath been ſaid. And it is properly meant of a mans owne ſins, at which he that is godly ſorrowfull, hath indignation firſt and chiefly, and then at the ſins of others, looking upon them with an angry countenance: For of this indignation at ſin the Apoſtle ſpeaketh, as an effect of godly ſorrow, ſaying, *What carefulneſſe hath it wrought in you? Yea, what clearing of your ſelves? yea, what indignation?*

2 Cor. 7.11.

Verſ. 4. *The heart of the wiſe is in the houſe of mourning; the heart of fooles in the houſe of mirth.* Still hee goeth on to prefer ſorrow, and to condemn laughter; he is not a wiſe man, that thinkes it beſt to ſpend his time in mirth, and pleaſure; but that upon conſideration of his mortality, and coming to an account of that, which hee hath done in the fleſh, wherein he findeth himſelfe very faulty, is ſorrowfull and mourneth therefore: But he that doeth contrariwiſe, taking no care about his being delivered from ſinne; but ſpends his time in jollity and mirth, is a fool, and with the fool in the Goſpell ſhall looſe his ſoule.

Luk. 12.

Verſ. 5. *It is better to heare the rebuke of the wiſe, then the ſong of fooles.* Some are greatly taken with the flattering ſpeeches of thoſe that ſpeak them alwaies faire, but if any dare be ſo bold, as to reprove them for their ſins, they have indignation and wrath at it; but this is better for them, if their eyes were opened to ſee it; becauſe that by fooliſh flatterers they are made to pleaſe themſelves in their evill wayes, till ſudden deſtruction cometh upon them; but being reprooved, if they be not ſtout and proud, but will hearken to it, there is ſome relenting and amendment of their lives wrought in them. It is the ſame in effect with that, which was ſaid before in the Proverbes, *He that rebukes a man ſhall finde more favour at the laſt, then he that flattereth with his tongue.*

Prov. 15.3

As

As the crackling of thornes under a pot, so is the laughter of a foole, Having spoken much in the commendation of sorrow, and against laughter, now he concludes, shewing how vaine all the mirth and pleasure of the wicked is, it is but as the crackling of thornes, when they are set on fire, and flame out; for as this is over againe in a short time, but makes a great shew for the present; so the prosperity and merry life of the wicked shal soone have an end, howsoever they have flanted it out in bravery and feasting for a time, and in worldly pomp and glory; that we looke no otherwise upon them in the midst of all their honour and pleasure to envie them, as happy, and to be discontented with our mediocrity: but considering how soone this their pleasant life fadeth, count it as nothing; but if we have Grace, though we be poore, rejoyce herein, for the riches of our faith, which indure for ever. Vers. 6. Jam. 2.5 Mat. 6. 18.

Surely oppression maketh a wise man mad, and a gift destroyeth the heart. Having commended the reproaches of the wise, now he cometh to shew, that wise men have so little thankes sometimes at the hands of those, that they justly reprove, and seeke to turne from their evil wayes, that they are oppressed by them, either having mulcts of the Purse laid upon them, or being imprisoned, or otherwise debased therefore: but in such case to be oppressed makes a wise man mad. Vers. 7.

The vulgar, *Calumny troubleth a wise man, and destroyeth his strength*: but the Hebrew word העשק signifieth first, to oppresse by force, then to calumnate; and in the next clause, *a gift* is wholly omitted, which is Hebrew, and so it is rendred, as if one thing only were pointed at here, which troubleth a wise mans minde, and makes him do things unseemly, whereas they be two, Oppression and Gifts; for as some being reproved, oppresse, or calumniate, so others to mitigate this austerity, and to worke upon the wise so, as that they may not once open their mouthes to speake against them, give gifts unto them, and then they can have no heart to doe it; as in the other case, they grow sometimes outrageous, and doe like Mad-men: As *Moses*, when the people oppressed him with their calumnies for want of water, brake out into such impatience, that God was offended with him therefore, and gave sentence against him and *Aaron*, that they should not come into the Land of *Canaan*; it is not then here said, that Oppression makes a wise man mad, as if he might be so, but that through infirmity of nature they are so, although generally never so meeke, as *Moses* is commended to have been; that we may labour to be more strengthened, and neither be overcome and made to desist from our duty of reproving, although we reap nothing but hatred and reproach for our labour, nor for any provocation by wicked oppugners breake the bounds of moderation, howsoever we be offended; Nor lastly, by gifts have our hearts so taken, as not to have any heart now more to reprove so good and beneficiall friends; for if we doe the one, we shal no more be counted wise before God, but mad and phantastick; if the other, not to have an understanding heart, but an heart destroyed, and consequently life, because the heart is the seat of life, and so the wise, that was alive before, is dead, and in danger to dye eternally. *Hieron.* *Note.*

Some understand it, as meant of distraction for the oppressions of others, through sympathie, and fellow-feeling of their miseries, for which their hearts faile them, as it is commanded, that we should be affected to those in bonds, as if we were in bonds with them; but howsoever the first of these may stand, the godly-wise are extreamly passionate at the miseries of their fellow members; and he is not truly godly, that is not. The second yet cannot be made good, because the effect of a gift, and not of oppression is secondly spoken of, and therefore the first exposition is to be preferred in both clauses, and not this, that holdeth not so well in either. *Olympiodorus.* Hebr. 13.

The end of a thing is better then the beginning of it, and the patient in spirit, then the proud in spirit. This I take not to be spoken without some coherence with vers. 7. where the infirmities of wise men are laid open, that betray themselves at the last, although they appeare not a long time, yet being provoked unreasonably, or dealt withall by gifts, to stop their mouthes, they are at length through the impatience of their natures, either made mad, or luke-warme, that Vers. 8.

were

were before diſcreet in reproving, and would not ſpare in this way, when need was, either friend or foe. Now touching theſe, he ſaith, *The end of a thing is better then the beginning*; ſuch a man did well at the firſt, but in the end he foulely falleth. Therefore to be patient in ſpirit is better then to be proud, that will not beare much, but thinkes it the more credit to be revenged; and if we could get this ſpirit of patience, we ſhould never be mad at the wrong-doer, whatſoever we ſuffer,
Mat. 23. 13. and ſo the end would be with us, as the beginning, and he that in a good way indureth to the end ſhal be ſaved. Some *begin in the ſpirit, but end in the fleſh*, as the Apoſtle complaineth, they run wel at the firſt, but not to obtaine; therefore let no
Note. man thinke the better of his eſtate, becauſe he hath begun wel, but hold out to the
Gal. 6. 9. end, being never weary of wel-doing; and that he may doe ſo, let him take heed of pride and impatience, and in humility of minde be patient at any abaſement; then to diſſwade the more from impatience, he ſaith:

Verſ. 9. *Be not haſty in thy ſpirit to be angry, for anger reſteth in the boſome of*
Verſ. 10. *fooles*; of which ſee before, *Prov.* 14. 17. 16. 32. *Say not thou, what is the cauſe that the former dayes were better then theſe, for thou doſt not inquire wiſely concerning this.* Having ſhewed it to be one point of wiſdome not to be impatient, now he toucheth upon another, for in ſaying, *thou doſt not wiſely to inquire after this*, he intimateth, that it is wiſdome not to inquire, why the former times were better, theſe worſe, as we are ready to complaine; Oh the miſerable times that we are falne into, as challenging God therefore, and not conſidering the cauſe to be in our ſelves, by reaſon of our ſins; he that is wiſe, doth not thus, but lookes at his owne and the ſinnes of others in theſe worſt times, as the cauſe of all our miſeries. It is true, our oppreſſions are greater by farre then in former times, but they are no greater then our ſinnes deſerve, all things be dearer, the hearts of the rich are more hardened againſt acts of charity, and communicating their goods
Note. to their inſtructours. But it is no wiſdome to inquire what is the cauſe, as ſome doe, imputing it to the change of religion: but it is true wiſdome to take notice, how much in Morall things we are degenerated, in the midſt of our light, from that, which our fore-fathers were, in the midſt of darkneſſe, they were pious according to their knowledge, we prophane, or hypocriticall; they plaine dealing, we fraudulent; they hoſpitable, we unhoſpitable; they loving to one another; we malicious; they very abſtemious, and faſting often, we riotous, and intemperate. To looke at theſe things, that every one may amend one, is wiſdome indeed, but not otherwiſe to inquire what is the cauſe, without making further uſe of this our inquiry, as moſt doe, yea, although they come to the acknowledging, that ſinne is the cauſe; for as much as this is all the effect of their inquiry, but no reformation here-from followeth.

Verſ. 11. *Wiſdome is good with an inheritance, and in it there is profit to them that*
Verſ. 12. *ſee the ſunne*; *for wiſdome is a defence, and money a defence, but the excellency of knowledge is, that wiſdome giveth life to them that have it*; ſtill he goeth on to ſpeake of Wiſdome, *it is good with an inheritance*; that is, when wealth concurreth herewith; a wiſe man that hath wealth, O how much good may he doe, which the poore wiſe man cannot, therefore he ſaith, *It is profit to them that ſee the Sunne*; That is, the fore-ſaid inheritance of Lands, and goods, is profitable to ſuch, as have the light of underſtanding and wiſdome, who are deſcribed by this, that *they ſee the Sunne*; whereby is intimated, that they live in light, all others in darkneſſe, and the profit, which they have by their ample poſſeſſions, is, that giving to the poore members of Chriſt, they give to him, to be re-
Mat. 25. payed, an infinite reward at the laſt, and they that doe ſo, may be ſaid *to ſee the Sunne*, it being meant the Sonne of Righteouſneſſe in the poore, that repreſent him, craving releife for his ſake.

Some underſtanding the profit here ſpoken of, to be the profit, which the poore have from rich men, that are charitable, expound theſe words, *It is profit to them*
Hieron. *that ſee the Sunne* thus, to the living in this world; for they that live here, ſee it,
Albinus. they that are dead ſee it no more: but *Jerom*, and *Albinus*, and moſt are for the former, and it agreeth beſt, and in the words ſo underſtood there is moſt incourage-

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ment to rich men to diſtribute, and give hereof to the poore; or if by ſeeing the Sunne, we underſtand the living here, it profiteth them, but not the dead; if thou wouldeſt beſtow thy whole inheritance upon ſuch, as would pray for thee, thou ſhouldeſt be nothing profited hereby; and therefore we may ſee, what fooles the Popiſh Prieſts make their Proſelytes, in perſwading them to beſtow much upon them to ſay Maſſe for them, and to pray for them from time to time, after their departure out of this life. *Note.*

It may alſo be rightly inferred, if it profits only the living, a courſe is to be taken whilſt we live, thus to benefit our ſelves, now giving, and not keeping all, as long as we can, and then by our laſt Wills bequeathing it to the poore: we muſt give, what we wil give, in our life time, and ſo if a man ſhall leave ſomething Annuall alſo to them afterwards, it will be to the profit of his ſoule; now an inheritance is ſaid to profit them that ſee the Sunne, implying, that to fooliſh and blinde men, ſuch as the wicked are, it is no profit, but an hurt, they are hereby ſome of them made more covetous, ſome prodigall and vaine in the courſe of their lives, ſo as they would not have been, if they had been poore. And laſtly, Wiſdome is not ſaid to be good with an inheritance *excluſivè*, as if that wiſdome, which is in a poore man, were not good, for the contrary hath been taught before; but it is ſaid to be ſpecially good, when riches are added for the reaſons before ſaid, and becauſe the rich beare great ſway in the Common-wealth, and therefore being wiſe he may by his power and countenance be a meanes of much good, for the keeping of men in good order, and ſuppreſſing ſinne.

Wiſdome is a defence, and money a defence; Here it is proved otherwiſe, that wiſdome and riches concurring are a great benefit, they are a double guard, as it were, about a man; by wiſdome a man fore-ſeeth dangers, for a *prudent man ſeeth the plague, and hideth himſelfe, When fooles goe on and are puniſhed*, and riches are as *a ſtrong City*, as hath been taught before in the *Proverbs*, Hebr. it is *in the ſhadow of wiſdome, and in the ſhadow of money*; but the word ſhadow is put for a defence, as where it is ſaid, *He ſhall be under the ſhadow of the Almighty, but the excellency of wiſdome is in this, that it giveth life*; riches of themſelves are not good to any man, but evil, if he, that hath them, wanteth wiſdome, that is, Grace; For as *Auguſtine* ſaith well, the goods of this world are good to the good, but evil to the evil, but when a wiſe man hath them, he improveth them ſo, as that he hereby layeth a foundation of living happily for ever, by doing good herewith; as the unjuſt Steward, when he ſaw that he muſt be put out of his Stewardſhip, dealt wiſely with his Maſters Debtors, by forgiving to one ſo much, to another ſo much, and ſo provided well for himſelfe to live, his Stewardſhip being ended. But if any man thinketh hereby to merit life, he not following the rule given by Chriſt, *When yee have done all theſe things, ſay, we are unprofitable ſervants, we have done but that which was commanded*; he is a foole, and not wiſe, ſeeing life cometh not for doing good, as a reward of our merit, but *ex abundanti*, out of Gods infinite mercy, that he may therefore be for ever glorified, and praiſed. Verſ. 12. Pſal. 91. *Auguſt.* *Bona hujus mundi ſunt bonis bona: malis mala.* Luke 16. Luke 17. 10.

Conſider the worke of God, who can make that ſtreight, which he hath made crooked? Of this ſee before, Chap. 1. 15. Now it is againe propounded to our conſideration, that God only may be acknowledged to have power, and all men infirme and impotent, to humble us, and to make us ſeeke to him, when any thing is perverſe, or crooked, in the Church, or Common-wealth, in the body, or minde, to rectifie, and ſet it to rights. But it is to be underſtood, that God maketh no man to be of crooked and perverſe manners, only he is ſaid to harden, and to give over to a reprobate ſence, by with-drawing his Grace upon mens voluntary taking into abominable courſes, againſt the light which they have, which being done, they have evil concupiſcence enough naturally in them, to draw them away to ſinne, and to obſtinate going on herein, turning the goodneſſe of God, which ſhould move them to repentance, into an occaſion of hardening, as *Pharaoh* did, of which I have ſaid more, *Rom.* 9. Verſ. 13. *Note.* Rom. 1. 19. Jam. 4. 14. Rom. 2. 4.

In the day of proſperity rejoyce, but in the day of adverſity conſider; God Verſ. 14.

hath alſo ſet the one againſt the other, that man ſhould finde nothing after him. The ſcope of this place is, to teach us in all eſtates to carry our ſelves well, in proſperity joyfully praiſing God, and being comfortable, taking part of that, which God hath given us, to make our hearts merry withall, ſo farre as ſtands with temperance, and chriſtian moderation, of which the Apoſtle ſaith; *Rejoyce alwayes in the Lord, let your moderation be known to all men*; we are not then bidden to be merry to exceſſe, as if God had proſpered us to this end, but in proſperity remembring, that adverſity is at hand, and that theſe two have their turnes, that we may ſo rejoyce in the one, as not even then to forget the other, but by thinking upon our fickle condition here, through the feare of God moderate our ſelves, leaſt our proſperity be the ſooner turned into adverſity; and if we doe ſo, when adverſity cometh, let us not be dejected, as men without hope, but conſidering the intercourſe of proſperity and adverſity, one being eft-ſoones ſet againſt the other; ſo that he, who is in adverſity now, may hope through Gods mercy ere long to come out of it, and live proſperouſly againe, as *Job*, *Joſeph*, and *David* did; be comforted in our adverſity, in expectation of the like favour, and ſo be kept from evill courſes, which the wicked take into being in miſery, either ſtealing, or ſeeking to the Devil, or making themſelves away through deſpaire and diſcontent. For the laſt words, *that man might not know any thing after him*; That is, ſaith *Lavater*, after this viciſſitude of things made by God, man might not finde any juſt cauſe of complaint, he might not know any thing to ſay againſt God, although he endureth much miſery here: for who can ſpeake againſt him, that if he ſendeth adverſity for his ſinnes or triall, is ready againe eft-ſoones, if he be ſought unto, and truſted in, to ſend proſperity?

Phil. 4. 4.

Lavater.

Hieron. *Jerom*, God ſends adverſity and miſery, and bringeth downe from proſperity, when he is offended, ſetting the one againſt the other, that man might not know any thing, but what he hereby learneth of him, that proſperity ſhall be to ſuch, as feare and love him, but adverſity to ſuch, as ſinne againſt him, that he may, by ſeeing this to have been his courſe of proceeding in all times and ages, be ſtirred up to live in his feare, and deterred from evil, and thus this verſe cohereth with the former, *None can make right that, which God hath made crooked*; man knoweth not any meanes how to doe this, that is, when all is miſerable, and diſorderly, ſo that he hath no pleaſure herein, but all griefe and ſorrow, he knoweth not how to rectifie things, but becauſe God knoweth, and doth it, upon mans repentance, turning adverſity into proſperity, he is taught hereby to conſider, how this favour may be obtained, and doe accordingly.

Olympiod. But of all others that is beſt, which *Olympiodorus* hath, That man might not know after the manner of God things to come, proſperous, or adverſe, which he hath appointed to come by turnes; for if he ſhould, he would not feare God, or being in adverſity ſeeke to him, but looke for proſperity after this by courſe; and if no man hath this knowledge of what ſhall be, but God only, and what he foreknoweth, and fore-ordaineth ſhall come, whether it be proſperity, or adverſity, which may be taken for the crooked before ſpoken of, ſurely man knoweth not how to righten it, but God only, that we may feare before him; only ſupply this expoſition thus, *God* in his ſecret counſell *hath ſet one againſt the other*, and not revealed this to men in common, that he might be kept ignorant, of what ſhal happen in this world, and ſo ſtand in continuall awe of God, who alone hath power to make his eſtate proſperous or miſerable, for who ſo doth thus, ſhal be ſure, that all ſhal worke for the beſt unto him.

Rom. 8. 28.

Verſ. 15. *There is a juſt man that periſheth in his righteouſneſſe, and a wicked man that prolongeth his life in his wickedneſſe*; That is (ſaith *Lavater*) the juſt often ſuffer for righteouſneſſe ſake by the hands of perſecutors, as *Cain* was ſlaine by *Abel*, the Prophets by *Jezabell*, and other perſecutors; contrariwiſe, the wicked, that comply with ſuch wicked rulers, doing what they will have them, eſcape this danger, and live ſtill. And for the next words, ver. 16. *Be not righteous over much, and make not thy ſelfe over wiſe, why ſhouldeſt thou deſtroy thy elfe*, he ſaith, it is meant of ſtanding more exactly upon juſtice in all things towards

Lavater.

Verſ. 16.

wards others, then agreeth with mercy, it is to be rigorouſly juſt, and ſo indeed inſtead of being juſt, injurious, according to the ſaying, *extreame right is extreame wrong*, and he that is injurious, although but thus to others, bringeth Gods wrath upon him to his owne deſtruction, as we ſee in the example of that ſervant, who ſtood ſo upon juſtice, in exacting the money that was owing, preſently of his fellow; and he makes himſelfe over wiſe, that inquireth, and would pry into things, that God hath not revealed in his Word, againſt that determination of Moſes, *the ſecret things of the Lord belong to the Lord, the revealed to us and our children*; and they are ſuch, as inquire what God did before he made the world, why he made man fallable, why he pre-ordained ſome to life, and ſome to death, &c. for they doe but by this meanes puzzle themſelves with inextricable queſtions, to the diſtracting ſometimes of their minds whereby their death is haſtened, and offend God, as the men of *Bethſhemeſh*, in looking into the Arke to ſee things, which he forbad all people, yea, and the *Levites* alſo, to behold upon paine of death, and therefore they may feare cutting off, as it befell them; and ſo may preſumptuous judiciary Aſtrologers, that pretend the knowledge of things to come by the booke of Heaven, whereas the Lord ſaith, *Let them tell what ſhall come, and ſay, that they are gods*; they may conjecture, they cannot tell certainly, and they that goe about to doe ſo, make themſelves over wiſe, and hereby tempt God. For the phraſe here uſed, *why ſhouldeſt thou dye before thy time?* it is certaine, that no man ſhal dye before the time by God appointed, but he is ſaid to dye before his time, that dyeth before the time, that men attaine to by the courſe of Nature, that is, ſeventy yeares of age; ſo the wicked and bloud-thirſty are threatned, that they ſhall not live out halfe their dayes.

Summum jus, ſumma injuria.

Mat. 18.

Deut. 29. 29.

For the next words, *Be not wicked over much, nor fooliſh*, the meaning is, if thou haſt been wicked and fooliſh, yet put now an end to thy wickedneſſe and folly, goe not on ſtill thus to provoke God to thy deſtruction, as all they doe, that will not heare of leaving their ſinnes preſently, but they will repent afterwards, thus *Lavater*; and in the expoſition of theſe two verſes, I ſhall not much diſſent from him, and therefore I have made the expoſition upon verſe ſixteen more full: but for that upon verſe fifteen I rather hold, that in ſaying, *I have ſeene the juſt man periſhing in his righteouſneſſe, &c.* he meaneth, one juſtifying himſelfe, and very ſtrict towards others, as the Phariſee, that was proud hereof, and was ſo exact, that nothing muſt be left undone by his Proſelytes of all the traditions of the Fathers, thus laying heavie burthens upon mens ſhoulders; by the *wicked prolonging his life*, the penitent ſinner ſtill counted by ſuch a Phariſee, one that is in his wickedneſſe; for that Publican, that went to pray together with that Phariſee, although by him ſo debaſed, went away juſtified, and thus having his life prolonged; but the Phariſee, for want of ſuch acceptation, periſhed. And being thus expounded it followeth aptly, be not therefore over juſt, or exact, propounding thy ſelfe as a Maſter, and Patterne of righteouſneſſe, being but an out-ſide, as a whited Sepulchre; neither make thy ſelfe over wiſe, as both Phariſees did, and Papiſts doe, who take upon them to preſcribe rules of greater perfection, then God hath done, this they thinke out of their blindneſſe to be a more certaine way to ſalvation, but it is to their deſtruction; when as on the contrary ſide he ſaith, *be not over much*, it may alſo have this ſence, thinke not thy ſelfe ſo wicked, as that there can be no hope of mercy for thee repenting, nor ſo fooliſh and ſhallow witted to apprehend the things of God, as for thy want of capacity, to give over the care of getting knowledge, ſaying, this is for the Booke-learned, and for ſuch as be wiſer then thou, for ſo thou ſhalt as well be in danger of periſhing for want of knowledge, as the Phariſaicall for the over-weening conceit of their owne wiſdome: underſtand the words of verſe fifteene, as *Lavater* doth, and what inference to this effect can be made thereupon, be not juſt over much, why? becauſe I have ſeene the juſt periſhing in their righteouſneſſe, being therefore cut off by Perſecutors, I ſhould rather thinke upon this ground it ſhould be inferred, be not thou ſo cowardly, as for feare of ſuffering a bodily death, to ſhrinke from perfect righteouſneſſe in any particular, and not conſidering this, *Be not over righteous*, leſt thou come to the

Verſ. 17.

Luke 18.

Matth. 23.

Hoſ. 4. 6.

Mat. 5. 12.

the like end; for, *Bleſſed are they*, ſaith Chriſt, *that ſuffer for righteouſneſſe ſake, great is their reward in heaven, for ſo perſecuted they the Prophets that were before you*, making the killing of them an argument to perſwade patiently, and joyfully to ſuffer likewiſe, this being the way to come, as they did, to an incorruptible crowne of glory. *Hieron.* *Jerome*, I confeſſe, doth ſometime expound it, as *Lavater* hath done, but then he cometh to that which I have ſaid, that they, who ſeeme righteous to themſelves, are meant, but moſt follow the firſt.

Verſ. 18. *It is good that thou ſhouldeſt lay hold upon this, and from this alſo withdraw not thy hand, for he that feareth God ſhall come forth of them all*; That is, whereas I have charged thee not to make thy ſelfe over wiſe, nor to be over fooliſh, for feare of deſtruction to come upon thoſe, that doe either; I have not done it, that thou ſhouldeſt not therefore take any further care to get wiſdome, and righteouſneſſe, leſt in labouring much after theſe thou ſhouldeſt be judged, as making thy ſelfe over wiſe; but notwithſtanding that which hath been ſaid, lay hold upon true righteouſneſſe, and with-draw not thy hand, or ceaſe not to labour to get more ſaving knowledge, being wiſe only, according to that which is written, as it becometh one fearing God, and then thou ſhalt by his goodneſſe be kept from the danger of deſtruction, that is, in every nimiety, of which it hath been ſpoken, for, *omne nimium vertitur in vitium, & aureum medium, in medio conſiſtit virtus*, vertue is in the midſt, but every too much is vicious.

Verſ. 19. *Wiſedome ſtrengtheneth the wiſe more then ten mighty men, that are in the City.* This is further added, to put us on to lay hold upon wiſdome, becauſe thus we ſhal be more ſtrengthened againſt our Spirituall enemies, then a City, that hath many mighty men in it, the number of ten, a perfect number, being put for a ſufficient number for defence: to this effect it was ſaid before, that *wiſdome is a defence*, ver. 12.

Verſ. 20. *For there is not a juſt man upon earth that doth good, and ſinneth not.* Having ſaid, that *there is a juſt man, who periſheth in his righteouſneſſe*, ver. 15. whereupon he hath diſcourſed hitherto; now leſt any man ſhould hereupon take exception, underſtanding one truly juſt, ſaying then, God deſtroyeth even righteous men, as well as the wicked, how ſtands this with the juſtice of the righteous God, Judge of all the world? it is here reſolved, there is no man juſt and ſinneth not, therefore if the moſt juſt be ſmitten by him, he cannot complaine of wrong done him.

Verſ. 21. *Alſo take no heed to all words that are ſpoken, leſt thou heare thy ſervant curſing thee.* Here is an admonition againſt being troubled at the evil tongues of men, that ſpeake evil of us without cauſe. Sometimes we muſt heare, and not heare, our very ſervants ſpeaking evil of us, as *Frederick* the third was wont often to ſay, He that knoweth not to diſſemble, knoweth not to reigne; That is, to make as if he heard not, or ſaw not many things tending to his diſgrace, ſo that his life or good name be not indangered: but againſt ſuch ſpeakers, he that hath authority may and ought to uſe it; otherwiſe to be troubled at every rumour that we heare of things ſaid againſt us, is both vaine and endleſſe, we being not hurt hereby.

Qui neſcit diſſimulare neſcit imperare.

Verſ. 22. *For oft times thy heart alſo knoweth that thou thy ſelfe haſt curſed others*; The conſideration of our owne weakneſſe ſhould make us to beare with the weakneſſes of others in their carriages towards us; and this is an argument uſed by the Apoſtle, to move us to reſtore with the ſpirit of meekneſſe thoſe that are faine, Gal. 6. 1. *conſidering thy ſelfe, leſt thou alſo be tempted.* And this is a neceſſary conſideration to bridle our impatience, and rigidity againſt others, that we our ſelves are not guiltleſſe before God, and our owne conſciences. And hereby Chriſt confounded thoſe, that brought the woman taken in Adultery before him to be cenſured, *Note.* Ioh. 8. *He that is without ſinne amongſt you, caſt the firſt ſtone at her.*

Verſ. 23. *All this have I proved by wiſdome, and I ſaid, I will be wiſe, but it was farre from me*; That is, for all things before going, by the wiſdome given unto me I have found them to be ſo; but when I thought to be yet wiſer then God had made me, and to pry into the ſecrets of God, I confeſſe I did fooliſhly, and that herein I was farre from being wiſe, as is manifeſt by the next words.

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That which is farre off, and exceeding deep, who can finde it out? in which saying he toucheth againe upon that, vers. 16. *Make not thy selfe over wise.* *Lavater* also, though he giveth this for the sence first, saith, That man, having knowledge, may thinke to doe wisely, but herein we depend upon God, who must supply us with more grace, after that of illumination in our understandings, or else we shall still doe foolishly, as *Salomon* found by experience, to his great griefe in the end, as he also confesseth, that he was more bruitish then any man. Vers. 24. *Lavater.* *Prov.* 30. 2.

I applied mine heart to know, and to search, and seeke out wisdome, and the reason of things, and the wickednesse of folly, &c. Having shewed, vers. 23, 24. what a lost labour it is to pry into the secrets of God, now he sheweth, that he diligently applied himselfe to search into other things, that are commonly done amongst men, and the reasons thereof, they might be able to judge hereof aright; and in this search he found the woman to be *more bitter then death, whose hands are as bands, and her heart as snares, and nets, but whoso pleaseth God shall escape from her, but the sinner shall be taken by her.* For the explication of this, enough hath been said, *Prov.* 2. 16. 5. 3. 7. 5. &c. where an whorish woman is more fully described, and the danger of her shewed. And this is true also touching Wives, that be Idolatresses, as *Salomons* were, and *Jezabell* was such to *Ahab*, making him worse, that every one may take heed of being thus yoaked, according to the charge given by the Apostle, *Be not unequally yoaked with Infidels.* Vers. 25. Vers. 26. 2 Cor. 6. 16.

Behold, this have I found, counting one by one, &c. one man among a thousand have I found, but a woman amongst all these have I not found. Having spoken bitterly against women, that are Idolatresses, and so Spiritual adultresses, or Corporeal, now he saith, that he endeavoured to find out the abundance of wickednesse that is in such women, and their many sinful wayes, as also of men, counting from one sin to another: but he found the sinnes both of women and men to be innumerable, so that he could not finde them all out: only he saith, that he *found one man amongst a thousand, but not a woman amongst all these*; which is spoken Hyperbolically, the number of a *thousand*, being commonly mentioned in Scripture, to set forth very many, and *one*, very few: yea, sometimes it is said of men, *they are all corrupt and become abominable, there is none that doth good, no not one*; which must needs also be yeelded to be an Hyperbole, because there have been some godly men in all Ages, as *Abel*, and *Enoch*, and *Noah*; *Abraham*, *Isaac*, and *Jacob*; *Joseph*, *Moses*, and *David*; some godly Kings and Prophets; in saying then one of a thousand, he meaneth a very few amongst great multitudes: and in speaking of man, he excludeth not every woman, for which it is to be noted, that the word אדם here used, is the common name of man and woman, as it is said, *In the day that God made them both, he called their name Adam*; by one *Adam* then here are to be understood, as a very few men, so a very few women, for as hath been said of men, so it may be of women, that there had been some also, before the writing of this, very vertuous, as *Sarah*, and *Rebecca*, *Debora*, and *Bathsheba*, *Rahab*, and *Ruth*, and *Abigail*, and *Hannah*; in the New Testament, the blessed Virgin *Mary*, *Elizabeth* the wife of *Zechariah*, *Hannah*, another *Mary*, the women that followed Christ, and ministred to him of their goods, &c. but *amongst all these*, that is, the women before spoken of, as bitter as death, not one good, but all abominable, being snares and nets unto men, and therefore by all men to be taken heed of. Vers. 27. Vers. 28. Psal. 14. Gen. 4. 2. Luke 8. 1.

There is no Expositor that I know of, that goeth this way in expounding it, but altogether upon the paucity of men, and women, taking it to be thus comparatively spoken, to shew the weaknesses of women more then of men; only *Olympiodorus* saith, It is to be understood mystically, by women, they being meant that be effeminate, and weake; by men, they that are masculine and strong; but let the judicious Reader consider, and if more light be now given into this darke place, follow it. *Olymp.*

This only have I found, God made man upright, but they have sought out many inventions; That is, inquiring further into the cause of this, I finde, that Vers. 29.

God

God made not man ſo at the firſt, but perfectly righteous, but he fell into ſinne, and ſo both he and all other men, his ſinfull Poſterity, have proved infinitely various in their evill devices, and wayes of ſinning, that cannot by man be found out; and touching the number of a thouſand before ſpoken of, I doubt not, but that *Salomon* in naming this number, had reſpect to the number of his Wives, and Concubines, which were ſo many, but amongſt them all, there was not one good, but all moſt probably joyned together to corrupt him.

CHAP. VIII.

Verſ. 1. VVHo *is as the wiſe man, and who knoweth the interpretation of a thing, mans wiſdome maketh his face to ſhine, and the boldneſſe of his face ſhall be changed.* *Salomon* having ſpoken much before of his ſtudy to get wiſdome, and moſt highly commended it to others, now he breaketh out into this commendation hereof, that no man, of what eſtate or degree ſoever, is comparable to the wiſe man, and to prove this, he ſaith, that Wiſdome hath theſe two effects;

Lavater.

1 It *makes the face to ſhine*, the wiſe man lowreth not, as diſcontented and angry fooles doe at every croſſe, or loſſe, but lookes cheerfully in tribulation, through the joy that is in his heart by faith.

Rom 5.

2 Although he be wiſer then others, yet he thinketh not ſo of himſelfe, neither doth he ſhew it by a bold and proud looke, but the more wiſe and learned he is, the more demiſſe and lowly he is in his countenance, according to the ſaying, *Quanto doctior es, tanto te geras ſubmiſſius, the more learned, the more lowly carry thy ſelfe*; and as his countenance is not now proud, nor fierce, no more are his manners, but gentle, and milde, according to that of *Ovid*; *Faithfully to have learned the Arts, mollifieth the manners, and ſuffereth not to be rough, or harſh*, as fooles are.

Ovid. *Didiciſſe fideliter artes, emollit mores, nec ſinit eſſe feros.*

And it is to be noted here, that wiſdome is ſaid to be the knowledge of the interpretation of a thing, and if ſo, then of the interpretation of the holy Scriptures, which ſhould make us all to ſtudy after this, and to read for this end that which is written conducing to this knowledge.

Note.

Some render עז *ſtrength*, and ſo expound it of his changing, when he cometh to have ſtrength and power, ſaying, that even wiſe men, when they are inveſted with power, are changed, looking now more diſdainfully upon others; but I rather prefer the former, for as עז ſignifieth ſtrength, ſo it alſo ſignifieth hardneſſe, and pertinacy, and ſo underſtood, it agreeth better with the words before going, ſomewhat more being ſaid here for the further commendation of wiſdome, and not any way a detracting from the wiſe coming to power, for if he had meant ſo, he would not have joyned it with the former by a conjunction copulative, as he doth, but inſtead of *and*, he would have ſaid, *but ſtrength changeth*: yet it were better rendred *hardneſſe*, or *harſhneſſe*, then boldneſſe, becauſe boldneſſe is elſewhere by *Salomon* ſpoken of in a good ſence, *the righteous is bold as a Lion.*

Cajetan.

Prov. 28. 1.

Verſ. 2. *I counſell thee to keep the Kings commandement, and that in regard of the Oath of God.* After the commendation of wiſdome, he teacheth men how to doe wiſely in their carriage towards their King, or ſupreame Magiſtrates, to give allegeance to whom they are bound by Oath. This is the ſame with that of the Apoſtle, *Let every ſoule be ſubject to the higher powers.*

Rom. 13. 1 Pet. 2. 13.

Verſ. 3. *Be not haſty to goe out of his ſight, ſtand not in an evill thing, for he will doe whatſoever pleaſeth him*; That is, when thou art diſpleaſed at that which hee commandeth thee, ſet him not light, thinking by going away, ſo that he may not ſee thee, to eſcape his wrath, for a King hath many eyes, and eares, and long hands, to fetch thee againe whereſoever thou art; *ſtand not in an evill thing*, attempt not by joyning forces to thee to rebell, although the King be evill, for this courſe ſhall never be long proſpered, as we may ſee in manifold examples; and juſtly

juſtly it may be expected, that it ſhould be ſo, becauſe to rebell is a great evill, it is to reſiſt Gods Ordinance, and to breake the Oath before ſpoken of, the fruit whereof ſhall be damnation in the end, as the Apoſtle teacheth; and to diſſwade from ſtanding in ſuch an evil, he ſaith, The King *will doe whatſoever pleaſeth him*; yet not meaning that he may doe ſo, but he hath ſtrength enough to ſubdue rebels, and will quell them at his pleaſure, or ſuch as offend againſt his Lawes; for that Kings may not doe what they pleaſe without rule, appeareth, where it is commanded, That the King ſhould read in the Booke of the Law continually, that he might learne to judge rightly; and if he goeth here-from, in commanding ought, the precept of verſ. 2. holdeth not, *Obey his commandement*; but we muſt rather follow the example of the Apoſtles, who ſaid, *We ought rather to obey God, then you.* Deut. 17. Acts 4.

Where the word of a King is, there is power, and who may ſay to him, What doſt thou? Hereby is not meant, that he may not be reproved, for *John* the Baptiſt reproved *Herod*, *Elijah Ahab*, and ſo alſo did *Michaiah*, and *Iſaiah*, *Jeremiah*, and other Prophets, other Kings, and *Ambroſe*, *Theodoſius*: but who ſhall be ſo hardy as to oppoſe him, and his power, being provoked to wrath, and in his wrath to puniſh the miſdemeanours of his Subjects? yea, although he rageth unjuſtly againſt any of them, who can call him in queſtion for it, but God only, unleſſe it be in ſuch a Kingdome, as wherein the King comes in by election, or is made upon conditions? otherwiſe ſubjects can doe no more lawfully with him, but by petitioning, and perſwadingly ſeek to win him, or crying to God to reforme him, or rid them ſoone of ſuch a Tyrant. Verſ. 4.

Who ſo keepeth the Commandement, that is, of the King, whereof we ſpake before, *ſhall feele no evill thing, and a wiſe mans heart diſcerneth both time and judgement*; for, *wouldeſt not thou feare*, ſaith *Paul*? *Doe no evill*; breake not the Kings Lawes, *for he beareth not the ſword in vaine, but for the puniſhment of evill doers*. If it be ſaid, we may ſuffer evill enough, and that too long under a Tyrant, if we doe nothing for our deliverance, but ſeeke to pleaſe him by ſubmitting in all things to his will; he anſwereth, If thou beeſt of a wiſe heart, thou knoweſt, that the time of his tyranizing will not laſt alwayes, God will not ſuffer him but for a time, and then ſhall come his Judgement, and thou ſhalt be delivered. Verſ. 5. Rom. 13.

Becauſe to every purpoſe there is time, and judgement, therefore the miſery of man is great upon him. For he knoweth not that, which ſhall be, and who can tell him when it ſhall be? The wiſe in heart, as he ſaid before, *diſcerneth both time and judgement*. Now he addeth further, that there is *to every purpoſe time and judgement*; the word חפץ rendred *purpoſe*, ſignifieth either inſtitution, *purpoſe*, or *will*, or *complacency*, but being taken either of theſe wayes, how is it hereupon inferred, that *the miſery of man is great upon him?* Verſ. 6. Verſ. 7.

Sol. Great is the miſery even of Kings, that tyranize over their Subjects, they ſhall doe thus, and pleaſe themſelves in ſo doing for a time, but then their judgement ſhall come, and for their exorbitancies, through pride, and covetouſneſſe, wherein they have lived, they ſhall periſh miſerably, according to that which is ſaid, *Tophet is wide and large, it is prepared for the King, &c.* Eſa. 30. ult.

Againe, the miſeries of poore Subjects living under ſuch Kings, who have not wiſdome to know, as was aforeſaid, are great, becauſe they know not that their ſufferings are but for a time, and then judgement ſhall rid them of ſuch Tyrants, and for want of this knowledge are impatient, and rebell, and ſo make their ſufferings greater, when by their puiſſance they are ſharply caſtigated.

There is no man that hath power over the ſpirit to retaine the ſpirit, neither hath he power in the day of death, there is no diſcharge in that warre, neither ſhall wickedneſſe deliver thoſe that are given to it. Here by ſpirit the life of man is to be underſtood, as is plaine, in ſaying, *He hath no power in the day of death*; he goeth on in the argument in hand, viz. the Time, and Judgement before ſpoken of, which the wiſe diſcerne to be coming upon Kings that tyranize, and doe what they luſt in oppreſſing their Subjects, and therefore patiently beareth Verſ. 8.

all

all things, for now to prove that judgement ſhall come upon ſuch, notwithſtanding their great power, he ſaith, that the King hath no more power to reſiſt, when death cometh, which is the time of his judgement, then the poore man, *there is no diſcharge in that warre*: in warre that he makes againſt his Subjects unjuſtly, to bring both them and their goods into Vaſſalage, who were free before, he may haply come ſafely off, and put them to the worſt; but Death coming with his dart, to peirce him to the heart, he muſt needs before this all-conquering Champion fall, neither *ſhall his wickedneſſe deliver him*; That is, his wicked arming of himſelfe thus, to ſubjugate his faithfull and innocent Subjects, although he giveth himſelfe with all his might to proceed this way.

pallida mors æquo pede pulſat pauperum tabernas regumq; turres.

And according to this the Poet ſaith well, Pale Death knocks alike at the Gates of Kings, and the doores of poore men. And this is not ſo ſpoken of Kings, as if it concerned them alone, becoming Tyrants, whereby *Salomons* Sonne *Rehoboam* might have taken warning; but concerneth all others, that have wealth, and power and abuſe it to oppreſſion of the poore, as is commonly done, the time of every ſuch mans judgement ſhall come, and then he ſhall meet with his match, as we ſay, Death, that will hold him up, though his poore neighbours could not, and overthrow him. *Be wiſe now therefore O yee Kings, and great men, be learned, O yee Judges of the earth*; as *David* that pious King exhorteth you; alſo in ſaying, that wickedneſſe ſhall not deliver, he hath reference to verſe 15. a wicked mans prolonging his life hereby.

Note.

Pſal. 2.

Verſ. 9. *All this have I ſeene, and applied my heart to every worke that is done under the Sunne, there is a time wherein one man ruleth over another to his owne hurt.* It being ſo, as was before ſaid, it followeth, that ſome, even Kings have no great cauſe of joying in their ſupremacies, their dominion being at length turned into their ruine, as hath unhappily often faln out in this our Nation, and of late more then ever; to ſay nothing of *Saul*, *Amaziah*, *Joaſh*, and *Athaliah*, *Ahab*, and *Jezabel*, with many more recorded in ſacred Hiſtory, or of *Julius Cæſar*, or other Roman Emperours in the Roman Hiſtory. For his ſaying, that he applied his heart to every worke done under the Sunne, he ſpake in like manner before, Chap. 7. 25.

Verſ. 10. *I ſaw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the City, where they had ſo done, this alſo is vanity.* Vulg. *who whilſt they yet lived, were in the holy place, and were praiſed, as it were in the City of juſt works*, Hebr. *They ſhall come, and from the holy place they ſhall walke*; but the future tenſe may be taken here for the preterperfect, and the meaning is, becauſe he had before ſpoken of the death and judgement of Tyrants, and Oppreſſours, that abuſe their power, but in fine to their owne hurt; I have ſeene ſuch wicked ones yet have an honourable buriall, for ſo had *Saul*, his body being by night fetcht by the men of *Jabeſh Gilead* from the *Philiſtims*, and buried in their City. Thus they goe and paſſe away in an honourable manner, as worthy perſons, but this honour done to them laſteth not long, for all good remembrance of them is ſoone buried in perpetuall oblivion in the City, where they have done ſo ill, there is after this no mention more made of them, as of the juſt, whoſe *memory is bleſſed*. And ſuch are ſaid to walke from the holy place, becauſe from the moſt eminent in the holy City, the Kings Palace, or from the Sanctuary, which, though they were wicked, for a ſhew of piety they frequented; but now notwithſtanding their good buriall, their fame dyeth with them, they that flattered, and praiſed them in their life time, to curry favour with them, are after their death all whiſt, and praiſe them no more. Therefore this is a vanity, for Kings to be praiſed, who are wicked, and tyrannicall, all ſuch praiſe ending with their death; yea, they that durſt not before, being now bold to ſpeake of them according to their demerits, or by their going, and in the holy place walking, underſtand, that he obſerved not only that ſuch were buried well, but alſo whilſt they lived pretended piety, going and coming often from the holy place, but being afterwards diſcovered to be Hypocrites, an end is put to all their honour, and now contrariwiſe they are reproached.

Prov. 10. 7.

Lavater either underſtands it thus, or diſtinguiſhing betwixt the wicked that are buried, and ſuch as goe and come from the holy place ſaith, that by theſe are meant men deſerving well, being either of the Church, or Common-wealth, (for he will have the ſeat of Judgement as well meant by the holy place, as the Sanctuary) yet they are not ſpoken, or eſteemed of, according to their deſerts; when as the wicked have ſome honour done to them at their death, by being well buried, and having Monuments for a remembrance ſet up unto them; but for as much as worthy men are thus remembred alſo, for the Prophets after their death had Sepulchers built them, when in their life time they had been unworthily uſed, and were at laſt cruelly ſlaine, it cannot be underſtood, as if two ſorts of men were here ſpoken of, but only one, as hath been ſaid; neither doth the word forgotten agree to any, but to ſuch as are dead and buried. I have ſeene alſo divers other expoſitions, but I will not trouble the Reader with any more, ſith this may abundantly ſatisfie. *Lavater.*

Becauſe ſentence againſt an evill worke is not executed ſpeedily, the heart of the ſonnes of men is wholly ſet in them to doe evill. Having ſhewed, that wicked men although never ſo powerfull, ſhall dye, and then although they may have a buriall, yet no good remembrance ſhall be kept of them any more; now becauſe judgement-executing upon ſuch is not preſent, but to come afterwards, he ſheweth to what hardneſſe of heart, and boldneſſe in ſinning they grow, as if Judgement ſhould never come. But the next words ſhew, that *quod defertur non aufertur*, and God compenſateth the ſlowneſſe of his coming with the weightineſſe of his puniſhments. Verſ. 11. *Tarditatem veniendi compenſat gravitate poena.*

Though a ſinner ſinneth an hundred times, and his dayes be prolonged, yet ſurely I know it ſhall be well with them that feare God; But it ſhall not be well with the wicked, neither ſhall he prolong his dayes, which are as a ſhadow, &c. but how ſaith he ſhall not a ſinner prolong his dayes, and yet they be prolonged? Verſ. 12. Verſ. 13.

Sol. The dayes of his naturall life may be prolonged, and yet not prolonged in a well being, for this is in the words to be noted, *it ſhall not goe well with him, neither ſhall he prolong his dayes*; they are prolonged in vanity, but not in any true comfortable being; as it is with them that feare God, be their lives ſhort, or long, a wicked mans life is but a death, for ſo it is ſaid, *dead in ſinnes and treſpaſſes*; neither can any man be ſaid to live, till he be inlivened by being converted. The ſinners many dayes, and long life here then, are nothing, for which they are ſaid to be as a ſhadow, dead images or ſhadowes repreſenting living men, out-ſides of men only, but nothing within, for which they may be worthy to be called living men, or women. And this is the deſcription of a ſinner, not that he hath done wickedly, or ſinneth in ſome things ſtill, but *he feareth not before God*, his feare doth not awe him to keepe him from ſinning; but if there be any ſinne from which he refraineth, it is either becauſe his nature ſtands not towards it, or it ſtands not with his profit, health, or credit, or he is kept in awe for feare of men; contrariwiſe, the righteous *feare God, and feare before him*; That is, remembring that he is about all their pathes and wayes, and that they can goe no whither, but they are before him; they doe as Servants in their Maſters ſight, not faulting in any thing as neare as they can, in this regard only, though no mortall eye can ſee them, or wit of man finde them out, their hearts being hereby continually awed, and not their bodies, or members only, as it is with painted Hypocrites. Ephes. 2. *Note.* Pſal. 139.

There be juſt men, to whom it happeneth according to the worke of the wicked; againe, there be wicked, to whom it happeneth according to the righteous mans worke. Having conſidered the prolonging of the dayes of the wicked, whereas oft times the righteous have but ſhort lives, and having ſaid yet, that it ſhall goe well with the righteous, whereas indeed many times the wicked live in proſperity, and they in adverſity; now leſt he ſhould be miſtaken, he ſaith, that ſome juſt men endure grievous things, ſo that if one ſhould judge of them by their ſufferings, he could not thinke but that they were men of wicked workes, although making a good ſhew before men, and ſo well is it with many wicked men, that Verſ. 14.

either one ſeeing it would thinke that God regardeth not humane affaires, or elſe that he liketh not ſo well of thoſe preciſe and ſtrict courſes of life, but rather of them that live, as wee count it, diſſolutely. But it is to be noted, that he ſaith, *it is a vanity, which I ſaw done upon earth*, it ſhall not alwayes be ſo, but for a ſhort time, a moment, whilſt ſome part of this tranſitory life laſteth, and whilſt it is thus, the righteous cannot be counted truly miſerable, becauſe they ſuffer ſo. For,

Note,

1. They acknowledge that they are not without ſin enough, to bring upon them whatſoever they ſuffer, and more alſo.

Heb. 12. 9. 1 Cor. 11.

2. That ſufferings here are tokens of Gods fatherly love, that they may not be judged with the world, they ſuffer a little, but are exempt from the great ſufferings, which ſhall indure for ever.

3. That the beſt of Gods ſervants have ſuffered as much, if not more, yea, Chriſt himſelfe, and that as our ranſome.

4 They have a Comforter within them, by whom they have joy in tribulation, and their ſufferings are ſo ſweetned, that although they be cruel torments, to which they are put by perſecutors, they are to them as things moſt comfortable, as appeared by the ſpeech of one Martyr, who being in the middeſt of the fiery flames, ſaid, I lye here as in a bed of downe, and others that ſmiled upon the Rack, and were grieved, when they were looſed therefrom againe. As for the good things for a time injoyed by the wicked, they are but common things, and flitting, and therefore there can be no ſolid joy in them: wherefore let not us envy them for theſe, nor be grieved or thinke our ſelves unhappy for our own croſſes, which are common, as alſo good things are to good and bad, neither let us ſo much affect the goods of this world, but thoſe good things, that bee proper to the righteous, as *Auguſtine* ſaith.

Auguſt de civit. l. 21. c. 2.

Verſ. 15.

Then I commended mirth, becauſe a man hath no better thing under the ſun then to eat, and drink, and be merry. Divers expoſitors hereupon ſpeak diverſly, ſome, that it is ſpiritually to be underſtood, ſeeing that in reſpect of worldly things, it goeth no better with the righteous then with the wicked, yea, many times worſe, the beſt that we can doe is to eat, and drink, and rejoyce in ſpiritual things, as wiſedome is brought in inviting us to doe, *Prov. 9.* Some, that *Salomon* ſpeaketh thus in the perſon of wicked and carnall men, as chap. 3. according to the mind that he was of, when he lived in ſenſual pleaſure. But *Lava.* who mentioneth theſe, followeth another, I preferred honeſt mirth, & liberally uſing the things of this world, wherwith God hath bleſſed a man, ſo farre as lawfully he may, all anxious and diſtracting cares being put away, for ſo much as hereby no man can make his eſtate better or worſe, in reſpect of worldly proſperity or adverſity; of all theſe I preferre the firſt, becauſe it is counſell given to a man upon due conſideration of nothing to be found here, affording any true joy to the righteous, whoſe caſe is many times worſe in worldly reſpects, then that of the wicked. Moreover he hath before pronounced it to be better to goe into the houſe of mourning, then of mirth, therefore it is not probable that after this he would any more preferre worldly mirth, but ſpirituall and heavenly; only it ſeemes to make againſt it that followeth, *For that ſhall abide with him of his labour the days of his life, which God giveth him under the ſun*; but indeed it agreeth very well and confirmeth this expoſition yet more, that it is ſubſtantiall and permanent mirth, which he here preferreth, and what mirth can be counted ſuch, but the ſpirituall, comming by eating and drinking ſpiritually? and it is added, *the dayes of his life under the ſun*, not that this mirth ſhall then have end, but in the dayes of this life, wherein he hath need of this joy to beare him up in the midſt of all ſufferings here, for who ſo thus rejoyceth, ſhall have the joy in believing, thus begun, continued to eternity, by his poſſeſſing that he hoped for. And according to this, the Pſalmiſt biddeth us to be merry in the Lord, and the Apoſtle, *rejoyce in the Lord alwaies*; If the words be taken otherwiſe of lawfull mirth, in corporeal eating and drinking, how the inference therefore can be made from the words before going, I ſee not, ſhall men ſay *therefore* becauſe it fals out to the righteous, as to the wicked in reſpect of worldly miſeries, it is good for him to be merry? this is both againſt reaſon, and that which he ſaid before chap. 7. 14. or becauſe the wicked

Auguſt,

Lavater.

Eccleſ. 7. 2.

Pſal. 32. 11. Phil. 4. 4.

wicked injoy proſperity, it is good for them to be merry, and this abideth by them, when as he ſaid before, that ſuch mirth, is as the crackling of Thornes under a pot, and that it is madneſſe.

When I applyed my heart to know wiſedome, and to ſee that which is done upon the earth (for there is that neither day nor night ſeeth ſleep with his eyes.) Then I beheld all the work of God, that a man cannot find out, &c. This differeth little from v. 23. 24 25. of chap. 7. and therefore the expoſition may be ſeen there, but it is here repeated againe in relation to v. 14. where Gods dealings in this world are ſet forth, as more harſh towards the righteous, then towards the wicked. This is a thing that man by his owne wiſedome cannot find out; for the parentheſis interpoſed here, the meaning is, he that ſearcheth to find out the reaſon of al things, may ſtudy in the day, and break his ſleep about them in the night, and yet never attain to this knowledge. Verſ. 16. Verſ. 17.

CHAP. IX.

THe righteous and the wiſe, their works are in the hands of God, no man knoweth love or hatred, by all that is before them, The Vulg. *every thing to come is kept uncertaine*; or all things are kept uncertaine till afterwards, and hence it is gathered by our adverſaries of the Church of *Rome*, that no man can be certaine, whilſt he liveth here of his ſalvation; but the words Hebrew are הכל לפניהם *all that is before their faces*, and the plaine meaning is, all that which they ſee befalling one or another here, ſheweth not, whether this man be elect, or that man reprobate, as both may be gathered by that which went before, chap. 8. 14. *It befalleth the righteous as the wicked, &c.* and by that which followeth after, v. 2. *All things fall out alike unto all.* It is meant then, that as all men are at Gods diſpoſing, ſo it is the part of wiſe and righteous men, whoſe workes are good, to reſt herein ſatisfied and contented with the eſtates wherein they are, whether adverſe or proſperous in this world, ſeeing to be in proſperity is no ſigne of his love, wherein our everlaſting happineſſe conſiſteth, neither to be in adverſity any ſigne of his hatred, wherein ſtands everlaſting miſerie. He may be beloved of God, as *Jaacob* was, that liveth in exile and ſervitude a long time, when as he that liveth as a Prince, as *Eſau*, and is the father of Dukes, as he was, is hated, according to that, *Jacob have I loved, and Eſau have I hated.* The Vulg. latine then is here intolerably corrupted, becauſe that upon it ſo groſſe an errour is raiſed touching every mans uncertainty, in reſpect of election, and reprobation for his own particular, for the like is no where taught in all the word of God, but the contrary, as where it is ſaid, *Now we know that we are the ſons of God*, &c. and we *have received the Spirit of God, whereby wee know things that are given us of God*: although I grant, that touching one another, this cannot be knowne to man in this life, ſeeing the Miniſters of Satan can transforme themſelves into Angels of light, and he that is now a perſecutor may be turned, and become a preacher, yea, many deceive themſelves, thinking that they know they are elected, when they are, Reprobates, for which the Apoſtle ſaith, *Try your ſelves, prove your ſelves, know you not that Chriſt is in you, unleſſe ye be Reprobates?* And to this tendeth that ſaying of the Spirit of a white ſtone, given to a man overcomming, with a new name written upon it, which no man knoweth, but he that hath it, therefore it is only knowne to a mans ſelfe, whether he hath a name written in Heaven or no, and hereby many are deceived in themſelves, for that they know it not by the Spirit of God, but only it is a conception of their owne, and by this Spirit they know it not, becauſe they have not received it; and that they have not received it, appeareth, becauſe as the fleſh, ſo the Spirit hath its fruits, *love, joy, peace*, &c. which they have not, *love*, the mother of the reſt, being ſuch a fruit, as that he, who hath true love, cannot be deceived, when as one going by faith, knowledge, Almes-deeds, tongues, and patience to ſuffer a moſt cruell death, may, becauſe the Devill and his Miniſters can doe all other things, but love they cannot, *He that loveth, dwelleth* Verſ. 1. 1 Joh. 3. 3. 1 Cor. 2. 12. 2 Cor. 13. 5. Revel. 2. 17. Gal. 5. 22. 1 Cor. 1. 3.

1. Joh. 4. 8. 12 *in God, and God in him,* For the next words, *There is one event to the righteous, and to the wicked,* &c. here he doth only dilate further upon the argument begun, *All is alike before their faces; all come alike to all,* but hereby we are taught, that the wicked are uncleane, and they are ſuch as ſerve not God, but are common ſwearers, and prophane perſons; And by this falling out alike of all things,

Verſ. 2.

Verſ. 3. to all men, they are incouraged in all evill, and mad wayes, thus living, and thus dying, and therefore certainly dying eternally.

Verſ. 4. *For to him that is joyned to all the living there is hope, for a living dog is better then a dead Lyon.* Thus the wicked ſay, Let us, whilſt we live, gather wealth, and make merry herewith, hoping ſtill to come one day to greater matters, and tell me not of the baſeneſs of the wicked, and the excellencie of the righteous, and in what happineſſe they are in, when they dye; ſo the Lyon is the King of Beaſts, but when he is dead, the dogge ſtill living, which is ſo much deſpiſed, is better then he; Let them all ſpeak, what they will, againſt us, we injoying good things here, and they being in miſerie, but pleaſing themſelves in this, that they are juſtified, in reſpect of the good that ſhall come after death, are in a better caſe then they. For, we know, that wee ſhall one day dye, Oh! that wee never might, although wee live but as dogs, or other vileſt beaſts, as I have heard ſome wicked men have ſaid, and becauſe we know that we ſhal dy, we wil be merry whilſt we live, as not making account, but

Verſ. 6. that death coming, i putteth an end for ever to all contents and joyes, to all knowledge, and good or ill affections of love or hatred towards one another. Therefore he

Ede, bibe, lude, poſt mortem nulla voluptas. Iſa. 22. 12. *Sardanapalus*-like ſaith, *eate, drinke, play, and ſleepe, after death there is no pleaſure:* and as the wicked are brought in ſpeaking by the Prophet *Iſay, Let us eate and drinke, for to morrow we ſhall dye:* But although in death, there is an

Note. end of a man, in reſpect of doing or injoying any thing in this world any more, for which it is added, *he hath no more portion for ever in any thing, that is done under the Sun,* yet there is a judgement, to which theſe careleſſe wicked ones ſhall be brought, when for all their mirth, they ſhall have ſorrow without end, as followeth, chap. 11. 7. and 12. 14.

Verſ. 7. *Lavater.* *Goe thy way, eate thy bread with joy, and drinke thy wine with a merry heart for God now accepteth thy works.* Here he goeth on ſtill, ſaith *Lavater, to ſpeak* in the perſon of the wicked ſenſual man, that placeth al his felicity in carnal things, and the pleaſure which he hath in this life, as making none account of any happineſſe or miſerie to come after death, either to the righteous or the wicked. And becauſe he enjoyeth proſperity now, he gathereth, that God accepteth of his doings, as well as of theirs, who live in his feare continually. And this is more at large expreſſed, *Wiſd.* 2. 7. where he is brought in, ſpeaking againſt the righteous, and deriding them as fools, for their impugning of them in their ways. *Jun.* alſo ſaith the ſame, &

Junius. that *Salomon* ſpeaketh thus ironically. *Jerom* is ſomtimes for this ſenſe, & ſomtime

Hieron. for another, that it is ſpoken to comfort the righteous although here it fals out unto him, as to the wicked, as was ſaid before, yet in regard of Gods accepting of his work, he hath no cauſe, for all his worldly miſeries, to be diſcouraged, but to eat and drink chearfully, & to put on the garments of rejoycing, which is meant by white, as black, is a ſign of mourning. And according to this is the ſaying of *James, Count all things*

Jam. 1. 2. *joy, when ye fall into ſundrie temptations,* and to this agreeth the Chald. paraph. but *Olympiodorus* expoundeth it ſpiritually, of eating and drinking of ſpiritual things,

Olympiodorus. as upon chap. 8. 15. but let the judicious Reader follow whether he pleaſeth, for my part, that which is ſpoken of his rejoycing with his wife alwaies, ſeemeth to me not to agree, if it be taken as ſpoken in the perſon of the wicked: for his pleaſure in the dayes of his vanity, is not ſo reſtreined, as that it ſhould be only in his wife, for his luſts carry him more after Harlots; therefore I preferre that of *Jerom.* and the *Chald.* joyning that of *Olymp.* hereunto, Be chearfull thou righteous man in thy ordinary eating and drinking, and take thy lawfull pleaſure, being nothing diſmayed at thy ſufferings; but moſt of all, eate that bread, and drinke that wine, in receiving which thy ſoule is fed to eternall life, and then that which followeth.

Verſ. 10. *Whatſoever thy hand finds to doe, doe it with thy might, for there is no device, &c.* agreeth very well, for ſo much as righteouſneſſe conſiſteth in doing good and

and not believing alone, put thy hand diligently to this, whilſt thou haſt time, for if death commeth, the time of doing is over, as our Lord ſpeaketh, *the night commeth when no man can worke*, that is death, therefore now doe all acts of love and charity to thy power, and worke out thy ſalvation, doing whatſoever perteineth to love, and to the feeding of thy ſoule, both in reſpect of the word, and worthy often receiving of this Lords ſupper, in regard of which laſt, I can but admire, and condemne the ſtupiditie, and remiſſneſſe of many Chriſtians now a dayes, that paſſe over yeare after yeare, under I know not what pretences, without celebrating or receiving this holy feaſt. Doth the Spirit of God bid thee do whatſoever is to be done for the good of thy ſoule inſtantly, before death commeth, and doſt thou acknowledge this to be one maine good thing to be done, and deaths ſtriking thee uncertaine, when it will be too late to doe, Oh then repent of this thy remiſſneſſe! and ſo doe what elſe is good, as not to neglect this any longer.

Joh. 9.4.

Note.

I returned and ſaw under the ſun, that the race is not to the ſwift, nor the battaile to the ſtrong, nor bread to the wiſe, nor riches to men of underſtanding, nor favour to men of skill, but time and chance happeneth to them all. Here he further inlargeth himſelfe in the argument, which hee had in hand before, of all things falling out alike unto all, by propounding caſes, wherein greateſt probability is of a deſired event, but yet it proveth not as is expected. For who lookes not that the ſwift ſhould overcome in running, the ſtrong in battaile, and that the wiſe, intelligent, and skilfull ſhould, if any, get neceſſaries for this life, yea, riches and eſtimation amongſt all men, but it oftentimes falleth out to the contrary, and therefore to men all things are contingent, but it is not from hence to be inferred, but that it commeth thus to paſſe by Gods providence, to whom nothing is caſuall, that the ſtrong man might not glory in his ſtrength, nor the rich man in his riches, nor the wiſe in his wiſedome, but aſcribe all things, happening wel or ill, to God, wee acknowledging the indowments, which wee have in us to be nothing, to the attaining of this or that, but that God is all in all, to feare alwayes before him, and to be humble, and not to ſacrifice either to our owne nets, or to fortune, as the Heathen have done. And in matters perteining to the ſoule, neither to be remiſſe nor careleſſe, becauſe God doth all, but put on what wee can towards the attaining of ſalvation, as was before commanded, *Doe it with thy might*, neither when wee have done and prevailed, aſcribe any thing to our ſelves, but all the praiſe unto God, who giveth ſucceſſe to our indeavours.

Verſ. 11.

Some expound it as relating to verſe 10. where death is ſpoken of, after the ſtroake whereof there is no device, or wiſdome any more; the ſwift that have run, cannot now runne away from death, nor the ſtrong make his part good againſt this mighty warrier, or the intelligent have bread now any longer to ſuſteine his life, nor the wiſe, who by his wiſedome hath gathered riches in abundance can herewith wage him to forbeare, nor the skilfull find favour to be ſpared.

Thaumaturgus.

And with this, verſe 12. agreeth well, where men are compared to fiſhes and birds, that are taken upon the ſudden, and then their ſwiftneſſe will not help them in that evill day; of the evill day comming upon men as a ſnare, Chriſt ſpeaketh, ſaying, *It ſhall come as a ſnare upon all the inhabitants of the earth, and as a Theife in the night.*

Verſ. 12.

Luke 21. 35.

Matth. 24.

2 Pet. 3.

This wiſedome alſo have I ſeen under the Sun, and it ſeemed great unto me: There was a little City, and a few men in it, and there came a great King againſt it &c. *Jerom* ſaith, that his Hebrew Maſter was wont to expound this place thus unto him, man is this little City, the great King comming againſt him, the Devil, the few men in this City, the little ſtrength that fleſhly man hath to reſiſt his temptations, whereby he tempteth him to ſinne to his deſtruction, if there were nothing in him, but the ſenſuall part, which inclineth him to pleaſure, and worldly profit, but there is a wiſe poor man, that is, underſtanding, or the inner intellectuall part, whereby he is delivered, or elſe he is deſtroyed without remedy, yet this by moſt men is not regarded, they being much more taken up with that, which is ſenſuall, and ſo although ſome few, that hearken to reaſon be delivered, the farre greateſt part are not.

Verſ. 13.

Verſ. 14, 15.

Hieron.

But

But he by the poore wiſe man underſtandeth Chriſt, the wiſedome of God, and ſo the greateſt wiſedome, as *Salomon* ſaith, verſe. 13. and by the little City the Church, which is *as a City ſet upon an hill*; and he calleth it little in compariſon of the reſt of the men of the world; by the great King the Devil, that fighteth continually againſt us, and is called for his mighty forces Principalities, this City Chriſt yet delivereth by deſtroying him through his death, but the wicked of the world regard him not for all this.

Matth. 5. Ephel. 6. 12. Heb. 2. 15.

Verſ. 16. But *Salomon* hereupon inferreth, that, *Wiſdome is better then ſtrength*; although his words that is moſt wiſe, if he be poore, be not hearkened to by the wicked world, for Chriſt was poore, and although he were moſt wiſe, yet the wicked *Jewes* for his poverty deſpiſed him.

Verſ. 17. *But the words of the wiſe are heard more in quiet, then the cry of him, that ruleth amongſt fooles*; That is, although the wicked world, of whom the Prophet *Iſaiah* ſaith, *There is no quiet to the wicked*, heareth not the voyce of wiſdome, yet ſuch as are ordained to life, in whom the clamours, that were made by the wicked, ſaying of Chriſt, *Crucifie him*, are ſtilled; or thoſe that were made againſt his ſervant *Paul*, when ſome cryed out one thing againſt him, ſome another; and they being reverently ſilent, doe heare the diſcreet Preachers of the Word, and are ruled by them, more then the loud and earneſt crying out of a Prince upon his rebellious people, that are fooliſh, and obſtinate, is heard by them. Herein the ſoft and ſtill voyce ſpoken of, 1 *King*. 19. is pointed at, and that which is ſaid of Chriſt, that he ſhould not cry, nor lift up his voyce in the ſtreets, becauſe all being whiſt and quiet, a moderate voyce is more heard, then a loud cry, where fooles are together, who are tumultuous, and make a noyſe; and herein that commendable ſilence, that is uſed in our Congregations, is praiſed, as making the Auditors more capable of hearing and learning wiſdome.

Eſa. 57.

Lavater. And they are alſo commended that are ſo docible, as that without ſtriving, or crying, are readily made obedient; or we may take it thus, The words of the wiſe quietly and gravely uttered, with a moderate voyce are heard, and they prevaile more with the Hearers, if they be likewiſe of a quiet, and not of a turbulent ſpirit, then the cry of a mighty man, or ruler, amongſt fooles, of whom he is one; ſo that the word *quiet* hath reference both to Speaker, and Hearers, and likewiſe the word *fooles*; and ſo it is confirmed here which was ſaid before, at ſome times men finde, that the wiſdome of men, though poore, is worth the hearkening to, however moſt commonly it is neglected, and that only is regarded, which was ſpoken by the rich and mighty.

This was verified in poore *Joſeph*, who was brought out of priſon to ſpeake unto King *Pharaoh*, and to counſell him; and he with great ſilence, and attention heard him, and followed his counſell, to *Joſephs* great honour; and in *Daniel* a poore Captive, that ſtood before *Nebuchadnezzar* to tell him his Dreame, and the interpretation thereof, and was heard with the like ſilence and attention; wherefore it is worth the while even for poore men, to get wiſdome, for it may ſo fall out, that they may be ſought unto, and then hereby attaine great preferment. In briefe then take the ſence thus; The words of the wiſe poor man are heard, when men being in danger, have their hearts through fear humbled, becauſe then they are willing to heare good counſell from any man, although poore and deſpicable before; and that more then fools, who feare nothing, will the voyce of a Prince, although he extends it to the uttermoſt, by charging and threatning them, in caſe they be not obedient; and becauſe words are here oppoſed to crying, it is rather meant, that the loudneſſe of the voyce, and vehement preſſing of things, prevaile not ſo much as words fortified with reaſon, although not in ſo loud a tone, ſo that they be ſpoke loud enough for others to heare; and therefore they are compared to ſharp Goads, and Nailes, Chap. 12. 11. which enter without any great noyſe.

2 Sam. 20. But neareſt unto the Hiſtory here related cometh that, which befell the City of *Abel*, wherein there was a wiſe woman, that when *Joab* beſieged it, ſaved it by her wiſdome.

Lavater alſo underſtandeth that of the poore wiſe man, delivering the City, according

cording to the Letter only, bringing examples of thoſe, that have wrought great deliverances for a people, but have not been regarded for it; as *David* was not, a while after his killing of *Goliah*, and delivering *Iſrael* from his feare, for there were few that ſtood for him after this, againſt the fury of *Saul*, that unjuſtly ſought to murther him. But as it is true according to the Letter, ſo it is according to the Myſtery before going.

Wiſdome is better then weapons of warre, but one ſinner deſtroyeth much good. For the former words here, they are to the ſame effect with thoſe, verſ. 16. for the latter the meaning is, That as by a poore wiſe man a City is delivered, ſo by a King, who is but one, if he be wicked and fooliſh, *warres come to be raiſed*, and many good things are by this meanes deſtroyed, as woefull experience teacheth, when Civil warres, through diſcontent of the Subjects are made in any Land: yea, one other man, or a few ſometimes bring deſtruction upon the people, amongſt whom they live; as *Achan* upon the Hoſt of *Iſrael*, and thoſe few men, that abuſed the *Levites* Concubine to the death in *Gibeah*, the whole City, and almoſt the whole Tribe of *Benjamin* were brought to deſtruction hereby; and ſometime a City being in danger, one treacherous perſon therein lets in the Enemy, and it is deſtroyed. Verſ. 18.

CHAP. X.

Dead flyes cauſe the oyntment of the Apothecary to ſend forth a ſtinking ſavour, ſo doth a little folly him, that is in reputation for wiſdome and honour. Here by Oyntment we are to underſtand moſt ſweet Oyntment, compounded of precious things, like that which the woman poured upon the head of Chriſt againſt his buriall, into this flyes falling, although they be little, and dying, of ſweet, make it ſtinking; ſo a man that is delighted in, and eſteemed of for his wiſdome, if there be but one little ſinne, or point of fooliſhneſſe in him, is no more eſteemed, but vilipended and baſely accounted of. Verſ. 1.

So *Aſa*, a zealous and godly King, for confederating with *Benhadad*, the King of *Syria*, in the time of his danger, being reproved by a Prophet, and putting him in the Stocks, therefore loſt all his reputation, and became a deſpicable Cripple all his life after; and *Uzziah*, a moſt godly and zealous King, through pride became a ſtinking Leaper. Wherefore let him that is wiſe be circumſpect, and as he doth many things commendably, ſo take heed that he doe fooliſhly in nothing, either through diſtruſt in God, pride, covetouſneſſe, fleſhly luſt, or intemperance, for who ſo doth, is falne from his excellency of what eſtate or degree ſoever he be; for he is now but as *Herod*, who heard *John Baptiſt* gladly, and did many things, but in one ſinne, which he thought little, he lived ſtill: and *Saul* by one fooliſh act of ſparing *Agag*, was put downe from his Kingdome. 2 Chron. 15. *Note.*

A wiſe mans heart is at his right hand, but a fooles at his left. Alſo when a foole walketh by the way, his wiſdome faileth him, and he ſaith to every one, that he is a foole; the Vulgar, *he accounteth all men fooles*, Hebr. it is as in New Tranſlation. Verſ. 2. Verſ. 3.

Lavater, for *to every one*, hath it, *of every one*, expounding it of the high conceit that he hath of himſelfe, through which he diſgraceth others, calling them fooles, as it is common with the wicked, and with Hereticks; they ſay of a man, that is ſtrict in the courſe of his life, he is a foole, and of him that ſpeakes againſt their errours, and confuteth them, although he be a moſt wiſe and learned man, yet becauſe he thinketh not with them, he is a foole; and likewiſe if one wil rather ſuffer, then obey his King againſt God, for ſo the holy Martyrs have been counted by cruel Perſecutors, fooles, and ſtubborne perſons; and this I take to be the true meaning, whether it be rendred *of*, *or to every one*, and not that he by his ſpeech declares to every one his folly, as ſome underſtand it. By his walking in the way, underſtand his doings, which are fooliſh, he either getteth him a lamp without Oyle, *Lavater.*

Oyle, as the fooliſh Virgins, or is openly prophane and diſſolute, and ſo wiſdome faileth him, in his way to Whore-houſes, to Tipling-houſes, to Gaming, or other vanities, to which he giveth himſelfe. And his heart is ſaid to be on his left hand, as the wiſe mans is on his right, becauſe whereas the wiſe doe all things well and rightly, he doth all ill, and aukly; if he dealeth with men he is fraudulent, and oppreſſive; if with God, in the duties of his Worſhip, he is only formall, exhibiting unto him groſſe, outward, and corporeall ſervice, and none other in ſpirit and truth, as is commanded, and true worſhippers doe.

Ioh. 4. 24.

Verſ. 4. *If the ſpirit of the Ruler riſeth up againſt thee, leave not thy place, for yeelding pacifieth great offences.* For the laſt words here, they are the ſame in effect with thoſe, *a ſoft anſwer putteth away ſtrife*; For the former, the meaning is, If the Prince, or he that is much thy ſuperiour be angry with thee, for ſetting thy ſelfe for good, and againſt evil, in thy place and calling, leave it not therefore, but hold it, if thou canſt, and doe ſo ſtill.

Prov. 15. 1.

Lavater. It is a phraſe, as *Lavater* noteth, taken from Souldiers, who are to keep their ſtanding; thus the Apoſtles left not their Calling, but went on to preach the Goſpel, notwithſtanding the ſtreight charge given them to the contrary; or it may be taken, in caſe that a man hath a place about the King, therein to ſerve him, although he be offended, yet run not away, leave not his ſervice in diſcontent, but if he be offended with thee for thy faults, yeeld, or ſubmit unto him, and thus he may be pacified againe, although thine offences have been great; and the like is to be done by children towards their Parents, and by ſervants towards their Maſters, and by Wives towards their Husbands.

Munſter. *Munſter* hath both a different tranſlation; *If the ſpirit of one that hath dominion riſeth upon thee, leave not thy place, for he that healeth himſelfe diſmiſſeth great ſins*; and interpretation, if by thy wiſdome thou comeſt to have dominion, forget not, but remember thy former low condition, and by this meanes thou ſhalt be kept from many great ſins, which otherwiſe pride may make thee fall into. And this is not diſagreeable to the Hebrew text, in which it is עַל, upon, and מַרְפֵּא an healing.

Verſ. 5. *There is an evill which I have ſeene under the Sunne, as an errour, that proceedeth from the ruler.*

Verſ. 6. *Folly is ſet in great dignity, and the rich ſet in low places;*

Verſ. 7. *Servants riding on horſe-backe, and Princes going on foot.* Having begun to ſpeake of Rulers, verſ. 4. here he proceedeth to declaime againſt a great fault, that is common amongſt them, viz. Fooles, that is, men of no parts or indowments, fit for it, ſet in places of rule and authority, and men rich in knowledge, and wiſdome, left in a meane condition, without any ſuch preferment, although they be more worthy, by which meanes all places of judgement are filled with injuſtice and wrong; but when the King, the ſupreame Ruler is fooliſh, and covetous, thus it is.

Some by the Ruler underſtand God, but this is incongruous, becauſe God doth nothing through errour; ſome underſtand the Devil, but although he bragged once, that he had all the Kingdomes of the world to diſpoſe of, yet he hath not, but is himſelfe a baſe vaſſall. But it may ſeeme ſtrange, that by the rich here, ſhould be meant the rich in wiſdome; for ſo much as wiſdome hath been often before Gold and Silver preferred, and we read of thoſe that are rich in faith, and rich in God; and of them that want theſe riches, as poore, and miſerable; we may well by the rich here underſtand the wiſe, and the rather, becauſe they are oppoſed to fooles. And likewiſe by Princes, are meant the wiſe and prime men, in this regard, and by ſervants underlings in wiſdome, and abilities, and gifts of the minde, wherein they, who be defective being contrariwiſe ignorant, and vitious, are not only fooles, but ſlaves, and ſervants of ſinne. Of riding on horſe-back, put for being in honour, ſee, *Jer. 22. 4. There ſhall be Princes ſitting upon Thrones, and riding on Horſes.*

Luke 12.
1 Pet. 1. 7.
Revel. 3.

Verſ. 8. *He that diggeth a pit ſhall fall into it, and he that breaketh an hedge, a Serpent ſhall bite him.*

Verſ. 9. *Who ſo removeth ſtones ſhall be hurt there-with, and he that cleaveth wood ſhall be indangered thereby.* Here by ſimilitudes he ſheweth the evils

evils that a Ruler bringeth upon himſelfe, that preferreth Fooles, and Knaves, by whom the welfare of the Kingdome is overthrowne.

1 He is herein as one that diggeth a pit, and ſoone falleth himſelfe into it, and ſo periſheth; thus ſome Kings of this Land, by preferring baſe conditioned men to honour, have laid a foundation of their owne ruine, as *Edward* the ſecond, and *Richard* the ſecond.

2 As one that breaketh an Hedge, where-with a Vine-yard, or Corne-field is fenced, and in ſo doing meeteth with ſome venemous Serpent, that biteth him, whereof he dyeth, which is ſo ſpoken, becauſe Serpents lurke about hedges. And by the Hedge here, *Lavater* underſtandeth good Lawes, which are as a fence to a Kingdome, which being broken, as they are, when fooles are in authority, wilde beaſts are let in, whereby great deſtruction is made in a City. *Lavater.*

Heraclitus Epheſius compareth a Kingdome, wherein good Lawes are broken, to a City, the wall whereof is broken downe; *Demoſthenes*, to a Body, from which the ſoule is departed. And as in buildings, if ſome ſtones, or peices of timber, whereupon the reſt is founded, be taken away, the whole building cometh to ruine; ſo by the ceaſing of ſome moſt neceſſary Lawes, the frame of the Kingdome. By ſtaves he underſtandeth Land-markes, which if any man removed, *Numa Pompilius* made a Law, that any man might kill him for ſo doing, and that this fact of his ſhould be expiatory: and allegorically, he removeth ſtones, that takes away the good Cuſtoms of a Land, either in Church, or Common-wealth, he ſhall not *impunè ferre*. Laſtly, he that cleaveth, or cutteth downe Wood, is one that doth it in another mans ground, this brings him in danger of a treſpaſſe; ſo he that takes away any common benefit, that the poore have in waſt grounds, as in many places they have, both of Wood, and feed, as men of power often doe, ſhal be in danger of their curſes.

Bibliander otherwiſe ſaith, that hereby warning is given, that men ſhould in all things that they goe about, looke for croſſes, but not be diſcouraged hereby; as a man that diggeth a pit, and falleth into it, if it be for a good end, is not diſcouraged hereby, but as occaſion ſerveth diggeth more; ſo likewiſe he that breakes downe an old Hedge to make a new, although a Serpent biteth him, if he eſcapeth, will not for this give over his worke, nor he that removeth ſtones from one place to another for building, &c. no more ought we, if we be about the workes of our ordinary, or Chriſtian callings, to be diſcouraged at croſſes and hurts, that we get hereby, as not, if indeavouring to reclaime any from ſinne, we be for our labour bitten with their venemous tongues, as of Serpents, this is good; but the former to be preferred, becauſe cohering with the argument in hand, as I have before ſhewed. *Bibliander.*

If the iron be blunt, and he doth not whet the edge, then he muſt put to more ſtrength, but wiſedome is profitable to direct. Verſ. 10. By iron, underſtand a toole made of iron, if it be blunt and not ſharpened, he that will cut with it, muſt uſe more ſtrength to doe it, but it being ſharpened, leſſe ſtrength or labour will ſuffice: ſo although when wiſedome is wanting, no good can be done by a few men in a City, to defend it againſt a mighty army aſſaulting it, for then the iron tooles, wherewith they are to fight want an edge, as it were, but if there be a man of wiſedome amongſt them, he can direct them ſo, as that they ſhall be brought out of danger, wherein he alludeth to that, which was ſaid before of a little City, in which was a poore wiſe man, that by his wiſedome delivered it. Some, becauſe the word חיל ſignifieth as well *Army*, as *edge*, render it Army, giving this for the ſenſe, if the weapons, wherewith men are to fight againſt their enemies be blunt, then greater Forces muſt be added to prevaile, but wiſedome is more then equivalent to all Forces for getting the victorie, according to which the ſaying is, Armes are of little force abroad, unleſſe there be counſell at home, but the ſenſe is good if wee ſhould hold us to N. Tr. and that ſenſe. *Chap. 9.* *Parva ſunt foris arma niſi ſit conſilium domi.*

Surely the Serpent will bite without inchantment, and a babler is no better. Verſ. 11. There are certaine verſes familiar amongſt Magicians, whereby Serpents are charmed, and ſo they are not poyſonous, nor bite, not venome ſuch as come neer them. This is intimated *Jer.* 8. where the Chaldeans are compared to Serpents, that could

not be charmed, and *Pſal.* 58. complaining of mens poyſonous tongues, he ſaith, they will not be charmed, as the deafe Adder will not; but hereby incantations are not approved, as *Auguſt.* noteth, no more then an unjuſt Steward imbezeling his Maſters goods to his own benefit is approved, by the ſimilitude taken from ſuch an one, or one that puts his money to uſury by another ſimilitude, where one ſervant is reproved by his Maſter for not ſo doing with his Talent. The ſcope of this ſimilitude is to aggravate the ſinne of a babler, and the miſchiefe comming by him, by a Serpent not charmed: for as the one biteth and killeth, ſo the other by his back-biting deſtroyeth his neighbours good name, yea, and ſometimes layeth a foundation to take away his life; wherefore that rule would be followed,

Note. *Quid de quoque viro, & cui dicas ſæpe caveto.*

Which they that are delighted to prate much, doe not. Some obſerve that he is worſe then a Serpent, becauſe he biteth and indangereth three by one biting, the

Pſal. 5. party ſlandered, the perſon to whom, if he believeth it, and himſelfe, becauſe the Lord will deſtroy them that ſpeak leaſing.

Verſ. 12. *The words of a wiſe mans mouth are gracious, but the lips of a foole will ſwallow up himſelfe,* according to others, deſtroy himſelfe, which is his meaning, for, many by their own words, are intangled and cut off, if they ſpeake againſt their King, and many more for blaſpheming God ſhall periſh for ever; but the words of the wiſe are gracious, they ſpeake not but to edification, and although for their tartneſſe againſt ſinne many diſtaſte them, yet to the godly or docible, thoſe words of theirs are gracious, but of this before.

Verſ. 13. *The beginning of the words of his mouth is fooliſhneſſe, and the end of his talke is miſchievous madneſſe.* Here that is further amplified, which was ſaid of a fooles lips, as he beginneth ſo he endeth, take all his ſpeeches from the firſt to the laſt, none ſavour of wiſdome more then other, but all of folly and miſchievous madneſſe, if he beginneth to detract, curſe, or blaſpheme, he goeth on like a madman, and no end is to be expected of his ſo doing.

Verſ. 14. *A foole alſo is full of words, a man cannot tell what ſhall be; and what ſhall be after him who can tell?* Againſt multiplying words *Salomon* ſpake often before, in the Booke of the *Proverbs*, and verſ. 11. he calleth this babling; The Philoſophers note, that God hath given a man one mouth, but two eares, to ſhew that a man ſhould heare more then ſpeak; and *Virgil* was wont to ſay, That a man ſhould not ſpeake, but either when taciturnity will hurt, or by ſpeaking he may profit others. For the next clauſe, of no mans knowing what ſhall be, enough hath been ſaid before, upon Chap. 8. 7. Here it is repeated againe, in reference to that which is ſaid, of fooles deſtroying themſelves by their owne ſpeeches; this admonition is by them deſpiſed, becauſe no man knoweth what ſhall be hereafter, and therefore not that any ſuch thing ſhall befall them, for the making of which the more plaine, *Lavater* inſerteth, *he ſaith, None can tell.*

Verſ. 15. *The labour of the fooliſh wearieth every one of them, becauſe he knoweth not how to goe to the City*; That is, they toyle themſelves about getting the knowledge of Naturall and Worldly things; for ſo did the Philoſophers to finde out the ſecrets of Nature, and ſome the Philoſophers Stone, to the perfection of which knowledge yet they can never attaine; but herein their fooliſhneſſe appeares, that in the midſt of all their ſtudies, they indeavour not to know the way into the City, the new *Jeruſalem*, in entring into which, true happineſſe conſiſteth;

1 Cor. 1. for even the wiſe of this world are fooliſh in regard of Divine knowledge, which yet every one knoweth ſo farre forth as conduceth to his Salvation, that is preordained unto life. To this effect it is ſaid, *Pſal.* 107. 4. *They wandred in the Wilderneſſe, and found no City to dwell in.*

Hierom. Olympiod. Thus *Jerom, Olympiodorus*, and other ancients, and *Lavater*; The City is the Church, ſaith *Jerom*, the way to which the Philoſophers of the Heathen, and the wiſe of this world, and Hereticks know not.

Cajetan. *Cajetan* ſaith, that a fooliſh and wicked Ruler is here meant, by whom all are troubled wonderfully; and in ſaying, *He knoweth not to goe into the City*, he knoweth not how to goe in and out; That is, to governe as he ſhould doe, which the next words ſo ſeeme to favour.

Woe

Woe to thee (O Land) when thy King is a childe, and eateth in the morning, &c. Here are two evils in Kings denoted, which make a people miſerable. Verſ. 16.

Firſt, want of diſcretion, or of yeares, for not only he is a childe that is very young, but that is of little underſtanding and judgement; ſometimes the want of yeares is no prejudice to the Kingdome, for *Solomon* was but twelve yeares old when he began to reigne, *Joaſh* began at ſix, and godly *Joſiah* at eight, and both *Solomon* and *Joaſh* did worſe in their old age; *Rehoboam* had yeares enough, for he was forty, but yet he was as a childe for wiſdome, but many times children in yeares coming to this high dignity are a great curſe to a Land, for they will not be ruled by the counſell of the wiſe.

The ſecond evil is exceſſe in eating, and drinking, in the King, and his Princes; by eating in a morning is meant, both intentiveneſſe to things pertaining to gluttony and drunkenneſſe, for it is a phraſe familiar with the *Hebrewes*, to expreſſe a mans doing any thing with all earneſtneſſe, to ſay, doe it in the morning, and unſeaſonableneſſe, being occupied about things pertaining to the belly, when they ſhould be hearing and judging of Cauſes; for of old they uſed to come and ſit in the Gate in the morning, and the *Romans* followed this order; Firſt in the morning to heare Cauſes, then to attend upon Divine things, hereby to be the better prepared, and after this to ſit in Judgement. On the contrary ſide, there is a time when a Land is happy in the King, and Magiſtrates under him, for they are meant by Princes, viz. *Lavater.*

When the King is the ſonne of Nobles, and the Princes eate for ſtrength, and not for drunkenneſſe. Here by the Son of Nobles underſtand, not ſo much one deſcended from Kings, from whom he can draw a long pedigree, but the vertuous Sonne of a vertuous Father, for vertue, and not the high parentage of which a man cometh, innobles him; for what was *Solomons* owne Father *David*, but a Shepheard, and a younger Brother? yet for his vertue a moſt noble King; and it was *Solomons* wiſdome, wherein his glory principally lay, for temperance in eating and drinking, as it is to be enſued by all, ſo ſpecially by Chriſtian Kings and Princes, as is alſo ſaid, *Prov.* 31. in *Bathſheba* her inſtructions. Verſ. 17.

Through much ſlothfulneſſe the building decayeth, and through idleneſſe of the hands the houſe droppeth through. Of the loſſe and hurt coming by idleneſſe it hath been often ſpoken before, *Prov.* 6. and 24, &c. here another loſſe is mentioned, to ſtirre up all men to diligence, and induſtrioufneſſe in his place and calling, he that is not, if a little decay be begun in his houſe, ſhall have it in time all ruined. Verſ. 18.

A feaſt is made for laughter, and wine maketh merry, but merey anſwereth all things. This, ſaith *Lavater*, is ſpoken to ſtirre men up to be induſtrious, for as idleneſſe brings to poverty, and all things to ruine; ſo induſtry and diligence bringeth in riches through Gods bleſſing, ſo that a man may now feaſt and be merry, as having his purſe full of money, whereby both wine and good cheere may be bought. Of the diligent hand making rich, and plenty in the houſe of the diligent, it was ſpoken before in the *Proverbs*. Some, he ſaith, expound it of Kings, who live in idleneſſe and pleaſure, feaſting, and making merry out of the monies which they unjuſtly exact of their Subjects, till their houſes goe to ruine; and thus it anſwereth well to that which was ſaid againſt Kings and Princes being Children, and eating in the morning, verſ. 16, 17. But it may alſo be extended to all men that live in idleneſſe, and making merry, for by this meanes their houſes goe to ruine, and the money which ſhould repaire them, is thus waſted, and their families are brought to great want. Verſ. 19. *Lavater.* Prov. 19. 10. 21

Curſe not the King, no not in thy thought, and curſe not the rich in thy Bedchamber, for a bird of the aire will carry the voyce, and that which hath wings ſhall tell the matter. Having admoniſhed us to yeeld, and not to be haſty, when great men are offended with us, ver. 4. now he reſumes the ſame argument againe, and giveth us warning againſt curſing, or ſpeaking evill againſt ſuch in the greateſt privacie that may be, for it ſhall ſoone be diſcovered by one meanes or other, and then what can be expected but ruine through their power. And the birds Verſ. 20.

revealing, it is ſpoken of to ſhew, that great ſinnes cannot be ſo ſecretly committed, but when God will, the very birds ſhall be a meanes of bringing them to light, and the man that ſinneth ſo, to condigne puniſhment.

Note.

Plutarch. As for Murther, *Plutarch* telleth of one *Beſſus*, that had murthered his Father, and afterwards going to Supper, he ſaw a Swallowes Neſt with young in it, and killed them with his ſpeare, and being for this blamed by the ſtanders by as cruell, he replyed; That Swallowes once accuſed him falſly, for murthering his Father, but it was ſoone by this meanes proved to be true, he was apprehended, and brought before the Magiſtrate, and was found guilty, and executed therefore. And many other murthers have likewiſe by birds been diſcovered, and by other miraculous meanes, and the Murtherers therefore cut off; and becauſe he forbiddeth curſing of them in the very thought, it appeareth to be a great ſinne before God, if there be an evill intention againſt rulers in the mind, although it cometh not to execution; for this is a degree to rebellion, that howſoever we be by rulers provoked, we may refreine our very ſpirits, and much more our tongues from reviling them for Gods ſake, whoſe vice-gerents they are, and ſo that which is thought or done againſt them, in a rebellious way, is done againſt God, who will be revenged; yet this is not ſo ſaid to tye up the tongues of godly Miniſters from ſpeaking, as their duty is, againſt their ſins, that they may be reformed; for *John Baptiſt* ſpared not thus to ſpeake againſt *Herod*, nor *Elijah* againſt *Ahab*, nor other Prophets againſt other Kings, yea the Lord threatens *Jeremiah*, if he ſpake not all that he commanded againſt wicked Kings, or Peoples, that he would ſlay him. And this charge againſt curſing the King followeth well after that of houſes coming to ruine, as idleneſſe, and prodigall ſpending; ſo this being one meanes of overthrowing and bringing to ruine great houſes, as experience hath formerly taught in the time of ſundry Kings in this Land, and it would be inculcated into the eares of all that take the like rebellious courſes at any time, to make them to feare, and repent; for if curſing with the tongue ſtirres up God miraculouſly to bring it to light, and to puniſhment, much more is he provoked by violence done to their perſons; and although their judgement that doe ſo be deferred, the time ſhall come, that they ſhall not be acquitted as guiltleſſe, unleſſe they be extraordinarily by God ſtirred up, as *Jehu* againſt *Jehoram*; or in caſe that an Uſurper reigneth, as *Jehojadah* againſt *Athaliah*.

Note.

Jer. 1. 17.

CHAP. XI.

Verſ. 1. CAſt thy bread upon the waters, for thou ſhalt finde it after many dayes; It was a Proverb amongſt the *Greekes* touching one that beſtowed his coſt upon that, from which he was never like to reape any anſwerable benefit againe, he hath caſt it into the waters; and likewiſe ſaith *Lavater*, amongſt the *Germans*, and it ſeemeth that the *Hebrewes* had ſuch a Proverb alſo.

Lavater.

Verſ. 2. And *Salomon* in ſaying ſo, meaneth, Give thy bread to the poore, for ſo ver. 2. explaineth it, *Give a portion to ſeven, and alſo to eight*; for he that giveth his bread to the poore, who eate it, and are not able to repay it him againe, doth like a man, that caſteth it into the Sea, where it ſinketh, and is never ſeene more; for ſo it ſeemeth to bee if it be looked upon with a carnall eye, which is given to the poore; but the Lord promiſeth here, and in ſundry other places, that it ſhall not be ſo, if it be done, the left hand not knowing what the right hand doth, if in ſecret, the praiſe of man not being thus hanked after, and as it here followeth, not a few, but many be relieved, no difference being put by ſaying, I will give to ſuch or ſuch poore, but not to ſuch, if they be all in extreame want, and cannot helpe themſelves to bread by their owne labour, and not in the morning only, but alſo in the evening, holding out in beneficence from the morning of our youth, to the evening of our old age, provided alſo that wee give of our owne bread, which wee have gotten by our honeſt labour, not purloined, or ſtolne, or gotten by fraud, or oppreſ-

Matth. 16.

oppression, as is intimated in the first words, *cast thy bread.* For men must *worke with their hands the thing that is good, that they may have to give to the necessities of others, and not to steale.* For it is to be noted, that *Zacheus* first cleared his hands of all goods ill gotten, and then gave halfe his goods to the poore. Eph. 4. 28. Luke 19.

And in exhorting thus to give, without putting difference, I plead not for sturdy beggars, or unlicensed vagabonds, but for widdows and fatherlesse Children, for the blind and the lame, whom wee know to be such, or sick by our owne sight, or the credible information of others not counterfeited, because if any can by working get his owne bread, and will not, he must not eate; and this was the first decree, which God made after mans fall, *in the sweat of thy browes, thou shalt eate thy bread, till thou returnest to the earth from whence thou wert taken: After many days it shall returne to thee againe.* Although the bread which is given, may seeme to be lost, yet it is not, but shall certainly be repayed thee againe, if not in this world, yet in the world to come, according to that, *Labour not for the food that perisheth, but for that which indureth to eternall life, which the Son of man will give unto you,* of which it is said, *It is good to eate bread in the Kingdome of Heaven,* and this is implied in that saying, *They shall sit down with Abraham, Isaac, and Jacob, in the Kingdome of Heaven,* and in that, *I will drinke no more of the fruit of the Vine, till I drink it new with you in the Kingdome of Heaven.* For, where there is sitting downe and drinking, there is also eating bread, although by neither it be meant according to the letter, but the allegory, that there shall be as great joy, as in feasting with bread and wine, all manner of delicious meats and drinks. And this of casting thy bread upon the waters, commeth well in after that which was said a little before, of feasting and making merry, ch. 10. 19. whereas that is only for a little vain and transitory mirth, this is for joy that passeth understanding, when it commeth to be remunerated in Heaven, *For thou knowest not what evill shall be upon the earth,* this is added, as a reason of giving to the poore; there may some evill accident befal thee, whereby thy worldly goods may goe away, as by Theeves, by enemies making war in thy country, or by casualty, of fire, water or tempests, and so thou mayst be brought to extream povertie thy self, then who will relieve thee, who hast shut up the bowels of thy compassion against others? or how grievous will it be to think, how little good thou didst with thy goods, whilst thou hadst them, and therefore that thou art now thus worthily stript of al. For giving *a portion to seven and to eight* it is to be noted, that he saith not all a mans goods, but some part as he can spare, although in the primitive Church, they sold, and brought in the price of all, and who so sold, and brought in, but kept back part, he was judged therefore, as *Ananias* and *Saphira*; for Christ accepted of half the goods of *Zacheus*, who had gotten much by forged cavillation after restitution made, and *Paul* saith not, that others may be eased and you grieved, and our Lord again, *Give alms of that ye have.* By *seven* and *eight* understand many, an uncertaine number being understood by a certain, yet one going precisely upon the number of seven saith, every of the seven dayes of the week, but why then is eight added, and what if more needy persons come in one day? Gen. 3. Joh. 6. 26. *Note.* 2 Cor. 8.

If the Clouds be full of raine, they empty themselves upon the earth, and if a Tree falleth towards the South and North, where it falleth, there it shall be. Vers. 3. He goeth on here in the same argument, the meaning is, as the clouds being full, cannot hold the waters in them alwayes, but must ere long empty themselves, and those waters fall to the earth, neither doth any Tree stand, but for a time, and then it is either cut or blown down, so is it with rich men, they cannot hold their goods alwayes, but they will go from them neither can they stand nor live always, but their lives indeed are very brittle and when they dye, if they fal Southward or Northward that is, on the right or left side, that is, into an happy estate or a miserable, in it they must abide for ever, therefore let men be liberall now towards the poore, whilst life lasteth, and so they shall be as the gratefull clouds in the time of drought, watering the earth, and satisfying the thirst thereof, and making it fruitfull, which is to the benefit of the waterer considered properly, as a man, fruit and benefit coming hereby

hereby to him, both temporall and eternall from the poores prayers, and praiſes given to God, and prevailing for his bleſſing upon him: or if wee conſider him metaphorically, as a cloud; he ſhall by the ſuns exhaling of vapours from the ſame earth, be repleniſhed againe. And then being conſidered, as a tree to which man is often compared, when he commeth to be cut downe, he ſhall fall to the right hand of everlaſting felicity. Thus *Thaumaturgus, Olympiodorus, Jerom, Lavater,* ſome in one part, and ſome in another. Hence alſo it appeareth, that after death, there is no paſſing from one place to another, and therefore not from Hell or Purgatorie, to Heaven, the one of which is commonly taught by the popiſh, and the other related of one, namely *Trajan* the Emperour brought out of Hell, by the unceſſant prayers of *Gregory*; and if rich men be as clouds, the raine of their charity falleth upon the good and the bad, as raine commonly doth upon cleare, and briary, and thorny ground, that they may be ſtirred up to give, and not to be hindred by the unworthineſſe of ſome that crave of them.

Thaumatur.
Olympiodor.

Laſtly, Clouds ſending down raine, ſet forth Preachers; as *Moſes* ſpeakes of himſelfe, ſaying, *My doctrine ſhall drop downe as the raine*, and likewiſe the *Pſalmes*, and the Lord threatning his Vineyard degenerating, ſaith, that he will command the clouds not to raine upon it.

Deut. 3. 2.
Iſa. 5.

As rich men then muſt give almes, ſo Preachers ought to fill themſelves by ſtudy, and then raine largely by preaching, conſidering that they alſo are as Trees, that ſhall fall, when death commeth, and then woe will be to them, if they have not done ſo, they ſhall fall to the North, or if having preached, they have not lived accordingly. For, ſome clouds are without water, carryed about of the winds, being as empty caskes, making a ſound with tautologies, inke-horne phraſes, or home-ſpun words through ignorance or pride, and little or no raine to the refreſhing of Gods inheritance, when it is drie, commeth from them, they muſt looke for a heavy fall.

Hugo.
Cardin.
Note.
Matth. 21.
Jude Epiſt.

Verſ. 4. *He that obſerveth the wind ſhall not ſow, and he that regardeth the clouds ſhall not reap.* Here by a compariſon taken from an Husbandman, he ſheweth, that we muſt not be deterred from Alms-deeds, or diſcouraged, from any good doing, that we are able, and have a calling to; we may happily meet with pull-backs that may blow us back, and ſee ſome thing comming to hinder us from giving, as the ingratitude of thoſe, that wee have given unto, want, which we may feare will come afterwards to us, or ours, or wee may be traduced by men, as doing it out of the affectation of praiſe, and this makes us ſo liberall, &c.

Again, In doing other good, or ſtanding for it, we may meet with checks and reproofs, yea, ſtormes and clouds of trouble, and threatnings for our labour. It may be thought not ſo fit now, to intermeddle about reformation of religion, but to expect the decrees of generall Councels, when many ſoules are in preſent danger in reſpect of their Idolatries and ſuperſtitions, in which they are nuzled. He that thus fore-caſts dangers to come, or fears terriculaments, is like unto an Husbandman that goeth ſlowly on in his courſe of Husbandrie, being hindred one while by the wind, another while by ſhewes of raine, and ſo cannot expect to reape a good crop. It is a Proverb among Husbandmen, although wee have had an eaſie crop, yet we muſt ſowe againe: ſo the ſeed of charity muſt be ſowne againe, although wee have ſown and ſee no good yet come of it; thus *Lavater*, and it is the true ſenſe.

Lavater.

Verſ. 5. *As thou knoweſt not the way of the Spirit, nor wind, nor how the bones grow in the womb of her that is with child: ſo thou knoweſt not the workes of God, who maketh all things.* Some, by the Spirit here underſtand the wind, of which it is ſaid, Joh. 3. *Thou heareſt the ſound thereof, but canſt not tell whence it commeth, nor whither it goeth.* Some, the ſoule inlivening a childe in the mothers womb, becauſe it is added, *nor how the bones grow in the womb of her that is with child.* And as theſe things are unknowne, ſo are the works of God, that is, his doings towards men, which are to come. Its unknowne to us when he will take any of us out of this life, or our worldly goods away from us, by caſualties, by enemies, by robbers, or other croſſes, for none of them come to paſſe according to the will of men, but of God, who worketh or doth all things. According to this it is

ſaid, not only that God hath numbred our dayes, but that a *ſparrow falleth not to the ground without his will*, and *God pulleth downe one, and ſetteth up another*, that wee may referre all events to his providence, and be humbled before him by our ſufferings, be alwayes preparing for death, and doe the good that wee are able, whilſt we have time, leſt wee be p'evented. But wee muſt take heed, that wee inferre not hereupon, that God is the Author of ſinne, for although they that maliciouſly miſchieve us, or unjuſtly calumniate us, cannot doe it without God; *Shimei* could not curſe *David*, but that *God bad him curſe*, yet the ſinne is only theirs, *God tempteth no man, but he is drawne away by his owne concupiſcence.* They that doe us miſchiefe by word or deed, are ſtirred up hereunto by their own malicious minds, but forſomuch as in him wee all *live, move, and have our being*, they cannot doe it, but by power received from him, and by his permiſſion and providence ſecretly directing them for ends beſt knowne unto himſelfe, ſometime for our puniſhment, and ſometime for our triall; as the Devill was permitted to miſchiefe *Job*, and ſent in to the falſe Prophets of *Baal* to ſeduce *Ahab*, that he might fall at *Ramoth Gilead*; and an evil ſpirit from the Lord entred into *Saul*, whereby he being moved, envied *David*, and ſought continually his deſtruction.

Note.

Note.

2 Sam. 16. 10. Jam. 1. 14.

Act. 17.

In the morning ſow thy ſeed, and in the evening with-hold not thy hand, for thou knoweſt not whether ſhall proſper, this or that, or both be alike good. Having condemned them that obſerve the wind for ſowing, that is, upon ſome pretence or other, delay the exerciſing of charity, ver. 4. now he giveth a charge to doe this betimes, and having begun, to hold out to the end of their lives. And as we muſt be free in giving betimes, ſo we muſt betimes apply our mindes to all goodneſſe, leaving ſinne, and fulfilling all righteouſneſſe, and frequently exerciſing our ſelves in the Word and Prayer. So that here are condemned ſuch as will give nothing willingly before they dye, and ſuch as ſay in their hearts, it is time enough to apply our ſelves to ſeeke the Kingdome of God, to leave our ſins, and to call upon God for pardon, we will doe this before we dye, and then it ſhall be well with us; but this is the Devils prompting, and they that thinke ſo, are rather taught of him then of God, who chargeth us to begin betimes, and expreſly, chap. 12. 1. in youth, threatning ſuch as in their younger time follow the luſts of their hearts, and the delight of their eyes, verſ. 9. Laſtly, they are condemned, that having begun well perſevere not unto the end; all ſuch loſe all their labour and coſt, as is taught, *Ezek.* 36. and *Gal.* 6. 9. And the ſimilitude, by which he here goeth, is of great force to move us, our Almeſ-giving, and endeavouring after good, is as the Husband-mans ſowing, from which he hopeth for great benefit; and who would not betimes goe about that, whereby great benefit will probably come, and perſevere in ſo doing, but of this the greateſt benefit that is, will come a reward in Heaven, and that not probably, but moſt certainly, becauſe God, that cannot lye, hath promiſed it; *Be not weary of well-doing, for yee ſhall reap in due time, if ye faint not.*

Verſ. 6.

Note.

Gal. 6. 9.

Truly the light is ſweet, and a pleaſant thing it is for the eyes to behold the Sun. But if a man liveth many yeares, and rejoyce in them all, yet let him remember the dayes of darkneſſe, for they ſhall be many, all that cometh is vanity. Here to ſtirre us up the more to begin, and to perſevere in all goodneſſe, it is commended unto us to conſider the dayes of darkneſſe to come to thoſe, that are taken in their hearts with theſe worldly things, pleaſures, or profits, but have no hearts to doe, as was given in charge before; for yet a little while, and theſe dayes of darkneſſe ſhall come; That is, dayes of miſery, and torment, which will be many more then all the dayes of the longeſt Livers here, that is, for ever and ever. And then, what will it benefit us, that we have ſeene the light? That is, lived, and lived long in this world, in all pleaſure, when it is once paſt and gone, ſurely there is no ſenſuall man, but then will ſay, all this was vanity, which is the meaning of the laſt words, *All that cometh is vanity*; to expreſſe which *Lavater* hath it, *Whatſoever happeneth, he will judge to be vanity.*

Verſ. 7.
Verſ. 8.

And the vulgar Latine, *Quæ cum venerint, vanitatis arguentur præterita; which when they come, things paſt ſhall be reproved as vaine*; the Epicures, and

Mammo-

Mammonites of this world themselves crying out upon them, as whereby they were so infatuated, and finally brought to such extreame misery; then hereupon he turneth himselfe to the sensuall young man in an ironicall manner, saying;

Vers. 9. *Rejoyce (O young man.) in thy youth, and cheere thee in the dayes of thy youth, and walke in the wayes of thy heart, and in the sight of thine eyes, but know, that for all these things God will bring thee to judgement*; That is, doe thus, if thou wilt, but be sure, if thou dost, that after thy pleasure thus taken, thou shalt suffer paine, when the time of thy judgement cometh, as every wicked man shall, for *we must all appeare before Gods Judgement Seat.*

Rom. 10. 14.

Vers. 10. *Therefore remove sorrow, or anger, from thy heart, and put away evil from thy flesh, for childhood and youth are vanity.* Here are two things particularly taxed in youth, which they considering the judgement to come, and all others have need to beware of, and that is wrath, and fleshly lusts. To wrath young men are most prone, so that if they be but a little provoked by words, they are presently on a fire, through rage, and they will be revenged; and to fleshly lusts, so as that of lusts it is said, as peculiar to this age, *fly the lusts of youth.*

For these words, *Child-hood and youth*, the vulgar hath, *Child-hood and pleasure are vaine*; and old Translation, *Childe-hood and Ignorance*; the word שחר signifieth *nigrescere, to wax blacke*, and is rendred either *youth*, compared to the Morning, when it first dawneth; or Ignorance, in which who so is, is in darknesse; or pleasure, in which he that liveth, walketh in the darke: and I see not but that old age may be better meant hereby, when the eyes, the light of the body grow dim, and darke, and so both ages of man are here meant; and so the first verse of Chapter twelve answereth well hereunto, where he exhorteth men to remember their Creator in the time of youth, and then proceeding to describe old age, he saith, *Whilst the Sun, or the light, or the Moon, or Stars be not darkned*; and if it be so taken, it is concluded, that man in his prime and wane is vanity; to which adde that of *David*, Man in his best estate is altogether vanity; and we see what little cause any man hath to be proud, and vaine-glorious, that we may all learne to be humble, and feare before God, and abhorre from sinne, for which we are said to be so vaine, and light, and ensue vertue, whereby, when we come to be weighed in the ballance, we may not be found light, as the chaffe, to be blowne away by the wind of Gods wrath, but solid as wheat, or gold, and be established in his Kingdome for ever and ever.

Note.

CHAP. XII.

Vers. 1. *REmember thy Creator in the dayes of thy youth, whilst the evill dayes come not, nor the yeares draw nigh, wherein thou shalt say, I have no pleasure.* By evill dayes here are meant dayes of misery, when the body is decayed, and oppressed with many infirmities and diseases, which are so grievous to old age, that a man no more takes pleasure of his life, but had rather dye, and depart from it to be rid of them. If in youth this be not thought upon to stirre thee up now to feare God, and to fly sinnes incident especially to youth, but passest thy time in vanity, pleasure, and revenge-taking, against which he gave warning before; thou shalt finde to thy cost, that thy youth is meere vanity, and when thou comest to judgement, thou shalt be found to be vaine and light. Now is the time, or it will never be, for it is the time here set by God, who will now be ready by his Spirit to help thee; but tarry thy owne time, thinking to doe it afterwards, and put thy Salvation upon a most dangerous adventure; as he that having a limited time to come in, and submit to his Prince, that hath been a Rebell, if he comes not in the time limited, is unlikely after this to finde mercy, but shall dye a cruel death; so he that cometh not in to God, by turning from his sinnes, in the time set by him, can have no hope after this time expired; his accustoming himselfe to sinne in youth, makes his conversion in old age impossible: As it is impossible to wash the Black-

Note.

black Moore white, or the ſpots of the Leopard away. Some indeed are called at the eleventh houre of the day to labour in the Vine-yard; That is, in old age, but what is this to them that are called at the third, or ſixth, and will not heare? it is ſpoken only for the comfort of ſuch, as amongſt whom the voyce of the Goſpel cometh not, till they be old; as it was with *Nicodemus*, and *Ananias*, that was ſent to *Saul*, who is ſaid to have been an old Diſciple, that is, called in his old age; they that are called then in youth, and charged to remember God now, and will not, have no pretext for their going on in ſinne. Jer. 23. 13. Matth. 20. Acts 9.

Whilſt the Sun, the Light, the Moone, or the Stars be not darkned, nor the clouds returne after the raine. Here he goeth on more particularly, to deſcribe old age, and to ſhew how unfit it is for converſion, the *Sun, Moone, and Starres, and all light is now darkned*, he that turneth muſt have light from thence-forth to walke by in the ſtreight and narrow way, but the aged, as the light of the world, are now darkned to them through the dimneſſe of their ſight, through the decaying of their ſences, underſtanding, and memory, have the Preachers, the *Lights of the world* darkned unto them, they being not now able through deafneſſe to heare, through blindneſſe to read that, whereby they might be inlightned; or if they can, not be able ſo readily to remember, or underſtand, as in their younger time. Verſ. 2. Mat. 5. 14.

Jerom will have the darkning of the Sunne, Moone, and Starres, meant atthe laſt day, and the darkning by death; but becauſe that, which is here ſaid, is oppoſed to youth, and other parts of this deſcription ſet forth men continuing ſtill in this world, I rather hold, that this is ſpoken of old age, and ſo doe moſt Expoſitours; *neither the clouds return after the raine*; That is, cloudineſſe to clearneſſe of the Heaven againe, as is commonly done, but it ſtill continueth darke and cloudy, as in time of raine; That is, it is thus to them that be aged, whoſe ſight decayeth; the Sky, that after raine groweth cleare againe, becometh now alſo cloudy to them. *Hieron.*

In the day, when the keepers of the houſe ſhall tremble, and the ſtrong men bow themſelves, and the grinders ceaſe, becauſe they are few, and the lookers out at the windowes be darkned; By the keepers of the houſe, underſtand the armes, and hands, whereby the houſe of the body is defended, and maintained, for the body is called an houſe, 2 *Cor.* 5. and with the hands a man laboureth to keep it, and with the ſtrength of his armes defends it, but when he is very aged, theſe keepers ſhake through Palſies; the *grinders* be the teeth, which are then moſt of them gone out, and the *lookers out at the windowes*, the eyes, the dimneſſe of the ſight being hereby further ſet forth. Verſ. 3.

And the doores ſhall be ſhut in the ſtreet, when the ſound of the grinding is low, and he ſhall riſe up at the voyce of the Bird, and all the daughters of Muſick ſhall be brought low. By the doores underſtand with *Lavater*, and *Bonaventure*, the lips, which through feebleneſſe in old age are ſhut up, as it were in the ſtreets, where others are heard ſpeaking loud, they ſcarce walking out, when youthes are playing, and ſhouting, or crying out there one to another. Verſ. 4. *Lavater.* *Bonavent.*

By a phraſe like this it is ſaid of Chriſt, he ſhall not cry, nor lift up his voyce in the ſtreets, *when the ſound of the grinding is low*; this may either be applied to the ſame, the voyce is low, which is uttered by the tongue, throat, lips, and teeth; for as the lips, ſo the teeth, which are grinders, move in ſpeaking. *Jerom* and *Albinus* will have their keeping within meant, cauſing the doores to be ſhut, and not walking abroad now in the ſtreets, as in former times; he is ſaid to *riſe up at the voyce of the Bird*, becauſe he is very wakey, and ſleepeth now but a little, and the noyſe of the Cock-crowing awaketh him, and *the daughters of Muſick* be the Organs of ſinging, which now faile in him, or make ſo low a ſound, that his muſicke is ſcarce heard. Some expound it of his not delighting in muſick. *Vox eſt ſonus linguæ gutture labijs, & dentibus prolatus.* Cald. Paraphraſt. *Hieron.*

When they ſhall be afraid of that which is high, and feare ſhall be in the way, and the Almond-tree ſhall flouriſh, and the Graſ-hopper ſhall be a burthen, and deſire ſhall faile, &c. old men are afraid of that which is high, when they feare to goe up to high places, to looke downe from thence, leſt they ſhould be Verſ. 5.

made dizzie, *and they feare in the way*, leſt they ſhould ſtumble and fall through their weakneſſe, and want of ſight, to keep them from going into miſchiefe.

The Almond Trees flouriſhing, and blowing white, ſetteth forth grey haires, on his head, and beard; the vulgar for theſe words, *the Graſhopper ſhall be a burthen*, hath, the Graſhopper ſhall be fatted; and *Jerom* hereby underſtands the ankles ſwelled with the Gout, becauſe the word rendred Graſhopper, ſignifieth alſo *talus*, *the ankle*, for the Gout is a grievous paine to men in old age; but why יתו חבל ſhould be rendred fatned, I ſee no reaſon, for it ſignifieth *burthened*; and if the tranſlation *Graſhopper* be held, the ſence will be good thus, his crookedneſſe in his backe, like the Graſhoppers, wil be a burthen to him.

Some expound it of every little thing making a noyſe, although but ſmall; and when he is come to this luſt and pleaſure, that way ceaſeth, and he dyeth; that is,
Jer. 22. 18. *his going to his long home*, which now followeth, *and the mourners goe about the ſtreets*, as the manner is at great Funerals; contrary to which it is ſaid of *Jehoiakim*, that they ſhould not lament or mourne for him.

Verſ. 6. *Or ever the ſilver cord be looſed, or the golden bowle broken, or the pitcher be broken at the fountaine, or the wheele at the ciſterne.* By the ſilver cord moſt probably is meant the *Spina dorſi*, or pith in the backe bone, which looketh white; by the golden bowle, the filme about the Braine, which is according to ſome, of a yellow colour, according to others not, but called golden for the preciouſneſſe thereof, in death both theſe are diſſolved; by the pitcher broken at the fountaine, the Liver decaying, which is a fountaine of bloud; *the wheele at the ciſterne*, the heart compared to a ciſterne, becauſe as water through a Pipe runneth into a ciſterne, ſo the bloud in great danger runneth thither, and the life, that is alwayes turning round like a wheele from the earth, and having fetcht a circuit here a while, returning to the earth againe; or the living man is as this wheele in reſpect of his body, as verſ. 7.

Verſ. 7. *Duſt returneth to the duſt, and the Spirit to God that gave it.* Here drawing to an end of this tract, he ſpeakes againe as he began, *Vanity of vanities, all is vanity.*

Verſ. 8. Verſ. 9. *Moreover, becauſe the Preacher was wiſe, he ſtill taught the people knowledge, he gave good heed, and ſought out, &c.* Here the example of *Salomon* is commended, to the imitation of all wiſe and learned Preachers, for why elſe doth he ſay thus of himſelfe, but to ſtirre up all the wiſe to doe likewiſe? for certainly being ſo humbled, as he was for his foule falling, he ſpake it not in vaine-glory, and therefore to whet on others to uſe their talents of learning, and knowledge, and to improve them for the inſtruction of Gods people, by preaching and writing, as where neceſſity of the Church requireth, and to this end we muſt ſtudy to finde out that which may give light, and not to ſet forth any thing pertaining to inſtruction in godlineſſe, in word, or writing confuſedly, but in order holding us to a method in all things that we teach, whereby our Hearers or Readers may be the moſt benefited; neither is it enough for the Learned, that they have attained to ſuch a meaſure of knowledge as they have, but they muſt ſtill labour to increaſe it, for even inſpired men, *Salomon*, and *Paul* did thus, as may be gathered from that which *Paul* ſpeaketh of himſelfe to *Timothy*, ſaying *Bring the bookes with thee, and eſpecially the Parchments*, for what would he doe with bookes, but read, and ſtudy upon them?

Note.

Laſtly, becauſe *Salomon* calleth himſelfe a Preacher, becauſe he wrot ſo many good Proverbs, and Sentences for inſtruction, although he never went up into a Pulpit, as *Ezra* a Prieſt, to preach; that writing is a preaching, as well as publick ſpeaking, and it is a farre more durable preaching; for thus *Moſes*, ſo long agoe dead, yet preacheth, as may be gathered from the words in the Parable
Luke 16. of *Dives* and *Lazarus*, where it is ſaid, *They have* Moſes *and the Prophets, let them heare them*; therefore they ſtill teach to be heard, when they are read, as it
Acts 15. is elſewhere expreſly ſaid of *Moſes, he is preached, when he is read in their Sinagogues every Sabbath day.* But let not this be taken as ſpoken in favour of writing, and not preaching in the Congregation, if he be a preacher by calling, for he ought to doe

doe that ſpecially, much leſſe in favour of ſuch idle Miniſters, as will not take the paines to doe any thing, but read other mens writings, as any one that hath learned to read engliſh may doe.

And that which was written was upright, even words of truth; which is true not only of *Salomons* words, but of all things contained in the Canonicall Scriptures. Verſ. 10.

The words of the wiſe are like goads, or nailes faſtned by the Maſters of the aſſembly, which are given from one ſhepheard. Verſ. 11. Here by two compariſons Divine inſtructions are ſet forth, according to their efficacy in the hearts of the Hearers with whom they take; 1. They are compared to Goads, whereby Oxen are pricked on to draw, ſo by propounding Gods promiſes and threatnings, and exhortations made hereupon, men are pricked on to the workes of God, which otherwiſe they would never doe. 2. To Nailes, which being ſharpe alſo are driven into Boards, or other things, and by this meanes they are firmly faſtened; ſo by theſe the good Hearers of the Word are faſtened in Grace, and fall not therefrom, their hearts are alſo peirced as by a ſword, making them full of ſorrow for their ſinnes, to repentance unto ſalvation, never to be repented of. And theſe Goads and Nailes they have from one Shepheard Chriſt Jeſus, who ſaith, that he is the true Shepheard, for no teaching is thus penetrative, or efficacious to ſtirre up to worke the workes of God, unleſſe the Lord putteth to his power, according to that, *Paul planteth, and Apollo watereth, but God giveth the bleſſing*; without which neither is he any thing that planteth, nor he that watereth. Moreover, hereby is intimated, that Preachers have their faculty of teaching from him, and not of themſelves, for which he ſaith, *Without me yee can doe nothing*, and that the true Preachers of the Word teach not their owne phantaſies, or any thing diverſe from his word, but that only.

Heb. 4. 12. Joh. 10. 1 Cor. 3.

And further by theſe (my ſonne) be admoniſhed: of making many bookes there is no end, and much ſtudy is a wearineſſe of the fleſh. Verſ. 12. Seeing the words of the wiſe, which they have from God, be ſo peircing and efficacious, let them enter into thy heart, whoſoever thou art that readeſt, or heareſt them ſet forth by vocall preaching, and doe accordingly; for many buſie themſelves in writing Bookes, wherein they ſet forth errours to ſeduce thee, or full of thorny queſtions, exerciſing mens heads much, but to little purpoſe, as many writings of the Schoole-men doe, and ſome write Bookes of vaine things, invented to draw the Reader to ſpend his time in them; thus neglecting to read the Word, and the explanations hereof, whereby they doe but weary themſelves without profit; for it is not to be conceived, that it is ſpoken againſt much reading, and writing, for edification in knowledge and grace, becauſe even Kings are commanded to read thus continually; for this muſt be done, that we may learne to feare God, and to keep his Commandements alwayes, which is the whole duty of man, and that upon paine of being ſeverely judged, if we doe not, but ſin here againſt, although never ſo ſecretly, yea, if but in our thoughts.

Deut. 17. Verſ. 13. Verſ. 14.

Here endeth the Booke of Eccleſiaſtes.

A THREE-FOLD COMMENTARY

upon the moſt excellent

Song of Salomon.

The Firſt, by way of Expoſition, making all things obſcure, more and more cleare to the underſtanding of every intelligent Reader.

The Second, by way of Paraphraſe, in Meeter.

The Third, by way of obſervation, for the further edification of the Reader in the knowledge, and grace of our Lord Jeſus Chriſt.

A WORKE,

By the reading and ſerious conſideration whereof, the Soule not given over to a reprobate ſence, cannot but be raviſhed with the Love of Chriſt, and joy of the Holy Ghoſt, and moved to repent of Sin, and ſo elevated to things above, as to ſet light by afflictions, or pleaſures, or profits here below.

BY

JOHN MAYER, *Doctor in Divinity.*



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To the Vertuous, and his very good Friend, the Lady *Poines*, Wife to my much honoured Patron, *Maurice Barrow*, of *Beningham* Eſquire, grace and peace from Jeſus Chriſt.

HAving by Gods aſſiſtance (moſt worthy Lady) finiſhed this difficult, but moſt profitable worke, upon a Booke of holy Scripture, wherein abundance of Divine treaſure lyeth hid, beyond that, which one by the bare reading thereof would conceive; I thought it would not be unacceptable to your Ladiſhip to commend it, as to all Chriſtians in generall, for the light, and inſtructions contained herein, ſo to your ſelfe in ſpeciall, as a teſtimony of my beſt reſpects unto you, for your undeſerved favour towards me, ever ſince you firſt knew me. After my writing upon the whole Bible, firſt upon the New Teſtament, and then upon the Old, and on the Bookes therein contained, wherein I laboured many yeares (and that, I hope not unprofitably to thoſe, that make uſe of my Labours) the good God that ſtrengthened me, a moſt infirme man, to that great work, ſtill prolonging this my fraile life; I thought that it would much more availe for the edification of the Reader, to adde upon ſome of the moſt uſefull Bookes of Scripture to the light given in the Expoſition, profitable obſervations, moſt genuinely flowing here-from; and therefore finding this little booke, being rightly underſtood, to be full hereof, but by almoſt all men paſſed over, without finding them out, I have alſo obtained help from above, to make my worke hereupon yet more compleat, by raiſing; and proſecuting ſomewhat largely many good inſtructions throughout all this Song, and by turning it into Engliſh Meeter, and that ſo, as by the helpe hereof it may be underſtood in every paſſage; and if any ſhall delight to ſing ſuch holy Hymnes, he may now ſing them with underſtanding; For the matter herein contained, although it be a Love-Song, there is nothing in it vaine, or carnall, but Spirituall, and heavenly, all of the greateſt moment in the world, viz. the Incarnation of Chriſt, whereby two Natures were joyned in one Perſon, the one unſeen, and the other ſeen; the excellency of Chriſt in all his parts, and the excellency of the Church, or faithfull Soule in all hers; the ſweet ſavour made by the Apoſtles going out to preach the Goſpel, the ſpreading of Chriſts name; the converſion of the Gentiles, then of the Jewes, and after that againe of more Gentiles; the mutuall love and delight, which Chriſt and his Church take in each other; and laſtly, Chriſts coming the ſecond time to Judgement, the conſummation of this world, and the

the everlaſting Life to come, as appeareth in briefe, in the method ſet forth at the end of this Booke; and now what is my deſire, but that the People of God may injoy the benefit hereof, they that hitherto have not taſted of the ſweetneſſe of Divine contemplations, having their mindes now elevated hereunto, and they that have, being more raiſed up, and through the joy and comfort found herein, the better able to beware ~~the~~ of ſad condition of theſe troubleſome times, for which we have need of all helps, that though the earth ſhake, and the mountaines be caſt into the midſt of the Sea, as the Pſalmiſt ſpeaketh, yet we through patience, and comfort of the Scriptures, may be eſtabliſhed in the good way, and ſo have hope that maketh not aſhamed.

Amongſt the many miſeries of theſe times it is not the leaſt, that the ſtudy of the holy Scriptures, which is now moſt neceſſary, is moſt neglected, to the great diſcouragement both of Writers and Printers, and the great detriment of the Soule, becauſe as *Chryſoſtom* ſaith of worldly men, that pleaded their many worldly buſineſſes, as a Superſedeas to the reading of the Scriptures; what ſayeſt thou (O Man) haſt thou no need to read the Scriptures, becauſe thou art full of worldly imployments, let Clerkes read them, who have nothing elſe to doe? Thou haſt moſt need of all others to read them, becauſe thou art, as one upon the Sea, toſſed with tempeſts, and in continuall hazzard of drowning, that hereby thou maiſt have comfort; ſo I may ſay to thoſe that live in theſe times, will yee lay the holy Scriptures, and Bookes written hereupon aſide, becauſe the times are troubleſome? the more troubles we are intangled withall, the more need we have to pray, and read, that through Spirituall joy in ſo doing, our mindes may be eaſed of our griefe, at the hearing, and ſeeing, and feeling thereof, and we may the more patiently beare all our oppreſſions, and miſeries, and be kept on in the right way, without declining to the right hand, or to the left, till we come at the end hereof, the ſalvation of our ſoules; To which ſalvation that we may come in his good time, the Lord ſanctifie us by his Truth, his Word, through the daily exerciſing of our ſelves in the reading, hearing, and meditating thereupon, and by his grace ordering our lives and actions accordingly to the end of our dayes.

Now the God of all grace and mercy make this a meanes to confirme, inlighten, ſtrengthen, and ſtabliſh you in every good way and worke, to the coming of our Lord Jeſus, that your ſoule may then be found to be one of thoſe, in this Booke ſo highly commended, to his glory, and your everlaſting bliſſe.

Yours in the Lord

John Mayer.

The

The Preface.

THe Hebrewes, *when they would ſet forth a moſt excellent thing, doe it by doubling the word*; *and ſo* Salomon *intituling this his Booke,* A Song of Songs, *prepareth the Reader to expect not a Song, like unto other amorous Songs, made by vaine men, to pleaſe the fleſhly minded, but a moſt excellent and Divine Song, things pertaining to fleſhly love being mentioned, but thoſe that pertaine to Spirituall love allegorically ſet forth hereby.*

By deſcending, ſaith Gregory, *to baſe carnall love of Breaſts, and other parts of the body beloved, he ſeeketh to draw us up to Holy love, under the chaffe he hideth the good Corne; and if any man in reading this, lookes to the Letter and no further, and derideth it, as unworthy to come into the number of holy Writings, he eates but the chaffe with the Beaſt; he that is a man will finde out the Corne under the chaffe, and feed thereupon. The Letter killeth, but the Spirit giveth life, and ſo doth this Song, being Spiritually underſtood, it quickneth the Soule to the love of Chriſt; but literally, it carryeth away to fleſhly Luſt, which is to deſtruction. And it is thus ſet forth, and not plainly, becauſe things only plainly taught affect us not ſo much, as ordinary a matter, which may eaſily be had, but that which is fetcht out of the hidden parts of a rock; neither are Divine things ſo well underſtood, but by things ſenſible; wherefore he ſpeaketh according to that which we know by ſence, that we may the better attaine to the knowledge of that which tranſcendeth all Humane ſence and reaſon; as Chriſt taught all things concerning the Kingdome of Heaven by Parables, we muſt imitate the Lord therefore in his Reſurrection, becoming now a new Creature, and not taſting things pertaining to the body, as before; ſo we in reading this moſt excellent Song muſt riſe up above carnall ſence, taſting all that is here ſaid by a new kind of taſte, old things being paſt with us, and all things now becoming new. He that doth not thus, cometh to the great Kings Nuptiall feaſt without a wedding Garment, and ſo inſtead of being inlightned hereby, incurreth the danger of being caſt into utter darkneſſe for ever.* Greg. Magnus.

And it is worth the noting, that this Booke is placed after Eccleſiaſtes, *and the* Proverbs, *upon good reaſon, becauſe in the* Proverbs *are ſet forth things Morall, wherein it is needfull for a man to be firſt inſtructed, that he may learne to be wiſe, both in things Divine and Humane; in* Eccleſiaſtes, *the vanity of all worldly things, both profits, pleaſures, and knowledge, if the feare and love of God concurreth not here-with. Then the Soule being thus prepared, in this Song he ſetteth forth matters of Divine contemplation, for the raviſhing thereof with the love of Chriſt, as that ſhe may, in reſpect of this, deſpiſe all other things, and be even in this life incomparably ſolaced herewith; which cannot be but in him, that well digeſteth* Eccleſiaſtes, *and ſo is in his ſoule gone from theſe fading vanities.*

The Song of Songs.

CHAP. I.

Verſ. 2. The Bride. *Juſtus Orgel.*

LEt him kiſſe me with the kiſſes of his mouth, for thy love is better then wine. This is the voyce of the Church, or of the Soule touching Chriſt, ſaith *Juſtus Orgelitanus*, being ſenſible of Gods wrath for our ſinnes, and deſirous of the reconciliation, which is by him offered, 2 *Cor.* 5. 20. O, ſaith the ſoule of the penitent Sinner, let God bee friends with me againe through his Chriſt, and kiſſe me, as the Father of the prodigall did him, returning with a kiſſe of the greateſt love; as when man and wife have been at variance, and the fault hath been only in the wife, if ſhe can get a kiſſe of him, a reconcilement is made, and this cheareth the heart more then wine, although it be ſpecially given to cheare mans heart. Therefore man being exhorted to reconcile himſelfe to God, is exhorted in theſe words, *kiſſe the Son leſt he be angry.*

Luk. 15.

Pſal. 104.

Pſal. 2.

Gregory. *Gregory* ſaith, he kiſſeth us, when he inſpireth his grace and love into our hearts, for by thus doing, he maketh us, through the delight that we have herein, to come out of our ſelves, joying now in nothing elſe, but in him, and deſiring nothing elſe; as *Paul* ſaid of himſelfe, when he was thus inſpired, that he eſteemed the things, which before he highly accounted of, yea, all of them, but as *droſſe, and dung.* And the ſoule ſaith, *Let him kiſſe me*, becauſe that unleſſe he preventeth me with his inſpirations, I cannot move towards him to kiſſe him.

Phil. 3. 7, 8.

Note.

The beginning of the love and grace of God in us then, is in his love towards us, according to that of *John*, we love him, *becauſe he loved us firſt*; but although there be no good motions in us towards our Saviour, of any availe to make us to goe unto him, yet we muſt deſire him, as we are able, and ſay, *Let him kiſſe me*, that we may be thus inſpired, as we are ſtirred up to doe continually, by the Word, where he is ſet forth to be the faireſt of all men, and his lips full of grace, and he that thirſteth, let him come unto me; and taught exemplarily in *David*, ſaying, *As the heart panteth after the rivers of water, ſo my ſoule thirſteth after thee, O God.* And when the ſoule doth thus, then Chriſt, her moſt loving Husband, is ready to anſwer her deſire, to intimate which, the ſoule, as being here-with refreſhed, ſaith, *thy love is better then wine*; Gregor. *Thy dugges are better*, out of which milke cometh, to nouriſh the faithfull in all piety, to the great refreſhing thereof; and the word Hebr. is דדי by *Jerom* commonly rendred Dugges; and *Gregory* ſaith, that theſe two Dugges are the love of God, and of our Neighbour, which we have from Chriſt, and have more refreſhing hereby, then by all the things of the world, becauſe theſe nouriſh, the cares of the world kill.

1 Joh. 4. 10.

Pſal. 45. Ioh. 7.

Pſal. 42.

Gregor.

Juſtus Orgel. *Juſtus* by theſe Dugges; and the Milke coming here-from, underſtandeth the Doctrine of the Goſpel, ſet forth by Chriſt, and his Apoſtles, which excelleth that of the Law, becauſe it teacheth more perfect love, not only of our neighbours, but even of our enemies; whereas the Law ſaith, *Thou ſhalt love thy neighbour,*

and

and hate thine enemy. But neither the Law, nor worldly cares are here related to, but the moſt chearing thing to the heart, which is wine; but the love of Chriſt ſhed abroad in the heart, makes it more glad, then the beſt wine in the world, when once by faith the ſoule comes to be made ſenſible hereof; for it pacifieth the mind, and ſtrengthens it to beare all tentations, and it giveth quiet thereunto, it being thus made the ſeat of wiſdome. It ſeemes to me, that it is better rendred Loves, as by *Ainſworth*, becauſe it is the ſpeech of a Bride to her Bride-groom, as Chriſt and his Church are compared, *Joh.* 3. and therefore theſe two are the interlocutours throughout all this Song; and to a Bride-groome it is improper, to aſcribe Dugges, as to a woman.

Becauſe of the ſavour of thy good oyntments, thy name is as an oyntment poured forth, therefore doe the virgins love thee; That is, becauſe of the gifts and graces of thy Spirit given to thy faithfull people, making them gratefull, whereſoever the fame hereof is diffuſed, thy name Jeſus cometh to be famous every where, for this name is delectable above all names, and hereunto all things doe reverence by bowing the knee. The oyntments giving ſo gratefull a ſavour, were gifts of miraculous operations, Faith, Patience, Meekneſſe, Righteouſneſſe, Love, and Joy, for which the ſoules of theſe, to whom the ſweet ſmell hereof came in every Nation that loved Chriſt; according to this the Apoſtle ſaith, *We are a ſweet ſmelling ſavour to God in every place.* Verſ. 3. Phil. 2. 9. 2 Cor. 2. 15.

Draw me, we will run after thee, the King brought me into his chambers, we will be glad, and rejoyce in thee, we will remember thy love more then wine, the upright love thee. Here is further implyed, where the love of the Soule to Chriſt beginneth, and what is the efficient cauſe hereof, viz. his drawing of it by his unſpeakeable love, and by his Spirit unto him, according to which he ſaith, *No man can come to me, except the Father draweth him.* But being thus drawne, all beleevers, as one, not only goe, but run after him, which is implyed by the change of the number, *draw me, and we will run.* Verſ. 4. Joh. 6. 44.

They that are taken with the true love of Chriſt cannot by any impediment be ſtayed from following him, ſo farre doth their love of him exceed the love of all worldly things, ſo that they now delay not the time of following him; Father and Mother, and Wife and Children, Brethren and Siſters, Houſe or Land cannot ſtay them, nor the love of worldly pleaſures, or profits, one day or houre from beginning this their happy race, the end whereof will be a Crowne incorruptible. And this makes againſt thoſe, that like *Lot* and his Wife, and Daughters, linger ſtill in *Sodom*, and make no haſte to turne from their ſinnes, as thinking that they may doe this time enough afterwards. But *Paul* according to that which is here, ſaith, *I have fought a good fight, and run a good race*, and ſo was ſure of the Crowne; *the King brought me into his chambers.* *Note.* 2 Tim. 4. 8.

What are theſe chambers, ſaith *Gregory*, or cellars, as he calleth them, but the Myſteries of the holy Scriptures, into which Chriſt, the King, bringeth the Soule, when he giveth it the underſtanding hereof, as he ſaid to his Apoſtles, *To you it is given to know the myſteries of the kingdome of Heaven, who ſo is brought hither, immediatly cryeth out, we will be glad and rejoyce in thee.* Now it being knowne what the incomparable love of Chriſt is towards us, in ſhedding his bloud for us, we have joy herein above all joyes, even above that which is in wine, all worldly things being deſpiſed in compariſon, *the upright ſhall love thee*; That is, all who walke not in crooked wayes of ſinne, but in the right and ſtreight way, underſtanding this, will love thee with the like love of the higheſt degree, and worldly things no more; ſo that if he, who ſo liveth in ſinne, hath not the love of Chriſt in him, although outwardly he carrieth the matter never ſo cloſely, as Hypocrites doe, that live in ſinne, but it cometh not out till afterwards, as the Apoſtle ſaith, *Some mens ſins goe before, and in ſome they follow after.* They ſay, they love him, but in their deeds denying him they are proved lyars, for the upright only love him, becauſe no man can love ſinne and Chriſt alſo, for *what agreement betwixt righteouſneſſe and unrighteouſneſſe?* *Gregor.* Matth. 13. 11, 12. *Note.* 1 Tim. 5. 24. 2 Cor. 6. 17.

I am blacke, but comly (*O yee Daughters of Jeruſalem,*) *as the tents of* Verſ. 5.

Kedar, and as the curtaines of Salomon. Becauſe it was before ſaid, *the upright wil love thee*, leſt for this it ſhould be thought, that the righteous and faithfull Servants of God are without ſinne, and might thinke themſelves ſo, the Church here confeſſeth; *I am blacke, yet comly*; the vulgar, *faire*, and as *the skin of* Salomon.

Gregor. Kedar, ſaith *Gregory*, ſetteth forth blackneſſe, for ſo it ſignifieth; *Salomon* is pacifique; That is, Chriſt who maketh peace betwixt God and man. I am black then, ſaith the faithfull ſoule, by reaſon of my ſinnes, as Kedar, but *comly*, or *faire* Epheſ. 5. through the love of this *Salomon*, who hath waſhed us with his bloud from every ſpot and wrinckle; through the corruption then that ſtill remaineth in us, we that beleeve, and love Chriſt, are blacke, but through Chriſts righteouſneſſe, made ours by faith, we are faire, as one ſaith well; Chriſt loved a filthy and foul Church, that he might make her faire. Now for as much as the true faithfull ſoule confeſſeth her ſelfe to be black, through ſinne ſtill cleaving unto her, what is to be thought of the *Antinomians*, who ſay, that they are without ſinne, and God can ſee no ſin in them, and therefore they condemne in the juſtified all confeſſing of ſins? Surely they are not led by the Spirit, whereby the truly faithfull are led, and therefore are not of that body; and ſo whilſt they are this conceitedly righteous, they have no true righteouſneſſe at all; and whilſt they ſay they are without ſinne, they have in them nothing but ſinne, inſtead of their imagined righteouſneſſe.

Eccleſiam fœdam & turpem amavit, ut Pulchram redderet. Note.

Juſtus Orgel. ſaith the ſame with *Gregory*, touching the Churches confeſſing her ſelfe black by ſinne; but he further ſaith, Shee calls her ſelfe blacke for Perſecutions, and ſufferings, and debaſements by Tyrants, of which *Paul* ſaith, *We are made the off-ſcouring of all things*; and the Pſalmiſt, Though yee have laine among the pots, and have been black, yet yee ſhall be as a Dove, that hath ſilver wings, and her feathers of gold. Pſal. 68. 13.

Where both black and faire is ſpoken of, and by the skin of *Salomon*, he underſtandeth death, in which, as Beaſts that be killed and flayed, Chriſtians were in the Primitive Church continually, according to that alſo of the Apoſtle, who further ſaith, in ſpeaking of the ſufferings of the Church, *We beare about in our bodies the death of our Lord Jeſus.* And this ſpeech is directed to the daughters of *Jeruſalem* to intimate, that the Goſpel ſhould goe firſt out from thence, but by the *Jewes* be rejected, and perſecuted, and by the Heathen alſo, whereby the *Jewes* were more hardned, as judging the Chriſtian religion hated of God, ſith the profeſſours thereof were ſo perſecuted, and mocked.

The word here uſed, יריעות ſignifieth either *skin*, or *curtaine*, which may be thought to be all one, becauſe the Tabernacle was covered with skins, and hereby hidden, as a roome with Curtaines drawne: but by *Salomons* skin I cannot underſtand another compariſon that ſetteth forth blackneſſe, but becauſe all things about him were faire and glorious, beauty, and this beſt anſwereth to theſe words, but *comly*, or *faire*, as the tents of Kedar to theſe, *I am blacke*; the *Arabians* tents, meant by the tents of Kedar, being black and foule, as beſt fitted a rude and poore people, ſuch as they were in *Arabia Petræa*.

Verſ. 6. *Looke not upon me becauſe I am blacke, becauſe the Sun hath looked upon me, my mothers children were angry with me, they made me the keeper of the Vine-yards, but mine own Vine-yard have I not kept.* Here by the Sun, *Gregory* underſtands Chriſt, in compariſon of whom the Soule of the moſt holy man is black, and by mothers children, the Apoſtles, the children of the *Jewiſh* Church; and he will have her that ſpeaketh, the Church, or Congregation of them that firſt imbraced the Goſpel, whether *Jewes* or *Gentiles*, and their anger againſt this Church, their anger at their Idolatries, and Superſtitions, from which yet the Apoſtles having converted them, ſet them up, to keep and ſtabliſh them in the faith, whereinto they had converted them, many Nations; but ſaith he, that was a *Jew by* nature, but now faithfull, *Mine owne vine-yard have I not kept*; That is, the *Jewiſh* Church, which ſtill remained in infidelity, and put the Goſpel away from her. But in this Expoſition things are much forced, in that the Sun making blacke is here expounded of Chriſt, and the Brethren of the Church, or her mothers ſons angry

Gregor.

angry with her, of the Apoſtles: I rather conceive that by the ſunne is meant heat of perſecution, as in the parable, for that tanneth and maketh blacke, and ſo this blackneſſe anſwereth to that, verſ. 5. according to one expoſition thereupon; and then in ſaying, *Look not upon me becauſe I am black*, ſhe meaneth to deſpiſe me, for her Mothers children that were angry with her, and ſet her to keep the Vine-yards, theſe more probably were enemies then friends, for brethren are angry with their brethren, that are not of their owne minde; but contrary, although their wayes be never ſo evill, as *David* ſaith, that his brethren ſtood afarre off from him, and the Scribes and Phariſees were angry at any Diſciples that followed Chriſt, and Heretickes with the Orthodox, that oppoſed them in their Hereſies. And it is here to be noted, that he ſaith, *My mothers children*, implying hereby ſuch as were of *Iſrael*, but not *Iſrael*, or *Jews* indeed, as the Apoſtle ſaith, *All are not Iſrael, that be of Iſrael &c* he is not a Jew that is one outward, but he that is one within, and therefore it is not ſaid, *My Fathers Children*; that is, *Gods children*, and therefore they were not the Apoſtles, but the ſuperſtitious Jewes, the Phariſees. Then in ſaying, *they ſet me to keep the vine-yards*, it muſt be meant, by their wrath againſt me, and unkinde uſage of me, they put me from them, and taking care any more about their converſion, that going from them I might keep other Vine-yards; That is, teach the Goſpel amongſt the Gentiles for their converſion, and then watch over and keep them; yet this is my griefe, *My owne vine-yard I have not kept*; That is, the Congregation or Church of the *Jewes*, which the Prophet *Eſay* ſetteth forth, as *the Vine-yard of the Lord of Hoſts*, and this is ſpoken in the perſon of any Apoſtle ſent out by our Lord Chriſt then, to preach only to the *Jewes*, but not to the *Gentiles*, or *Samaritans*, which therefore either of them calleth his owne Vine-yard; and what a griefe it was to them that they could not keep this, and dreſſe it to fructification, we may ſee by the Apoſtle *Paul*, who profeſſed, that he had continuall heavineſſe for thoſe his brethren in the fleſh.

Matth. 13.

Rom. 9. Rom. 2, 28, 29.

Eſa. 5.

Rom. 9.

In all this *Ainſworth* agreeth, except in that of their ſetting her to keep the Vine-yards, which he underſtandeth of agreeing to Superſtitions, and Hereſies, which becauſe the truly faithfull would not doe, they were angry with them.

Ainſw.

Juſtus Orgel. agreeth with him in this alſo, but he ſaith the ſame in the premiſes with that which went before, and addeth, that they alſo are meant who imbraced the Goſpel, but not ſo ſincerely, that ſtood for the ceremonies of the Law, as neceſſary to be obſerved, as appeareth, *Act.* 15. and in the Epiſtle to the *Galathians*, for they were angry with ſuch as would not obſerve them, and made contention hereabout. *Bernard* followeth *Gregory*, to me it ſeemeth cleare, that this ſetting of her to keep the Vine-yards is, as I before ſaid. Thus the *Jewes* raiſing perſecution againſt Chriſtians, cauſed their flying from *Jeruſalem*, and ſcattering amongſt the Gentiles, by meanes whereof both Vine-yards were planted, and kept in other places.

Juſtus Orgel.

Acts 8.

7 *Tell me (O thou) whom my ſoule loveth, where thou feedeſt, where thou makeſt thy flock to reſt at noon? for why ſhould I be as one that turneth aſide by the flocks of thy companions?* All ſuch as are without Chriſt, are without reſt, or ſhadow, in the heat of the day at noon, becauſe they live in ſin, which burneth in them by divers luſts, they are toſſed with many evill cogitations, as the waves of the Sea, that never is quiet, only when the ſpirit of faith, and the feare of God cometh into the heart, there is ſhadow, and reſt under this ſhadow, *being juſtified by faith we have peace with God*; where the Flock of Chriſt reſteth, there the ſoule inquireth, that knowing it, ſhe may with all ſpeed come hither, and reſt ſecurely, being delivered from the dominion of ſinne, which cauſeth torment in the conſcience, as by the heat of fire in ſuch as are without the grace of Sanctification, to lead holy and new lives. In particular, an evill tongue is a fire, and by fleſhly luſts men are ſaid to burne, where reſt in this ſhadow is to be had none knoweth, but he that is come to it; till this time we inquire, and are ſeeking, and who ſo doth, is happy, for he beginneth to be the Spouſe, if he doth it with an heart deſirous hereof above all other things, and Chriſt will anſwer the deſire of his ſoule, as appeareth, verſ. 8.

Verſ. 7.

Gregory.

Eſa. 57. 20, 21
Pſal. 91.
Rom. 5. 1.

Jam. 3.
Rom. 7.

But

But who are the Flocks of his companions, of turning aſide, by whom the ſoule is ſo much afraid? they are degenerated Chriſtians, who ſometime joyned themſelves to Chriſt, by profeſſing his faith, and ſo in outward appearance were his brethren, and companions, or friends, as he told his Diſciples that they were, but falling into divers errours, their chiefe indeavour after this is to corrupt and ſeduce others into the ſame errours. And it is to be noted, that having ſpoken of Chriſts Flock as one, of theſe, it is ſpoken as divided into divers Sects, as Hereticks alwayes are, and ſo they make not one, but many flocks, ſome holding ſome errours, and ſome others, as the Sectaries of theſe times doe, ſome being Anabaptiſts, ſome Browniſts, ſome Antinomians, &c. the true reformed Proteſtant Religion being forſaken. And this is a manifeſt ſigne of degenerated Chriſtians, that they who are gone out from us, are at ſuch difference amongſt themſelves, ſome being for Presbytery, and ſome for Independency, even at daggers drawing, as we ſay; at this the *Romane* Catholicks rejoyce, nothing doubting now, but that all we Proteſtants are the Apoſtatizing companions here meant, and that they are the true Catholike Church of Chriſt.

But although falling from the true faith, and ſo of a flock being turned to be divers flocks, argueth apoſtatizers, and degenerating companions, yet this ſpeakes not for the foreſaid Catholicks, in what unity ſoever they agree amongſt themſelves, they having made ſo foule a defection from the true faith in many things, no more then the unity, into which *Herod* and *Pontius Pilate* came, when they agreed together againſt Chriſt, ſpake for them; but thoſe amongſt us, that doe ſo degenerate, may well be confounded, to thinke into what a predicament they have brought themſelves by their new Opinions, and repent.

Ainſworth. *Ainſworth* by the reſting at noone here ſpoken of, underſtandeth in time of perſecution, according to the allegory of the Sun before going; the Cald. Paraphraſt, and other Rabbins underſtand it of the time of the *Jewes* captivity, as here Propheſied of, the Church living amongſt Idolaters, then being ſollicitous about her being directed ſo, as ſhe might not be drawne away by the errours of Heathen Idolaters.

Juſtus Orgel. *Juſtus Orgel.* by reſting at noon day, underſtandeth the light of the Goſpell brightly ſhining, the ſoule deſireth to be directed to the true Church, that ſhe may not erre after flocks of Hereticks, called Chriſts companions, becauſe for their beleeving of Chriſts Nativity, Death, Reſurrection, and Aſcenſion aright, they are taken to be true Chriſtians, and ſo there is danger of being deceived by them, without good direction from Chriſt.

Verſ. 8. The Bridegroome. *If thou knoweſt not (O thou faireſt among women) goe thy way forth by the foot-ſteps of the Flock, and feed thy Kids beſides the tents of the ſhepheards.* As the Church, the Bride, ſpake hitherto, and ſaid: Although *I be black, yet I am comly*; ſo now the Bridegroom ſaith, (*O thou faireſt amongſt Women*) That is, by the beauty by me given unto thee, as was noted before; and he giveth her direction how to know aſſuredly where he feeds his flocke, that ſhe may not be turned aſide by the inticements of the flockes of his counterfeit companions. *Goe thy way forth by the foot-ſteps of the Flocke, and feed thy Kids beſides the tents of the ſhepheards*; That is, goe in the way of the faith and obedience, wherein other ſervants of mine of old have gone, and yee that are ſhepheards now, feed your Kids; that is, young and tender Chriſtians, beſides, or nigh to the tents of the ancient Shepheards, the Prophets, under the Old Teſtament, and the Apoſtles under the New, teaching nothing, but what they have taught, and laid thee downe ſure grounds for, he that doth thus, pitcheth his tents nigh their tents, and ſhall be ſure not to erre. Of walking in the ſteps of the obedience of *Abrahams* faith, ſee *Heb.* 11. *Rom.* 4. 12. and 2 *Cor.* 12. 18 Walke in the ſame Spirit, in the ſame foot ſteps; and for Kids figuring out the beſt, as well as the worſt, ſee *Exod.* 12. 5. where a Lambe or Kid is indifferently appointed to be taken for the Paſſe-over, typifying Chriſt, and two Goates in the day of expiation, the one taken and Sacrificed, the other the ſcape Goat let goe into the Wilderneſſe, repreſented him more fully, both in his Humanity and Divinity. Laſtly, for having regard to the Shep-

heards,

heards, or Teachers, who are approved for ſound, to follow, and to keep our tents near theirs, or upon theirs. as the word alſo ſignifieth, *Epheſ.* 2. 20. *Built upon the Prophets and Apoſtles, &c.* Heb. 13. 7. *Looke at them that preach the Word unto you, to follow them, &c.* 1 *Cor.* 11. *Follow me,* ſaith *Paul, as I follow Chriſt.*

Hitherto *Ainſworth* agreeth, who alſo alledgeth *Salom. Jarchi,* and the Chalde Paraphraſt ſpeaking to the ſame effect. But whereas he rather by the *tents of the Shepheards,* underſtands ſuch Miniſters of Satan, as transforme themſelves into Angels of Light, the companions before ſpoken of, verſ. 7. I can by no meanes aſſent unto him, or the ſaid *Jarchi,* who ſaith the ſame, becauſe ſuch are no where ſimply called ſhepheards, but with ſome further addition, expreſſing them to be evil, as *Joh.* 10. and in many other places. Much leſſe can I aſcribe to *Gregory,* or *Juſtus* here, who underſtand theſe words, as no direction to keepe them from errour, but as if he had ſaid; If thou knoweſt not, goe forth by the ſteps of the Flocks, or Herds of Sinners, and Hereticks, and feed thy uncleane young ones by the tents of ſuch ſhepheards. But ſaith *Gregory,* the faithfull ſoule ſhall never be left thus without direction, as being in a dangerous warfare, but ſhall be as courageous Horſes, prepared to the Battell, to ſhew which, it followeth, verſ. 9.

Ainſw.

Gregor. Juſtus Orgel.

I have compared thee (O my ſoule) to a company of Horſes in Pharaohs *Chariots*; But although this implieth warre indeed, yet I cannot ſee how the Spouſe without direction by externall meanes, only through internall inſpirations, ſhould be ſtrengthened like Warre-Horſes againſt Seducers, ſith that wicked Hereticks themſelves pretend inſpirations alſo. Therefore this cometh in aptly according to the ſence before given, it implyeth warre, and oppoſition, preſently to be made after her going in the ſteps of *the Flock*, not Flocks, which is alſo to be noted againſt that of *Gregory*, as evincing the Flock of Chriſt to be meant, which is one, and not the flockes of Hereticks, which be many.

Verſ. 9.

Now the Spouſe of Chriſt, to animate her here-againſt, is compared to a company of Warre-Horſes with Chariots, and the beſt, ſuch as the Horſes of *Ægypt*, where *Pharaoh* reigned were, for which they are often moſt highly commended in the holy Scripture. And here by victory, to follow to the Church, is intimated, as alſo *Zech.* 10. 3, 4, 5. *The Lord hath viſited his flocke, the houſe of* Judah, *and made them as his goodly Horſe in the Battell, and they ſhall be as mighty men, that tread downe their enemies as the mire in the ſtreets,* Habac. 3. 8. 15. *Thou didſt walke through the Sea with thine Horſes,* ſpeaking of the victory gotten over *Pharaoh* at the red Sea. See alſo of Horſes conquering, *Revelations* 19.

2 Chron. 1. 17

Exod. 14.

And to thoſe inviſible Horſes over-throwing *Pharaohs* Horſes and Chariots, *Gregory* ſeemeth to thinke it to have been alluded here, adding further, that as the *Iſraelites* then, after this exploit done, came not preſently into the Land of *Canaan*, but wandred firſt in the Wildemeſſe many yeares, and then fighting againſt many enemies, and over-coming them alſo, inherited the Land; ſo the faithfull ſoule having eſcaped *Pharaohs* Chariots through the red Sea of Baptiſme, wherein her ſinnes are forgiven her, muſt incounter with more enemies in a Spirituall fight, and we meet with many miſeries in this world by reaſon of her renewed ſinnes, but in fine, over-coming them all by faith, and patience, ſhe ſhall attaine the heavenly inheritance for ever, and ſo be perfectly bleſſed. And for this expoſition maketh the word לסוסתי *leſuſathito* my troop of Horſes; That is, Gods inviſible power, whereby he fought for *Iſrael*, being here-with againſt *Pharaohs* Chariots, and confounding them in the red Sea: Or my horſe, *Equitatui meo.*

Gregor.

Thy cheekes are comly, with rowes of jewels, thy neck with chaines of gold. The vulgar, for *rowes of jewels*, hath it, *as the Turtles*; ſo likewiſe the Sept. and the Hebr. word is בתרים, and תורים, ſignifieth either Turtles, or Statutes, or Ordinances: as other women to make their faces appeare the more comly hang Jewels at their eares, which hang downe to their cheekes, and put chaines of gold about their necks; ſo the Spouſe of Chriſt is adorned with chaſtity, as the Turtle Dove, and with the golden chaine of wiſdome, and all her graces, making her

Verſ. 10.

her moſt amiable in the ſight of God, and of all good men; of wiſdome. as a chaine about the neck, ſee before, and of good womens adorning themſelves *Peter* ſaith; *Let it not be outward with plaited haire, and gold put about, but the ornament of a meeke and quiet ſpirit*; ſo that from comparing her to Horſes, he proceedeth here to ſpeak of her againe, as a Bride prepared for the King.

1 Pet. 3. 3, 4.

Ainſworth.

Although *Ainſworth* doubteth, whether he goeth not on in the compariſon of Horſes, becauſe the Horſes of Kings uſed to be adorned on their Bridles with precious ſtones, *and their neckes with chaines of gold*; but it is moſt probable, that this is another ſimilitude taken from a glorious woman, becauſe although the Bride be compared to a company of Warre-Horſes for ſtrength, and victory, yet the compariſon with Horſes in reſpect of beauty and ornament were too meane to ſet her forth, and the word תוריים agreeth not; her comlineſſe lyeth in Statutes, and Ordinances of God, according to which ſhe walketh, and this is the greateſt grace that can be to any ſoule.

Verſ. 11.

We will make thee borders of gold, with ſtuds of ſilver; by borders, which *Gregory* rendreth *murenulas*, he underſtands the Holy Scriptures, whereby the Preachers tye the gold chaine before ſpoken of: they are, according to *Ainſworth*, further additions, and increaſes of Grace wrought by God in the faithfull, who giveth to him that hath, and it is ſaid we, to intimate the Trinity.

Gregor.
Ainſworth

Salomon Jarchi ſaith, *I and my judgement-hall*; wherein it was alluded to the Counſell amongſt the *Jewes* in every City, or Village, for that conſiſted of three; and for ſtuds of ſilver, he hath *ſpeckes of ſilver*, noting this phraſe to be like unto that, where *apples of gold* are ſpoken of, *with pictures of ſilver*; That is, moſt glorious things.

Prov. 25. 11.

The word rendred *borders*, is תורי, the ſame before going, ver. 10. but there it goeth alone, here with an addition of gold, to intimate additions, as hath been ſaid, and increaſes of graces.

Verſ. 12.

Whilſt the King ſitteth at his table, my ſpikenard ſendeth forth the ſmell thereof. By ſitting at table is meant his, That is, Chriſts communion with his Church, to expreſſe which, the *Table of the Lord* is ſpoken of, 1 *Cor.* 11. and it is ſaid, *If any man openeth unto me, I will come in, and ſup with him, and he with me*; it is meant then, when Chriſt communicates the graces of his Spirit to the Church, or to any faithfull ſoule, Faith, Love, Zeale, Piety, the feare of God; theſe, like precious Oyntment made of Spicknard, give a moſt fragrant ſmell, and this communication is made by meanes of their ſitting at table together, according to that ordinance, *Take, eate, this is my body, &c.* *Juſtus* takes it to be a Propheſie, of that which was done before Chriſts death and buriall, when he ſitting at table, *Mary* came with a box of Oyntment of Spicknard, and poured it upon his head, making all the houſe to ſmell thereof.

The Brides ſecond ſpeaking.
Revel. 3. 20.

Juſtus Orgel.
Mark 14.
Ioh. 12.

Verſ. 13.

And the next words, *A bundle of Myrrhe, is my well-beloved to me*, ſet forth his Death and Buriall, and that, which was done to him being dead, with Myrrhe, and other Spices, which were very ſweet, as in the Goſpell is related, after that, of his preparing to the buriall by the coſtly Oyntment before ſpoken of; and becauſe he dyed for our ſins, this is a ſweet and comfortable thing to the faithfull, as a bundle of Myrrhe, *Pſal.* 45. to ſhew the ſweetneſſe of Myrrhe it is ſaid, *All thy garments ſmell of Myrrhe, Aloes, and Caſſia, he ſhall lye all night between my breaſts*; That is, I ſhall be comforted and refreſhed by him all the time of this darkneſſe of miſery in this life, as by the ſweet ſmelling of Myrrhe, a bagge whereof lyeth between my breaſts.

Rom. 4.

Verſ. 14.

My beloved is to me, as a cluſter of Camphir in the Vine-yards of Engedi; The word rendred *Camphir*, by ſome *Cipreſſe*, ſignifying redemption, or propiciation, it is כפר, the abundant and all-ſufficient redemption that we have by Chriſt, is hereby ſet forth, if the Cipreſſe be underſtood here, the fruit thereof being ſweet, may moſt aptly be a figure of this cluſter of redemptions, becauſe it is berries growing together in bunches; *Engedi* was a fruitfull place in the Tribe of *Judah*, *Engedi* ſignifieth *a fountaine of flockes*, the place being ſo called for the ſprings being there; and *Ainſworth* noteth, that in this place the enemies com-

Ainſworth.
2 Chron. 20.

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ming againſt *Jehoſhaphat* were deſtroyed miraculouſly, whereby he got great ſpoyles. ſo that in mentioning it, that victory is alluded to, and that gotten by Chriſt over ſinne, and Satan, for our comfort, and the making of us rich, that were poore before.

Juſtus ſaith, that the wood of the Croſſe was Cipreſſe, and therefore moſt aptly Chriſt hanging thereupon is compared to this cluſter, for the manifold ſweet odours that were in him, not to himſelfe, but to us that beleeve; and for *Engedi*, he hath *Engaddi, the eye of temptation*, as he rendreth it, becauſe to bring him to ſuffer death, the Scribes and Phariſees tempted him by queſtions, that they might intrap him. and bring him into danger of his life. *Juſtus Orgel.*

Behold; thou art faire my Love, thou art faire, thou haſt Doves eyes, thou art faire, yea pleaſant alſo, our bed is green. Chriſt had ſaid before, *thou art the faireſt amongſt women.* Now he praiſeth his Spouſes beauty againe, which beauty of Grace and Sanctification he indeed putteth upon her; and he addeth, *thou haſt Doves eyes*, whereby her ſimplicity, humility, and innocency are ſet forth, her looking only at Chriſt for Juſtification, and at his precepts, to walke accordingly, not at vanity, or the glittering of gold and ſilver to be drawn hereby. Verſ. 15. Verſ. 16. The Bridegroomes ſecond ſpeech. Eph. 5. 30.

The next words, *Thou art faire, yea pleaſant alſo*; the vulgar hath, *tu pulcher es*, in the Maſculine Gender, as ſpoken to Chriſt by the Church, as if ſhe had ſaid; Am I *faire*! nay, thou art faire, I have no beauty but what I have from thee, and through thee; our bed is green or flouriſhing, where by bed alſo the table may be underſtood, becauſe this was one uſe of beds of old, to ſit and feed upon, as wel as to lye down and ſleep; and then hereby is meant both flouriſhing, and increaſing in Children, and a proſperous eſtate; and ſo both *Juſtus*, the Chald. Paraphraſt and others generally underſtand it, and for the vulgar reading, makes the Hebr. for it is a maſculine, דודי ver. 14 כעותי *amica mea.* The bridges third ſpeech.

The beames of our houſe are of Cedar, and our rafters of Firre. The houſe of Chriſt is his Church, and this is ſaid to be made of Cedar for ſweetneſſe and durability, and for rafters, ſome have Galleries to walk in, and for Firre, Cipreſſe; and *Aquila Boratine, Ainſworth* noteth, that this word is no where elſe found in all the Bible but here; many ſimilitudes are uſed, the more fully to ſet forth the Graces of God in the congregation of his people. Verſ. 17. 1 Tim. 3. 15 *Ainſworth*

CHAP. II.

I *Am the Roſe of Sharon, as the Lilly of the vallies*; *Gregory*, for *the roſe of Sharon*, hath, *the flower of the field*, and takes this as ſpoken by Chriſt; but the Chaldee Paraphraſt wil have the Church to goe on ſpeaking in this verſe, and Chriſt in the next, and this *Ainſworth* followeth, I ſubſcribe to *Gregory*, becauſe the humility of the faithfull is ſuch, that ſhe never praiſeth her ſelfe without ſaying ſomething of her own foulneſſe, as verſ. 5. and it is commanded, let another praiſe thee, not thine owne lips; he calleth himſelfe the flower, or chiefe flower of the field, which is the Roſe, becauſe moſt ſweet, and fragrant, by reaſon of the fulneſſe of grace in him, and the Lilly for his beauty to make us in love with him, as the Church before compared him to a bundle of Myrrhe, and to a cluſter of Camphire, and ſaid, *Thou art faire and pleaſant*; but *Sharon* was a proper name of a place, where *Davids* flocks or Heards were fed, being a plain, neare unto which was a valley of Lillies, the Roſes in the one, and the Lillies in the other, being the faireſt that were, becauſe it was moiſt and fat ground, and שרון ſignifieth *a field, or fat ſoyle.* And to the roſe doth our Lord compare himſelfe alſo, becauſe of the prickles of the Roſe-buſh upon which it groweth, and flouriſheth; ſo he being amongſt the prickes of the Crowne of Thornes, and ſharp nailes, piercing his hands and feet, flouriſhed and triumphed, then drawing all men unto him, as he had before ſaid. And to the Lilly of the Vallies, for the humility of his Mother, according Verſ. 1. The Bridegroomes third ſpeech. *Gregory. Cald. Paraph.* 1 Chron. 27. 29. Col. 2. 14.

to that in her Magnificat, *He hath regarded the lowlineſſe of his hand-maid.n*, becauſe vallies are low.

Verſ. 2. *As the Lilly among the thornes, ſo is my love amongſt the daughters.* Here Chriſt further commendeth his Spouſe, by comparing her with other Daughters, that is, the unbeleeving, and Hereticall Congregations, ſhe is as the Lilly for whiteneſſe, through his beauty, by faith communicated unto her, and the graces of his Spirit in her; they as thornes, the fruits of Gods curſe upon the earth, being of harſh and pricking conditions; now, Thornes and Briars are for the fire, ſo are they for the fire of Hell; Thornes prick, and pierce, and fetch bloud of thoſe that are amongſt them, ſo it is hereby meant, that the wicked Jewes, and Gentiles, and Hereticks, ſhould perſecute, and ſhed the bloud of the faithfull. The Lilly hath no prickes thus to doe, no more hath the true Church of God, for religions ſake, although they erre, to cut off any; and therefore hereby the Roman Catholicks notoriouſly ſhew themſelves to be as thornes, but they of the reformed religion to be as the Lilly, and ſo to be glorious; as it is ſaid of the Lilly, that *Salomon* in all his royall apparrell was not ſo glorious.

Gen. 3.

Note.

Of the true Churches bloſſoming as a roſe, ſee *Eſa.* 35. 1. and as the Lilly, *Hoſ.* 14. 5. of wicked perſecutors compared to thornes, *Numb.* 33. 55. *They ſhall be goads in your ſides, and thornes in your eyes*; and Ezek. 28, 24. *There ſhall be no more a pricking briar, or thorne to the houſe of Iſrael*; for his calling wicked peoples daughters, it is a common phraſe, *The daughter of Babylon, the daughter of Paleſtine, &c.*

Verſ. 3. The Brides fourth ſpeech. *As the Apple-tree amongſt the trees of the wood, ſo is my beloved amorg the ſonnes, I ſate downe under his ſhadow with great delight, and his fruit was ſweet to my taſte.* Here the Spouſe goeth on againe in praiſing Chriſt, the Apple-tree beareth pleaſant fruit, but the trees of the wood not; wouldeſt thou then come to a tree bearing fruit ſweet to the taſte, come to Chriſt, and eate, and live, and be delighted with true delight, that never fadeth, come not, but goe to other trees, and findè either none, or ſoure and killing fruit; That is, be drawne by wicked men, or Hereticks, who promiſe fruit, and more pleaſure, and thou ſhalt be fruſtrated of thy deſire, for they yeeld none, but if it be pleaſant to the carnall taſte for a time, it ſoone proveth diſtaſtfull, and mortiferous. But the fruit of this Apple-tree feedeth with hope, and joy, and love, meekneſſe, peace, and patience, againſt which there is no Law; *I ſate downe under his ſhadow*, under this tree is ſhadow, when the heat of perſecution ariſeth, delighting the ſoule even in the midſt of fiery flames; of ſuch a ſhadow by a cloud *Eſay* ſpeaketh, ſaying, *I will create over every tabernacle a cloud by day, &c.*

Note.

Gal 5. 22.

Eſa. 4. 6.

Verſ. 4. *Gregon.* *He brought me into the Banqueting-houſe, and his banner over me was love.* For *Banqueting-houſe*, *Gregory* hath, *Cellar of Wine*, expounding it of the holy Scriptures, and the myſticall things concerning our ſalvation therein ſet forth, into which we are brought, when to the underſtanding of theſe ſecrets. *Juſtus Orgel.* *Juſtus* underſtands this as a Propheſie, which was fulfilled, *Act.* 1. & 2. when the Apoſtles, and the reſt of the faithfull were brought together into one place, it being made unto them, as a Councellet, for the joy which they had by the coming downe of the Holy Ghoſt upon them, and filling them with knowledge and ability to utter in all tongues the wonderfull things of God. *He hath ordained love upon, or over me*; ſo the vulgar, for theſe words, *his banner over me was love*, but the Hebr. word is נס *a banner*, the meaning is all one, the Banner or Enſigne of the Church is Love, or Love is the grace which he hath ordained to manifeſt his Church by, as he ſaith, *Hereby ſhall men know that yee are my Diſciples, if yee love one another*; but for *Banqueting-houſe*, Hebr. is, *houſe of wine*, to which effect it was ſpoken before.

Ioh. 14.

And the Wine-cellar is ſpoken of next, after the fruit of the Apple-tree, which is ſweet, becauſe Chriſt is to his Spouſe not only ſweet, but chearing, and making glad the heart, like wine, when ſhe is ſorrowfull and heavie, ſo that hereby is implyed more need that the Church ſhould have of refreſhing from Chriſt, the heat of perſecution increaſing, and a ſupply to be made accordingly.

Prov. 31.

And

And now it is alſo a comfort to heare of his Banner, or Standard over her, under which ſhe fighting againſt ſinne, the world, and the Devill, ſhall be ſure to overcome, and that only through his love on our parts, altogether undeſerved, out of which he ſaith, *In the world yee ſhall have trouble, but be of good comfort, I have overcome the world*: Thus *Ainſworth*. And of his love the Lord ſaith, or it is ſaid of him, *he loved his owne, unto the end he loved them*; to ſhew, that this Standard alwayes ſtands for their defence, and is never taken downe. Joh. 13. 1.

Stay me with flaggons, comfort me with apples, for I am ſick of love; this is the voyce of a poore ſoule, ſick for want of the ſence of the comfort of Chriſts love, and now ready to ſwoone away; for as in this caſe ſome comfortable and reviving thing is with all earneſtneſſe called for ſpeedily, ſo ſhe deſireth comfort from the Miniſters of the Word by the wine and apples before ſpoken of; That is, comfortable and chearing promiſes of the Word, whereby although ſhe be brought never ſo low, ſhe may be raiſed up to life againe; and therefore the word, *ſtay me*, is a plurall, as if ſhe had ſaid *O friends, ſtay yee me*. Verſ. 5. *Note.*

And hereby we are directed in time of diſtreſſe in our mindes, what to doe, viz. to deſire ſpirituall comfort from ſpirituall Paſtors, and Paſtors in this caſe are not to ſhew themſelves difficult towards them that ſeek unto them for it.

His left hand is under my head, and his right hand doth imbrace me. The faithfull ſoule having called for comfort in her perplexity, ver. 5. now to ſhew the effect that ſhall follow upon thus doing, declareth to all men, that ſhe had comfort from her Husband Chriſt both by his left hand being put under her head; that is, from his paſſions, and infirmities of his humane nature, which he tooke upon him, and ſuffered; and by his right hand imbracing her, That is, the power of his Divinity making his Paſſions meritorious, and effectually ſpeaking comfort unto her, to the freeing of her from all her feares and troubles. Even as ſhe, that hath a loving husband, if he ſeeth her to faint, and ready to dye, for want of his expreſſions of love towards her, if he preſently imbraceth her with one hand, and holdeth her head with the other, being much weakned through her ſad apprehenſions of his diſlike, is recreated and revived againe; for by the right hand power and ſtrength is commonly ſet forth, and by the left, weakneſſe, and infirmity, but by both together, all that one is able to doe for another in diſtreſſe; whence note, that it is not in vaine for the diſtreſſed in minde to ſeeke to Gods Miniſters for comfort, but a ſpeedy way to attaine unto it, yet it lyeth not in any of them to make their inſtructions and conſolations thus effectuall, but in Chriſt Jeſus alone. Verſ. 6. *Note.*

Gregory by the left hand, underſtands comforts temporall, and the right, eternall, and thoſe are ſaid to be under the head, becauſe the heart, the principall part of man, which the head is, hath them, as it were, under, in her eſtimation, but eternal above all thoſe of this world. *Gregor.*

And this is confirmed by *Juſtus*, ſaying that *Salomon* ſaith of wiſdome, *Shee hath on her right hand long life, and on her left riches, and honour*; and what are riches, and honour, but things temporal? which the faithfull under-value and long life, but life for evermore? as in the Pſalmes is further expreſſed; *He asked life of thee, and thou gaveſt him long life, even for evermore*. *Juſtus Orgel.*

But I rather preferre the Expoſition before going, which is *Ainſworths*, becauſe ſpirituall comforts only are here ſpoken of, as which alone can comfort the diſtreſſed ſoule, but I take it not as he doth, for a Petition, but a Declaration, as is aforeſaid, and thus it agreeth beſt with the Hebrew, being *verbatim*; *his left hand under my head, and his right hand ſhall ſuſtaine me*; ſo that it is declared, what was now done, and further expected to be done, by a ſure and certaine faith. It may alſo be conſidered whether it be not meant, I have already a little comfort, after my ſeeking to Chriſts Miniſters as before was ſaid, and am nothing doubtfull, but that I ſhall have his Spirit coming into my heart more powerfully, and bringing me plenary comfort, becauſe that although by the right hand is often ſet forth power, yet by the left weakneſſe never, and both hands are not here ſpoken of together but firſt, the left as preſent, then the right in future. *Ainſworth.*

I charge you (O yee daughters of Jeruſalem) by the Roes, and the Hindes Verſ. 7.

of the field, that yee ſtirre not up, nor awake my Love, till he pleaſeth. The ſoule having met with comfort after her being in perplexity, now is very carefull, that this comfort and quiet thus attained, be by no meanes diſturbed againe, and therefore ſhe layeth a charge under an Oath upon the daughters of *Jeruſalem*, by the Hindes, and the Roes; That is, calling the Hindes and Roes of the field to witneſſe againſt them, as both *Moſes* ſometime called heaven and earth to record, againſt the people of *Iſrael*, and *Iſaiah* ſaid, *Heare (O Heavens) and hearken (O Earth)* And the Hindes and Roes rather then other Beaſts of the field are mentioned, becauſe their love is ſingular towards one another, as hath been ſhewed before upon Proverbs, where the Husband is bidden to let his wife be to him as the Hinde, ſo loving, and the pleaſant Roe.

Eſa. 1.

Prov. 5. 19.

By *daughters of Jeruſalem*, underſtand the ſoules of the faithfull; That is, of all that profeſſe the faith of Chriſt, theſe are all here adjured (for ſo the vulgar renders it, and that rightly, becauſe the word rendred) *I charge you*, cometh from השבע an Oath, or ſwearing, not to ſtirre, or wake Chriſt; That is, by their ſinnes not to provoke him, to the diſturbance of the peace before mentioned, coming by his left hand, under the head and ſo forth. And if it be thus underſtood, it is the voyce of one faithfull ſoule after trouble in minde, injoying reſt by Chriſt, unto others having part in this reſt alſo, deeply charging them to take heed of doing any thing, whereby this reſt may be broken off, and that this may appeare more clearly, it is to be noted, that the word rendred *my love*, is Hebr. *the love, awake not the love, untill it pleaſeth*; That is, untill it pleaſeth him to lye no longer thus with his left hand under my head, and his right hand imbracing me, and that will be never, if he be not ſtirred by our ſinnes, but the love and reſt in him, which I and you injoy, ſhal be everlaſting.

Gregory, and *Juſtus*, and other Ancients following the vulgar, *Awake not my love, untill ſhe pleaſeth*, underſtandeth this, as ſpoken by Chriſt, who having imbraced a ſoule in the armes of his mercy, and given her joy in Divine contemplations, and being ſequeſtred from imployment amongſt others, chargeth them, although they earneſtly deſire ſuch a mans coming amongſt them for their Spirituall good, yet to permit him to goe on in this his ſequeſtered courſe of life, untill that he will voluntarily breake off, and apply himſelfe by his gifts, to ſerve publickly the neceſſities of others; and by the daughters of *Jeruſalem*, he will have effeminate Chriſtians meant, who are not worthy the name of men, becauſe they thinke the contemplative life too auſtere for them, or for any other man, doing therefore what they can to pull ſuch, as are denoted unto it, here-from. Thus *Gregory*.

Gregory. *Juſtus Orgel.*

Juſtus underſtandeth it, of the counſels given by Chriſt, and his Apoſtles about chaſtity, and voluntary poverty, and not urging any man hereunto, but permitting every one to doe in regard of theſe what he pleaſeth; but the laſt word תחפץ is a Maſculine, and therefore it cannot be rendred by *ſhe*, but *he*, and ſo the ſence given hereupon falleth, and the firſt ſtandeth firme, the Church continueth ſtill ſpeaking of Chriſt, as carefull to continue her reſt begun in him alwayes without interruption, which ſhould be the care of us all, and therefore to fly ſinne, whereby alone this reſt is broken, otherwiſe the Roes, and the Hindes of the field ſhall riſe up againſt us, and condemne us, for our injury about that love and peace, whereupon all our felicity dependeth, when as they are ſo tender of their love towards one another, to preſerve and continue in it all their dayes.

Note.

Of the love of the Hinde and Roe, ſee upon Prov 5 19.

Verſ. 8. *The voyce of my beloved, behold he cometh leaping upon the Mountaines, and skipping upon the hills.* After the comfort coming to the faithful ſoul by Chriſt, by that which he did with his hands, both the left and the right, now followeth the comfort which ſhe taketh in his voyce, that is, his Word preached, and therefore according to that which is here ſaid, *leaping upon the Mountaines*, it is elſewhere Propheſied; *How beautifull upon the Mountaines are the feet of thoſe, that bring glad tidings of peace!* and he is ſaid to come leaping, when the Goſpel is preached, for the celerity of the Goſpels going forth into all Countries, and Nations, as the Hinde and Roe, whereunto he is compared, verſ. 9. goeth not, but leapeth, and skippeth, and ſo riddeth the ground away faſter then Beaſts that goe,

Nahum, 1. 15. Eſa. 52. 7.

or run, and the word עַל *upon*, may alſo be rendred over, he leapeth over Mountaines, as over plaine places, no obſtacle or let in the way, by the hotteſt perſecution, can hinder him from going on in his Goſpel. And as his voyce is ſpoken of here, to ſet forth his Word preached, ſo *Eſa.* 40. *The voyce of the Cryer in the wildernesse*, and *Joh.* 10. *My ſheep heare my voyce, &c.*

And oppoſitions made againſt the Word, are well ſet forth by Mountaines, becauſe men travelling upon the way, when they come at ſome high and ſteep Mountaines, they are invincible impediments unto them, to ſtay them from going further, but if one had this faculty of leaping over them, they would be no let, or impediment unto him, and this faculty it is ſhewed Chriſt ſhould have at his going forth by his Word.

My Wel-beloved is like unto a Roe, or a young Hart, behold, he ſtandeth behinde our wall, he looketh out at a window, ſhewing himſelfe through the Lattice. Here is a reaſon why Chriſt was before ſpoken of, as leaping over the Mountaines, the Hinde or Hart uſeth to doe ſo, and he is herein like a young Hart or Roe; *He ſtands behinde our wall*, ſaith *Gregory*, when he hid his Divinity in our Humane nature, by taking fleſh of the Virgin *Mary*, and looked out at a window through a Lattice, when he was partly ſeene as man, and partly unſeen, That is, as God; and he expoundeth that before going of his leaping, of his deſcending from heaven to earth in his Incarnation.

Ainſworth hath either this, as touching *our wall*, or his nearer approaches to us by degrees, then when he was firſt ſeene leaping upon the Mountaines, and his looking in at a window, and through the Lattice, was his ſhining in here, as the Sunne ariſing in the morning, and by looking in at the window inlightening the houſe; So Chriſt ſtood firſt, as it were, behind our wall of partition, when he was ſet forth only under darke types; and figures of the Law; he looked in at the window, when the ſunne-ſhine of the Goſpel aroſe, but through the Lattice, when revealing himſelfe in many myſteries to his people, he yet concealeth himſelfe in ſome; for we know, and ſee but in part.

And looking through the window alſo, intimateth his ſeeing of us, both to obſerve our doings, whether good or evil, and to protect his Church; as God is ſaid to have looked upon the Hoaſts of *Iſrael*, purſued by *Pharaohs*, and as a man looking out at a window, through a Lattice, is ſcarce ſeene of thoſe without, but he ſeeth all things; ſo although we ſee not Chriſt ready to protect us in danger, yet he ſeeth us, and the ſecreteſt plottings of our enemies, to diſappoint them of their purpoſes, and to deliver his out of dangers, that we may both ſtand in awe of him in all places, and doing ſo, be confident of his protection at all times, againſt all that machinate miſchiefe againſt us. Of looking out at a window and ſeeing, although unſeene, ſee *Prov.* 7. *I looked out at my window, &c.*

My Beloved ſpake, and ſaid unto me, Riſe up my love, my faire one, and come away; Hebr. for *riſe up*, is, *riſe for thy ſelfe*, and for (*come away*) *come for thy ſelfe*; That is, ſaith *Ainſworth*, Riſe, and come for thy owne benefit. Or, it may be thus underſtood, whatſoever others doe, continuing, when they heare my Word, in ſinne, or infidelity, doe thou for thy part ariſe, and come to me; looke not at the moſt, to be drawne by their example, to the doing of evil, to ſinne againſt thy owne ſoule, by ſitting, or lying ſtill in the ſtate of Nature, as they doe; but enter in at the ſtreight gate, and walke in the narrow way, which a few only finde, the moſt going in the broad way, notwithſtanding their hearing of my voyce, for that leadeth to death; but to enter thus into the narrow way, by beleeving, and obeying me, is to come into the way of life.

Here then the Church telleth, to what effect Chriſt ſpeaketh in his Word, viz. to move every ſoule that would be ſaved, not to ſit, or lye ſtill in ſinne or unbeliefe, but to riſe by repentance, and turning from ſinne, and to come to him by beleeving; ſo that this is the ſame in effect with that, *Matth.* 11. 28. *Come to me, all yee that are weary, and heavie laden, &c.* and of the ſoule that doth ſo, he ſaith, *My love, my faire one*; That is, through the beauty and bright luſtre of Grace, where-with thou art now inſtantly indued, one that I cannot but dearly love, according

Verſ. 9.

Gregor.

Ainſw.

1 Cor. 13.

Note.

Verſ. 10.

Ainſw.

Matth. 7. 14.

Ephes. 5. 14. according to that of the Apoſtle, *Awake thou that ſleepeſt, and ſtand up from the dead, and Chriſt ſhall give thee light.* But what ſoule ſoever being thus called ſitteth ſtill, preferring yet to live in ſinne, ſhe is black, and foule, and to Chriſt abominable.

Note.

Verſ. 11. Verſ. 12. *For loe, the winter is paſt, the raine is over, and gone; The flowers appeare in the earth, the time of the ſinging of birds is come, and the voyce of the turtle is heard in our Land.* Here the Church ſheweth, how the Lord went on to move her to come, by telling of the opportunity now being under the Goſpel, which is deſcribed as the ſpring-time; therefore by the winter, *Gregory* underſtandeth the time of the ceremoniall Law, which was as a winter, dead, and without fruit, and raine, filling the earth with cold water, for ſo by the Law cometh death and condemnation, for which the Apoſtle calleth it, the miniſtry of condemnation, and they were ſubject to Ordinances of divers waſhings, wherein yet there was but cold comfort, they being not to the cleanſing from ſinne, but only of legall uncleanneſſe, for the very bloud of Bulls and Goates offered in ſacrifice could doe no more.

Gregor.

2 Cor. 3.

Heb. 10.

But the time of the Goſpel is the Spring-time, as Chriſt having ſuffered death for our ſinnes, roſe in the ſpring, the moneth of *Abib*, anſwering in part to *March*, and in part to *April*; and now flowers appeare, graſſe groweth g een and through the pleaſantneſſe hereof the Birds ſing, and the Turtle, gone in winter, cometh againe, and uttereth her voyce; and therefore if ever thou wilt come (my love) come now, and delay not, this is the beſt time to travell in; in winter, for the raine, and cold, and ſhortneſſe of the dayes, it being almoſt a continuall night in ſome places, thou couldeſt not, and if thou delayeſt a while thou ſhalt not be able, for the ſcorching heat of ſummer burning up all things, as in the torrid Zoane, and changing the very face into black, as the *Æthiopians*; for ſo he that delayeth his comming now, ſhall become more and more black through ſinnes increaſing and is daily in danger, not of being ſcorched only, but burnt by the flaming fire in which Chriſt ſhall come, *to render vengeance to all that know not God.* (*Flowers appeare.*) *Ainſworth* by winter, underſtands troublous times, as thoſe of Antichriſt; or troubles of minde, and by the Flowers appearing, Graces abounding in the Church under the Goſpel, ſome having the gift of Prophecying, ſome of ſpeaking with Tongues, ſome of Interpretation, and ſome of Healing, all of knowledge and faith, and ſome of faith to worke Miracles. Thus, it was promiſed according to this Allegory, *Iſrael ſhall bloſſome, and bud, and fill the earth with fruit, and they of the City ſhall flouriſh like graſſe of the earth.* And as to *Pharaohs* Butler, the lifting up of his head was ſhewed by a Vine, ſpringing, and bearing bunches of Grapes, which he dreamed that he wrung into *Pharaohs* Cup; ſo by Flowers appearing here, the reſtitution of man by Chriſt to Gods favour is ſet forth, which is, when by his Spirit Graces are wrought, and appeare in him.

Jer. 8.

2 Theſ. 1. 8.

Ainſworth.

Rom. 12.

Eſa. 27. 6. Pſal. 72. 26. Gen. 40.

By the Birds ſinging, underſtand the Saints thus indued with manifold graces rejoycing, and praiſing God, for the comfort which they finde, and feele by beleeving, and the ſpirits entring into them. Of this *Eſay* propheſieth, ſaying, *They ſhall ſing for the majeſty of the Lord, from the uttermoſt parts of the earth have we heard Songs, glory to the righteous.* And the Apoſtle biddeth, *Sing to your ſelves in Hymnes, and Pſalmes, and Spirituall ſongs.* By the Turtle uttering her voyce, the whole Congregation of the faithfull is ſet forth together, praiſing God out of pure and chaſte mindes; or by the Turtle, underſtand the Holy Ghoſt inſpiring men extraordinarily, to utter the wonderfull things of God, becauſe the Spirit appeared in the likeneſſe of a Dove; ſo *Ainſworth*. But the Church is alſo ſet forth by a Dove, verſ. 14. and as ſhe is compared to Birds for her many members, ſo to a Turtle for her unity, being as one pure, and ſpotleſſe Virgin, keeping her alwayes to her one husband Chriſt. And whereas he underſtandeth troubles in Antichriſts time by winter, or inward troubles of the minde, the firſt cannot be meant, becauſe Antichriſt cometh many yeares after Chriſt, and this is ſpoken not only of the time following after that, but chiefly of the time of the firſt preaching

Eſa. 24. 15. Ephes. 5. 19.

preaching of the Goſpel. Againe, how can it be underſtood either of trouble by perſecution, when as Chriſt ſaith, *In the world yee ſhall have trouble, but be of good comfort, I have overcome the world*; or of inward trouble through temptation, when as into this he entereth, that cometh to Chriſt, all things before being in quiet, whilſt the ſtrong man armed keepes the houſe; by winter therefore none of theſe, but the Law ceremoniall is to be underſtood, as hath been already ſaid.

The fig-tree putteth forth her green figges, the Vines and the tender Grape give a good ſmell, ariſe my Love, &c. Here the ſpring of the Goſpel is further ſet forth by other ſimilitudes, ſhewing that it is Spring-time, for ſo Chriſt ſaith, *When the fig-tree putteth forth, yee know that the ſummer is neare*; and the Church is as a Fig-tree, and as a Vine, or Vine-yard, and ſhe ſpringeth, and giveth a good ſmell, when the Goſpel is preached, according to that of the Apoſtle, *We are to God a ſweet ſmelling ſavour, &c.* and to Grapes and Figges is *Iſrael*, compared by the Prophet, ſaying, *I found your fathers as grapes in the Wilderneſſe, and as the firſt ripe figges.*

Verſ. 13.

Luk. 13. 8.
Eſa. 5.

2 Cor. 2. 15.
Hoſ. 9. 10.

(O my Dove) thou art in the clefts of the rockes, and in the ſecret places of the ſtaires, let me ſee thy countenance, let me heare thy voyce, for ſweet is thy voyce, and thy countenance comely. Here Chriſt ſpeaketh to the Church, and he compareth her to a Dove for her harmleſneſſe, and ſimplicity, being without a Gall, cleane feeding, and a cleane Bird, which was offered in ſacrifice, ſee *Mat.* 10. 16. Of the Doves being in the clefts of a rock, ſee *Jerem.* 48. 18. *Be like the Dove, that makes her neſt in the ſides of the holes mouth*; it is alluded to that, which was done by *Elijah*, whom God put in a cleft of a rocke, whilſt he paſſed, for his ſafety, when he feared, or might feare the approach of ſo terrible a Majeſty. Here it is ſaid, *Thou art in the clefts of the rocke*; That is, in greateſt ſafety, ſo that thou needeſt not to be afraid, for this rock is Chriſt, and ſo is the ſecret place next ſpoken of, *Pſal.* 32. 7. 61. 3. 91. 1. and this is uſed as an argument to perſwade her, to come without all feare unto him, he being to her, as the rocke to the Dove, in this her ariſing and coming away.

Verſ. 14.
The Bridegrooms fourth ſpeech.

1 King. 19. 13.

Mat. 16. 18.
1 Cor. 11.

But what is meant by the ſecrets of the ſtaires? In this caſe it is alluded to *Jacobs* Ladder, the top whereof reached up to Heaven, whereby the Angels aſcended, and deſcended, theſe ſtaires are the degrees of Graces, by which the faithful aſcend up to Heaven, for they are not one, but many; *Faith, Hope, Love, Meekneſſe, Temperance, Patience, Joy, yea even in ſuffering*; and the higheſt pitch of Grace is not at the firſt attained to, but we aſcend towards it by ſteps, or degrees, as upon ſtaires, according to which it is ſaid of the Saints, that they paſſe from ſtrength to ſtrength, till they, every one of them appeares before God in Zion.

Gen. 28

Gal. 5. 22

Pſal. 50.

Thy voyce is ſweet; this is ſpoken in anſwering to that, ver. 5, 6, 7. where the Church uttereth a lamentable voyce, ſaying, *Stay yee me with Flaggons*, &c. and then ſpeakes comfortably againe, *His left hand is under my head, &c. his right hand imbracing me*; after which, ſhe chargeth the daughters not to diſturbe this love by ſinning. Now Chriſt ſheweth, how acceptable and delighting all this is to him, praying in trouble of minde; prayer is as ſweet inceaſe, praiſing God upon having any comfort, for thus God is glorified.

Pſal. 50. 15

Laſtly preaching, to ſtop the courſe of ſinning, of the ſweetneſſe of which ſee before. *Thy countenance is comely*, let me therefore ſee thee coming to me, as thou haſt been already invited, by the name of my *faire one*.

Take us the Foxes, the little Foxes that ſpoyle the Vines, for our Vines have tender grapes. *Gregory*, whom I omitted upon verſ. 14. more particularly by the clefts of the rock, underſtands the places pierced by Nailes in Chriſts hands, and feet, by the ſecrets of the ſtaires, rendred by the vulgar, *the caverns of the wall*, the place of his ſide pierced by the ſpeares; herein the ſoule is hidden, and made not to feare, when meditating upon theſe his paſſions, ſhe armes her ſelfe with faith, and patience, conſtantly to ſuffer any thing for him againe. Now for the preſent words, both he, and all others agree, that by the Foxes, which are called little, but ſaid to ſpoyle the Vines, Hereticks are to be underſtood, which ſpoyle the Churches

Verſ. 15.
Gregor.

Churches of Chriſt by their Hereticall Doctrine, for in ſubtlety and diſſimulation they are like unto Foxes, and ſometimes they are alſo compared to Wolves in
Matth. 7. ſheeps cloathing; they are taken, when confuted by plaine evidence of the Word, and digged out of their holes, when put from darke paſſages of Scripture, whereupon they found their Hereticall Doctrines; therefore to them that preach the Word, and are learned, this charge is given by Chriſt.

2 Tim. 3. 1 Tim. 1. 3. Tit. 1. 11. *Note.* It is not our only imployment to preach, and inſtruct, and exhort, and reprove, but alſo to convince gaine-ſayers, and ſtop their mouthes, by ſhewing the falſneſs of their Doctrine, as *Timothy* was by *Paul* required to doe, and *Titus* likewiſe; and therefore it is the part and duty of Chriſtian Magiſtrates to take order, that ſuch Foxes be not let goe at liberty, but being diſcovered who they be, firſt to reſtraine them under a great penalty, from teaching either in Church, Chappell, or private Houſe, and then to compell them to heare their errours by the learned confuted; which being done, if they perſiſt ſtill in this wicked way, and recant not, to chaſe them out of the Land, as dangerous Foxes, or Wolves, to the flocke of Chriſts ſheep, whom to preſerve ſhould be the chiefe care of Magiſtrates, and Miniſters, and not of Miniſters only, who can doe no more, but as their Shepheard with his Dogge, ſcare them away by barking, therefore it is their parts after this to rid the Land of them, much more then it was once done here by a King of *England*, to rid this Land of Wolves; and theſe Foxes are called little, becauſe for the moſt part they be not great, but poore, and obſcure, ariſing *Ex fece populi. Which ſpoile our vines*; That is, corrupt whole Churches, where it is to be noted, that to be infected with Hereſie, is to be ſpoyled. And he ſaith, our Vines have tender Grapes; That is, our Churches have weake and tender Chriſtians, eaſie by their ſubleties to be drawne to errour, for the ſtrong are not in danger, but the weake in knowledge, and children this way. *Pierius* expounding it, ſaith; That by little Foxes evil cogitations are ſet forth, which muſt be ſuppreſſed, whilſt they are little, in the very beginning, otherwiſe they marre the Vine; That is, the heart wherein they lurke.

Verſ. 16. The Brides fifth ſpeech. Epheſ. 5. 30. *My beloved is mine, and I am his, he feedeth amongſt the Lillies.* Here the Church againe ſpeaketh, comforting her ſelfe in this, that ſhe had ſuch a beloved, as Chriſt is, uniting her unto himſelfe by a ſpirituall Marriage, and ſo making her one with himſelfe, fleſh of his fleſh, and bone of his bones, for herein ſhee hath joy that cannot be expreſſed, and upon this ſhe breaketh out into theſe words; *My beloved is mine, and I am his*; for his feeding *amongſt the Lillies*, the Lord
Verſe 2. had before compared his Church to a *Lilly amongſt the thornes*, now ſhe joyeth in this, that he is continually preſent in her Aſſemblies, ſitting, and eating, and drinking, as it were, amongſt them in that moſt holy feaſt of his Supper. *Ainſworth*
Ainſw. underſtandeth his feeding, of his feeding of his flock amongſt the Lillies, that is, the flowers of the Scriptures.

Verſ. 17. *Till the day breake, and the ſhadowes fly away, turne (my beloved) and be like the Roe, or a young Hart upon the mountaines of Bether.* Of the *Roe, and Hart*, to which Chriſt is compared, ſee before, ver. 9. Here the Church deſireth him to be ſo to her; That is, to come leaping to her help, in time of danger by perſecution, or of trouble by temptations, and in thus doing not to ceaſe, *till the day appeareth, and the ſhadowes fly away*; That is, till the night of trouble and adverſity be paſt, the day, or time of deliverance from all troubles coming, which ſhall be at Chriſts ſecond coming.

2 Pet. 1. 19. And like unto this *Peter* ſpeaketh, *till the day dawne, &c.* but this is ſpoken of illumination by the Spirit, and Sanctification, which is before that day; and by the Hinde and Roe, Chriſts manifeſtation of his love and joy is underſtood, as in *Rom.* 5. 11, &c. Of the mountains it was ſpoken alſo, ver. 8. here only the name *Bether*, ſignifying *diviſion*, is further added, and it was a mountain neare *Jordan*, where ſuch Cattell fed, ſo called, becauſe here by that river the Land of *Canaan* was divided, or rather for the dividing of *Jordan*, for *Iſrael* to paſſe over.

Gregor. For the *Mountaines of Bether*, the Vulgar hath it, *of Bethel*, but Hebrew it is Bether; *Gregory* expounds this of Chriſts returning at the Day of Judgement, like

like a Roe, or young Hart; That is, in the ſame forme of a man that he tooke of the Virgin *Mary*. But becauſe it is not ſaid, when the day ariſeth, but, *till the day breake*, denoting the time wherein the Church deſireth him to doe thus, that agreeth not, and therefore I reſt in the former expoſition. And the mountaines of *Bether* are particularly ſpoken of, becauſe that by them the children of *Iſrael* entred into the Land of *Canaan*, when they came over *Jordan*, and vanquiſhed all their enemies: and ſo the meaning is, Returne to thy Church in adverſity, by vanquiſhing all Perſecutors, thus turning her night of troubles into a day of deliverance, ſo as that it may appeare to be an act done by thy mighty hand, and ſtretched-out arme. And as the Church prayeth, ſo it hath, and ſhall be done from time to time; ſhe may be for a time in the ſhadow of death, but ſhe ſhall bee timely delivered, and not lye in perpetuall darkneſſe, but her light ſhall breake forth as the noon day, and the care which Chriſt hath over her ſhall appeare to all men. *Note.*

CHAP. III.

BY night on my bed I ſought him, whom my ſoule loveth, I ſought him, but I found him not. Here it is ſhewed, that Chriſt is not found by moſt ſerious meditation, ſtudy, and prayer in ſecret, but by going forth to the place, where he is preached: for what more ſecret place is there, then a mans chamber, and bed, wherein he lyeth in the night? and what time of more ſerious ſtudy and meditation then here? for thoſe that upon their beds give themſelves to meditate: but ſhe doing thus confeſſeth, that ſhe found him not, and therefore ſhe ſaith: Verſ. 1.

I will ariſe now and goe about the City, in the ſtreetes, and in the broad wayes, I will ſeeke him, whom my ſoule loveth, I ſought him, but I found him not. By the City is meant the City of Jeruſalem, or any other great City full of people, going up and downe about their worldly affaires. Here alſo ſhe ſearched for Chriſt, but found him not: which ſheweth, that he is not found by that ſoule that is wholly intent to worldly buſineſſe, pertaining either to the Common-wealth, or his owne particular eſtate in this world, as indeed there is leſſe reaſon to thinke thus to finde him, then by retiredneſſe for meditation. After ſeeking both theſe wayes, and not finding, ſhe goeth on, and ſaith: Verſ. 2.

The watch-men found me, who goe about the City, to whom I ſaid, ſaw yee him whom my ſoule loveth? Theſe are the preachers of the Word, who are often ſet forth by the name of Watch-men; and they are ſaid to goe about the City, in alluding to the manner of Watch-men, who goe about in the night from ſtreet to ſtreet, to ſee that there be no hurt done by Theeves, or caſualty of fire: ſo that hereby their care and circumſpection over the people is ſet forth, for which they are alſo called ἐπίσκοποι and Over-ſeers; and ſhe ſaith not, that ſhe found them, but they found her, and by their meanes ſhe found Chriſt a little after, as is ſhewed, verſe 4. Verſ. 3. Ezek. 3. Heb. 13. 17.

It was but a little that I paſſed from them, but I found him whom my ſoule loveth. There is nothing ſaid of the anſwer which they gave her: but becauſe ſhe found him, ſo ſoone after that they had found her, it is implied, that their finding of her was by their inſtructing, and teaching her in the knowledge of God, and his Chriſt, whereby ſhe was inlightned, and had exceeding comfort. For their finding her in the ſtreets, and the broad places thereof, herein it is ſpoken much like unto that which is ſaid of Wiſdome, *She cryeth in the gates, at the entry of the City, and in the pathes and high places*; and in the Parable, the King ſent out his Servants into the ſtreets to bring Gueſts in. By all which together from the firſt verſe hitherto, we are taught firſt, that Chriſt is not found by mans induſtry, and his owne endeavouring to finde him, but man is firſt out of his great grace and mercy found of him, and then he findes Chriſt, as it is elſewhere ſaid: *I was found of them that ſought me not*; that we may attribute nothing to Verſ. 4. Prov. 8. 2, 3. Matth. 22. *Note.* Rom. 10. 20.

Note. our ſelves, but all to his grace; but yet ceaſe not to ſeeke, till we finde. 2. Chriſt is not found by thoſe that lye in bed, that is, by idle and ſloathfull perſons; nor yet by ſuch as riſe and goe about Secular things, as worldly men commonly doe, intending City or Country buſineſſes firſt, and chiefly, and the right ſeeking after Chriſt but a little. *Note.* 3. Then is he yet found by ſuch as ſeeke and deſire him, when they meet with his faithfull Miniſters; That is, they are willing to learne, and to be inſtructed by them, and are frequent in hearing their Sermons, and deſirous to come to underſtand hereby, which is intimated by her asking them for him, as being ready to obey all their inſtructions, as the ſelf-conceited, and ſtiffe-necked of theſe times doe not, but come and heare Sermon after Sermon, doing yet little or nothing according to their teaching, but as their owne phantaſies lead them; whereas the true Converts are as little children, eaſie to be drawne, and led in the way that one would have them goe in: and who ſo is not, ſuch cannot enter into the Kingdome of heaven, as Chriſt teacheth. Matth. 18. 3.

Moreover, by the words of verſe 1. we may learne, that many thinke, that they have Chriſt, but if they come once ſeriouſly to conſider, they ſhall finde that they have him not, becauſe the Spouſe in the name of the Chriſtians faith, *I ſought him in the night in my bed, but found him not*; as if ſhe had ſaid, I thought that I had him with me in bed, but when I ſought, I found him not; that we may not goe upon light and groundleſſe conjectures, but prove and try our ſelves, to finde that Chriſt Jeſus is in us, and that we are not reprobates, as we may be, notwithſtanding our beleeving the contrary. *Note.* 1 Cor. 13.

I held him, and would not let him goe, untill I had brought him into my mothers houſe, and into the chambers of her that conceived mee. Here it is ſhewed, how the ſoule that hath found Chriſt laboureth to hold him, even as *Jacob*, who wraſtled with God, and would not let him goe, till he bleſſed him; ſo the ſoule that hath found Chriſt, layeth faſt hold on him by faith, and nothing can ſeparate her from him, but ſhe conſtantly cleaveth to him, till that by him ſhe be bleſſed, ſaying, *Come yee bleſſed of my Father, into the kingdome prepared for you.* Gen. 32. Rom. 8. 34. Matth. 25.

But what meaneth ſhe, by ſaying, *till I had brought him into my mothers houſe?* by Mother, ſaith *Gregory*, the Synagogue of the Jewes is underſtood, becauſe the Church of the Gentiles was conceived, as it were, by her, as out of whom preachers came, That is, the holy Apoſtles, and converted her. In ſaying then, *till I have brought him into my mothers houſe*, is meant, till the Jewes be converted: for the converting of a people unto Chriſt, is the bringing of him into their houſe, afarre off from which he is before their converſion: ſo that here is a Propheſie of their converſion towards the end of the world. And by the Chambers, wee may underſtand ſeverall Congregations of them, that then ſhall imbrace the faith. *Gregor.*

Ainſworth finding nothing here of the converſion of the Iewes, underſtandeth by the *mothers houſe*, the Church outwardly, and the Conſcience inwardly, wherein to the faithfull bring him, and then he dwelleth in their hearts, to their unſpeakeable comfort. I conceive the former expoſition to agree beſt, and that without forcing, the words cannot be thus applied; but being underſtood, as was ſaid before, what is meant by theſe words, *untill I have brought him?* Shall the Church of the Gentiles then hold Chriſt no longer? no, but by perſeverance in ſeeking to God by prayer for their converſion, is hereby intimated, till it be effected; ſhe being then by faith knit more faſt unto him then ever before, and made hereby more full of life, according to that of the Apoſtle; *If the falling away of the Jewes be the riches of the Gentiles, what ſhall their reſtitution be, but life from the dead?* *Ainſw.* Rom. 11.

The fifth ver. *I charge you, O ye daughters of Jeruſalem*, is the ſame with ch. 2. 7 and therefore ſee the expoſition there: for as there that adjuration followes after comfort found in Chriſt; ſo here, after that the ſoule findeth him againe, having through ſome negligence, intimated by her lying in bed, and ſeeking him, loſt him, ſhe breaketh out as before, Verſ. 5.

Who is this that cometh out of the wilderneſſe like pillars of ſmoake, perfumed Verſ. 6.

med with myrrhe and frankincenſe, and all powders of the merchant? Here the Church of the Gentiles, which ſpake before of bringing Chriſt into her mothers houſe, ſeemeth againe to ſpeake of this Mother-Church of the *Jewes*, being now converted, in praiſing of her for her great devotion, ſet forth by myrrhe, and frankincenſe, and other ſweet ſpices, making a moſt gratefull ſmell in the noſtrils of God, and aſcending as a pillar of ſmoake.

And in ſpeaking of her coming up out of the wilderneſſe, it is alluded to the coming of the children of *Iſrael* of old out of the wilderneſſe, through *Jordan*, to poſſeſſe the Land of *Canaan*, their coming out of all Lands in the time of their infidelity being as a wilderneſſe, and barren place unto them, wherein they wanted all ſpirituall food, being hereby aptly ſet forth. That ſweet odours ſet forth prayer, and preaching is ſo well knowne, that I ſhall not need here againe to ſpeake of it, but rather we ſhould be hereby invited to practiſe the like devotion at all times, and in all places, being aſſured, that thus doing, we are aſcending towards heaven, out of the wilderneſſe of this world, and ſhall in Gods good time be received there, to our everlaſting comfort; whereas if we aſcend not firſt by theſe devotions, but neglect them, we ſhall never come there, ſith that to them that *call upon the name of the Lord* only, ſalvation is promiſed, and if any man heareth the Word, and doth it, he is *bleſſed in the deed*. *Note.* Jam. 1.

Behold his bed, which is Salomons, *ſixty valiant men are about it*, it may alſo be rendred, *behold his bed, it is Salomons*; That is, as *Salomons*, that man, whoſoever he be, that thus reverenceth, and honoureth God, with praiſes and prayers, out of a pure heart, his bed, or reſting place, whereſoever it is, is ſo guarded by Angels, as *Salomons* was by valiant men, with ſpeares and ſwords, in uſing which they were moſt expert, and therefore he ſhall be moſt ſafe, and not need to feare any danger, either of the Arrow or Peſtilence. And by him in ſpeciall may be meant *Iſrael* converted, as was before ſaid, to ſet forth the royall glory which ſhould be to that Church then; but herein every devout Chriſtian ſhareth with her, and is likewiſe ſtrongly guarded, where-ever he makes his bed. Verſ. 7. Pſal. 91.

King Salomon *made himſelfe a Chariot of the wood of Lebanon, he made the pillars thereof of ſilver, and the borders of gold, the covering of it of purple, the midſt being paved with Love, for the daughters of Jeruſalem.* The word rendred Chariot here, is אפריון, *Apirion*, ſignifying a covering, and is by *Salomon Jarchi* rendred, *a ſecret chamber*, by ſome a *pallace*, by ſome *a throne*, by ſome *a bed*, as *Ainſworth* ſaith; the vulgar hath it, *ferculum*, a frame to carry him in, and for the *borders*, *reclinatorium*, a place to reſt upon, and for the *covering*, *aſcenſum*; by the firſt word any covered thing, which is beautifull, and glorious, may be underſtood, becauſe the word cometh neare to the word אופיר *Ophir*, whence the pureſt gold came; but becauſe a bed is ſpoken of, verſ. 7. I rather hold with *Jarchi*, that it is a ſecret chamber, cloſe covered, to ſleep and reſt in, upon the bed there ſpoken of, the glorioufneſſe whereof the next words ſhew, *the ſtuds, or pillars of ſilver*, for ſo the word עמודיו properly ſignifieth, coming of עמד to ſtand, or to be firme, and the words following, *the borders of gold*, Hebrew, רפידת *his bed*, whereunto the word *reclinatorium* in vulgar well agreeth, for *the covering thereof*, Hebr. is מרכבו, *his chariot*, or *ſella*, which is *ſeat, or ſaddle*, and therefore not any thing pertaining to a chamber, or bed, is meant hereby, but that whereupon he is carried in travelling abroad, and ſo the meaning of all is, our *Salomon*, Chriſt Ieſus, of whom *Salomon* in his royalty was a type, hath a glorious chamber made, as the temple of Cedar from Lebanon; That is, of wood incorruptible, and this chamber is the Church of the *Jewes* before ſpoken of newly converted, for which, it is ſaid to be made for the daughters of *Jeruſalem*; That is, particular Congregations of beleeving *Jewes*. And it is called a chamber with a bed in it, for the quiet reſt which the ſoule hath: being once entred into this Church; and it is covered, as *Iſaiah* ſpeaketh, *with a pillar of a cloud*, being hereby made ſafe, and defended from the danger of perſecutors, as *Iſrael* ſometime was from *Pharaoh* and his Hoaſt purſuing him. And it is made of incorruptible matter, to denote their continuing in the true faith, when once converted, being never Verſ. 9. Verſ. 10. *Ainſw.* Eſa. 4.

never corrupted by errour or hereſie to the end of the world. The pillars or ſtuds of this chamber of ſilver, ſet forth the Apoſtles, ſome of whom are expreſly ſo called, as *James, Cephas*, and *John*, of which Pillars it is alſo ſpoken, *Prov. 9. Wiſdome hath built her houſe, and ſet up her ſeven pillars*; and againe, the Church in regard of them, and the ſure ground of truth laid in their writings, is called *the ground and pillar of truth*, becauſe alwayes imbracing the holy Scriptures, as the only ground of all her tenets and rules to goe by, in the worſhip and ſervice of God; and theſe pillars are ſaid to be of ſilver, as the ſonnes of *Levi* are ſpoken of, *He ſhall ſit to purifie the ſonnes of* Levi, *as ſilver and gold, that they may offer an offering in righteouſneſſe*; gold and ſilver being the moſt precious of all other metals, and therefore fit to denote their excellency; and his bed before ſpoken of, but not ſaid of what it was, is ſaid to be of gold, ſetting forth both the purity of their hearts, and the hearts of all the faithfull, for by faith the heart is purified, and it is more precious then gold. And they are ſet forth by a bed, becauſe here Chriſt repoſeth himſelfe, and dwelleth as in his chamber of preſence.

Galathi. 2.
1 Tim. 3. 15.
Mal. 3. 3.
Acts 15. 9.
1 Pet. 1. 7.

Moreover, this our *Salomon* is ſaid to have his Chariot, or Saddle whereupon he rideth, of purple, a moſt precious cloath, and therefore Kings Robes are made hereof; this then both denoteth his royalty, and his riding, as it were upon a Chariot, or Horſe, in a moſt glorious manner, over Countries and Nations, ſubduing peoples unto him farre and wide, by the preaching of his Word, as is further expreſſed, *Revel.* 19. 11. as alſo the purple dye of his Garments being ſprinkled with bloud.

And this Chariot, or Horſe upon which Chriſt rideth out conquering, is the Miniſtry of the Goſpel, whereby he is carried into all Nations, when he is preached, according to which the Pſalmiſt ſaith, *Their ſound went into all lands*; where he alſo compareth this word unto the Sunne, which the Poets feigned to be drawn in a Chariot by Horſes, round about the world. This is fabulous, but it holdeth touching Chriſt, he is thus drawne as it were, when he is preached every where.

Pſal. 19.

Laſtly, the midſt is ſaid *to be paved with Love*; That is, in the midſt of this chariot, and chamber, as common to all, both Preachers and Hearers, Love is as the pavement, whereupon they go; the wicked walk not according to Love, as *Gregory* ſaith, and have no part or portion in the comfortable and excellent things of Chriſt, and his ſervants here ſpoken of. There be theſe three, Faith, and Hope, ſet forth by ſilver and gold, and Love, which is the chiefe of them, and without it all faith is nothing.

Gregor.
1 Cor. 13.

Verſ. 11. *Goe forth (O yee daughters of Zion) and behold King* Salomon, *with the crowne where-with his mother crowned him in the day of his eſpouſals, and of the gladneſſe of his heart.* Having in the former words ſpoken of the converſion of the *Jewes*, and the great glory coming to Chriſt, and his proceeding to effect this mighty worke, now he calleth upon the Church of the *Gentiles* to goe forth, and ſee, and admire the acceſſion of glory that cometh to him hereby, to be the more confirmed in his faith. For Zion ſetteth forth the Church, becauſe that upon a mount in Zion the old Temple ſtood: by daughters of Zion then, Chriſtians are meant. They are here bidden to looke out upon Chriſt, now in his Kingdome reigning over all, both *Jewes* and *Gentiles*, rejoycing therefore in him, and with him.

And now they ſhall ſee him crowned by his Mother, the Church of the *Jewes*, ſo called becauſe he was borne of the Jeweſſe, the Virgin *Mary*, and came of the *Jewes* according to the fleſh, and ſhe, that is, the Jewiſh Nation crowneth him, when ſhe acknowledgeth him to be her King, although ſhe formerly rejected him, and would have no King but *Cæſar*, and the time when this ſhall be done is called, the day of his eſpouſals, becauſe by faith, *Jeruſalem* is now made his Bride, as is alſo taught by *John*, ſaying, *I ſaw Ieruſalem, as a Spouſe prepared for her Husband.* And this is alſo ſaid to be *the day of the gladneſſe of his heart*, for the great joy of their converſion, as it is ſaid, *There is joy in heaven for one ſinner converted.* And of the *Iewes*, when they ſhall be converted, in particular, the

Rom. 9. 5.
Revel. 21. 2.
Luke 15.

Prophet

Prophet *Eſay* ſaith, *I will create Ieruſalem a joy, and a rejoycing, and I will rejoyce over my people, &c.* As the Lord hath joy then at our converſion, ſo ſhall we have, and before that can have no true joy of heart, although we may laugh, and be merry, for this laughter is but madneſſe, which ſhould make us now to turne, and not to harden our hearts, leſt we never enter, but be ſhut out from his reſt and joy for evermore, into torment and miſery. Eſa. 65. 18. 19. *Note.*

CHAP. IV.

THou art faire (my Love,) thou art faire, thou haſt Doves eyes within thy lockes, thy haire is as a flock of Goates, that appeare from mount Gilead. See a like paſſage to this before, chap. 1. 15. but here Chriſt more at large commendeth his Spouſe, the Church, or Congregation of Converts, not only by her eyes, but her haire alſo; 3 *Her teeth.* 4. *Her lips and ſpeech.* 5. *Her temples.* 6. *Her neck.* 7. *Her breaſts*, ver. 3, 4, 5. Of the neck alſo, and cheekes, it was ſpoken before, chap. 1. 10. It ſeemeth therefore to me, that this ſpeech is particularly directed to the Church of the *Jews*, to be afterwards converted, as it was at the firſt begun with the Church of the *Gentiles*, which firſt imbraced the Faith, for why elſe are the ſame things in part ſpoken over againe, but for the coming in of the mother Spouſe, which had kept out of the pale of the Church ſo long a time, but now coming in alſo, great is the joy of the Bridegroomes heart, and to rejoyce together with him, for this are the faithfull of the *Gentiles* called upon to behold it, Chap. 3. 11. And as this Church had, verſ. 9, 10. praiſed Chriſt under the name of *Salomon*, by his chamber, pillars, Chariot, and love; and verſ. 7. 8. by his Bed ſtrongly guarded, verſ. 7. 8, ſo now he praiſeth her, from the beauty and comlineſſe of all theſe parts, which be ſeven, a number of perfection, to denote more perfection of grace in the Church of the *Jewes*, which ſhall be, then ever hath been in the Church of the *Gentiles*, for which cauſe for cheekes, neck, and eyes, only three ſpoken of touching her, ſeven are praiſed in this Church. Verſ. 1. The Bridegroomes firſt ſpeech.

1 *Her eyes*, which be the lights of the body, for which alſo the Church of the *Gentiles* is praiſed in common with her, and yet it is to be conceived that the light ſhall then be more then ever yet it hath been, for ſo *Iſaiah* ſaith, *The light of the Moon ſhall be as the light of the Sun, and the light of the Sun ſeven-fold.* And reaſon tels us, that Propheſies being accompliſhed, which were darke before, and but gueſſed at, are now made ſo manifeſt, that all men may ſee into them, as into things ſet in the light. Eſa. 30. 16.

2 *Her lockes and haire*, within which be her *Doves eyes*, by which words her chaſtity is commended, as before hath been ſaid; but it is to be noted, that Hebr. it is מבעד *from within*, or beſides, which *Ainſworth* will have to be underſtood of haire bound up within a covering put upon it, as womanly modeſty requireth, and to betoken her ſubjection to her Husband; and for further proofe he citeth ver. 3. and chap. 6. 7. and *Eſa.* 47. 2. in the laſt of which places the daughter of Babylon being in miſery is bidden to uncover her lockes, implying, that before they were covered, when ſhe was decently dreſſed up, but now to make her ſelfe fit to goe to Mill and grinde there, or to doe other ſervile workes, ſhe muſt uncover them; but hereby is nothing elſe meant, but that ſhe ſhould now have no joy to trim up her ſelfe, as in the times of her proſperity paſt, but ſhould let her haire, which is a womans ornament, hang remiſſe-ly down about her face and ſhoulders. *Ainſw.* 1 Cor. 11.

But that it is not meant, that the woman, which is the Spouſe of Chriſt, covereth all her haire, ſo as that none is ſeen, no not as is moſt decent for her, appeareth by the next words, *Thy haire is as a flocke of Goates, that appeare from mount Gilead*; for if it be all covered, how doth it appeare? and if her eyes be within her lockes, and theſe lockes have a covering above them, under which they be cloſe bound

bound downe, as upon the head, ſhe were repreſented blind-folded, and ſo a chiefe part of her beauty, lying in her eyes and fore-head, ſhould be hidden: to ſay nothing of that part of her beauty which lyeth in her haire; for the third verſe here following and Chap. 6. 7. nothing is here or there ſaid, but *her temples within her lockes*, implying rather lockes hanging over her temples on either ſide, then tying of them up, and covering them. For that which is alledged touching a womans being covered, to ſhew her ſubjection, it is meant only of a vaile covering her head, and face, both in the Congregation, as modeſty requireth, her beauty being thus kept from the ſight of their eyes, that are ready to behold vanity, and to be inſnared herewith.

Gregor. The vulgar for theſe words, *Thou haſt Doves eyes within thy lockes*, hath it *thou haſt Doves eyes without that which lyeth hid within*, expounded by *Gregory* thus; Thy carriage outwardly is honeſt and blameleſſe, but within thou art much more faire, becauſe there is none evill intention in thy minde. But in this expoſition the word לצמתך *in thy lockes*, is left out, and therefore the firſt is to be preferred. Yet if it be ſupplied thus for the word left out, *as for thy lockes, thy haire is like a flock of Goats*, we ſhal not goe from the meaning Having ſpoken of her eyes, he proceedeth to her lockes, and haire, but in the former words, beſides *that which is within*, the Hebrew wil beſt bear it, only the word *without* is redundant. But what is meant by the lockes, or haire, he wel ſetteth forth in the next words, *Thy haire is as a flocke of Goates, that appeare from mount Gilead*, ſaying, What be the Churches eyes but Preachers, who be as eyes to the Congregation? and what her haire but the people, adorning, and beautifying them, when they receive the Word taught by them, into beleeving hearts, and as need requireth teſtifie, and ſeale it up with their bloud, for which they are compared to a flocke of Goates appearing from *Gilead*; That is, being interpreted, *The heap of teſtimony*.

And the Martyrs for their great numbers in the primitive Church, who thus gave teſtimony to the Goſpel, are likened to a flocke, and all of Goates, which be cleane Beaſts, and therefore appointed for ſacrifice, becauſe they both chew the Cud, and divide the Hoofe, and ſo are fit to ſet forth the faithfull, that doe both by Divine meditations, and dividing between things temporall and Spirituall, deſpiſing them in compariſon, and highly prizing of theſe, being alſo ſacrificed by being burnt in the fire, for Chriſt his ſake; yea, and all true Beleevers are aptly by them ſet forth, becauſe they alſo offer themſelves up in ſacrifice to God, by mortifying their ſinnes as members of the Old man, which is done, when againſt their corrupt nature, to their great paine, for the preſent they leave them all, in ſo doing they cutting off, as it were, their right hand, or foot, or plucking out their right eye, as our Lord ſpeaketh.

Rom. 12. 1. Col. 3. 5.

Note. The place here named *Mount Gilead*, ſtood in the moſt fruitfull Country of the *Gileadites*, that were of the halfe Tribe of *Manaſſeh* on this ſide *Jordan*, and therefore a place of fat and faire Cattell. And this is a great *Decorum* indeed (as a womans faire haire to her) to Preachers, when their Flockes thrive in like manner under their feeding with the Word, and are well liking; *Paul* called ſome under his hand, who were ſuch, his Crowne and rejoycing, and of that Church which is not ſuch, but the members thereof are like an Heard of Swine, for Drunkenneſſe, and Senſuality, or an hole of Foxes, for fraud and deceit; or of Conies, keeping in the holes of the earth, through covetouſneſſe, or an Heard of Lions, or Tigers, for cruelty, the Miniſter, or Miniſters can have no joy, but may well bee aſhamed: yet the evil finally coming hereof ſhall not be to them, but to ſuch obdurated Hearers, as is taught both *Ezek.* 3. *Heb.* 13. 17. and *Eſa.* 49. 4.

Phil. 4. 1.

Juſtus Orgel. expounds appearing up from *Gilead*, of the heap of teſtimonies in the Scriptures, whereby they come to beleeve, when they heare them preached, and ſet forth.

Verſ. 2. *Thy teeth are like a flocke of ſheep that are even ſhorne, which came up from the waſhing, whereof every one bare twins, and none is barren amongſt them.* Here thirdly, Chriſt commendeth his Spouſe by her teeth, whereby the ſame

Gregory

Gregory alſo underſtandeth Preachers, who, as a Mother with her teeth cheweth the Childes meat firſt, and then putteth it into the Infants mouth, for the nouriſhment thereof; ſo he prepareth by chewing, through meditation, the bread of Life for Gods people, for the nouriſhment of their ſoules. *Gregor.*

And they are ſaid to come up from waſhing, becauſe they have been firſt Baptiſed into Chriſts faith, and each of them bringeth forth twins; That is, ſoules converted, by their teaching of both peoples, *Jewes* and *Gentiles*; for unto a woman in travell *Paul* compareth himſelfe, ſaying, *My little children, of whom I travell againe in birth, till Chriſt be formed in you.* Gal. 4. 19. Or they are ſaid to bring forth twins, as *Juſtus Orgel.* hath it, the love of God, and of man, firſt in themſelves, and then in their Hearers. *Juſtus Orgel.* And it is to be noted, that none of them is barren, for he is unworthy to be in the Miniſtry, that is barren in reſpect of theſe twins, or of indeavouring to bring forth unto God ſoules in great numbers, by converting them to theſe two: although many times a Prophet may labour for this in vaine, as *Eſay* did, and ſo likewiſe did *Jeremy*, and other Prophets, who after much paines takeing, although they were inſpired men, complained, that they ſought and could not finde one righteous in all *Jeruſalem.* *Note.* Eſa. 49. 4. Jer. 5. 1.

Thy lips are like a thread of ſcarlet, and thy ſpeech comly, thy temples are like a peece of Pomgranat within thy lockes. Here fourthly, the Spouſe is commended by her *lips*. Fifthly, by *her temples*. And the ſame Preachers are alſo ſet forth by her lips, becauſe they are the lips and mouth of the Church, and ſaid to be red through zeale, and as a thread, or fillet, as the vulgar rendreth it, to binde up by Preaching the looſe manners of the people, that they may live more ſtrictly; and the ſame are alſo her temples, like unto pieces of Pomgranates, appearing from within her lockes, becauſe to ſpeake wiſely there muſt be an head, and temples to underſtand, as well as lips to utter. But why like peeces of Pomgranats? becauſe the Pomgranate being broken into peeces yeeldeth meat, ſo faithfull Preachers, from the good phantaſies that are within their fore-head and temples; and as under one ſhell in a Pomgranat are many kernels joyned cloſe together, ſo the people by meanes of their doctrine are knit together in love, and unity of ſpirit. Verſ. 3. *Gregor.*

And all this is againe ſaid, as the Doves eyes, to be from within the lockes; That is, to proceed from an holy heart, which is yet better, and more faire in the ſight of God, then they can outwardly expreſſe, contrary to Hypocrites, who are faire without, but within rotten and corrupt.

The *Chaldee* expoundeth the teeth of the Prieſts and Levites preparing food, as was before ſaid, and the lips of the High Prieſt, the temples of the King, and the lockes of other Governours under him. *Cald. Paraph.*

Thy neck is like the tower of David, builded for the Armory, wherein there hang a thouſand bucklers, all ſhields of mighty men. Verſ. 4. The ſame Preachers are here againe ſet forth by another Similitude, in another reſpect, viz. of a necke like a tower, and a tower of *David*. The necke is ſtretched out, when a man would ſee afarre off; hereby then is ſet forth the Miniſters watchfulneſſe for the people, and his looking at dangers coming towards them afarre off, which he doth valiantly oppoſe, and ſeekes to defend them, as a tower ſuch as be therein, when *David*, that is, a valiant King with his men are therein, and want no armes of ſhields and bucklers for defence; and theſe are their faith, which the Apoſtle in deſcribing the Armour of God calleth, *the ſhield of faith*. Ephes. 6. And theſe are ſaid to be one thouſand, that is, a full number, becauſe the number of a thouſand is a perfect number, as containing all numbers in it, and hereby are quenched all the fiery darts of the Devil, our potent enemy.

The *Chald.* Paraphraſt by the neck here, underſtandeth the Synedrion, or great Councell in *Iſrael*, *Ainſworth* the firmneſſe and ſtrength of the Church, and courage thereof, to withſtand all aſſaults of Spirituall enemies, and ſo צואר ſignifieth, when the people of God for their ſinnes are made to ſerve their enemies, their tranſgreſſions are ſaid to come up, and to be wreathes, as a yoke about their neck, but being delivered from ſinne to ſerve God in righteouſneſſe and holineſſe, they are *Cald. Paraph.* *Ainſw.* Lam. 5. 5. Rom. 6. 17. 1 Cor. 7. 23.

Ezek. 27. 11.

Chron. 11. 10. 47

re ſervants, and under the yoke no more. Theſe ſhields and bucklers alſo hanging up, intimate victory, and glory over enemies ſubdued, they being taken from them, and thus hanged up for a monument. In adding (*of mighty men*) it is alluded to *Davids* Worthies, who were all moſt mighty men. But of theſe Annotations I cannot ſee any ſenſe, for צואר ſignifieth a neck only.

Verſ. 5.

Gregor.

Juſtus Orgel.

Ainſw.

Thy breaſts are like two young ones that are twins, which feed amongſt the Lillies; the vulgar, *Sicut duo hinnuli capreæ*, expounded by *Gregory* of the Preachers under the Circumciſion and of thoſe of the uncircumciſion; the word here uſed is עפרים ſignifying Duſts, or young ones of the Deere, or Goat; *Juſtus Orgel.* will have theſe two young ones underſtood of two peoples, *Jewes* and *Gentiles*, nouriſhed by the two breaſts of the Old and New Teſtament, and their feeding amongſt the Lillies, of their feeding amongſt holy examples ſet forth therein, which they doe, that imitate them in their piety, and vertuous actions. *Ainſworth* without any ſuch diſtinction, by theſe two breaſts underſtands the nouriſhment, where-with the young ones of the Church are nouriſhed, as with milke out of breaſts, by pure Doctrine, and by their feeding amongſt the Lillies, their being further nouriſhed, and ſtrengthened, as in ſweet paſtures Fawnes, or Kids are, by the Word preached.

Here is no great difference, but for as much as two breaſts are ſpoken of, I conceive, that herein the two Teſtaments are alluded to, and by the twins, the two ſorts of Beleevers, *Jewes* and *Gentiles*, nouriſhed in grace hereby; or continuing in the Allegory of *Gregory*, theſe two breaſts may well alſo be applied to thoſe of the Circumciſion, and of the Vncircumciſion, that beleeved.

Verſ. 6.

Gregor.

For the next words, *Untill the day breake, and ſhadowes fly away*, ſee before, chap. 2. 17. *I will get me to the mountaines of Myrrhe, and the hills of Frankincenſe.* By the mountaines of Myrrhe, ſaith *Gregory*, underſtand mortified ones to ſinfull workes, becauſe Myrrhe ſetteth forth mortification, as hath been before ſhewed: by hills of Frankincenſe, the altitude of humble prayers. To theſe Chriſt ſaith, he will get him, to ſhew how acceptable all ſuch are unto him, and that in them he delighteth, as in ſweet Frankincenſe, and Myrrhe.

Verſ. 7.

Eſa. 1. 16, 17, 18.

And in the next words, *Thou art all faire, my Love, there is no ſpot in thee*; he ſheweth the great beauty of all thoſe, that being mortified to ſinne make their prayers continually to aſcend, as the fume of Frankincenſe, as being now waſhed, and made cleane, and white, as wooll, or ſnow. Or, this may be taken as the concluſion of the Spouſes deſcription, by her comly parts before going, as if he had ſaid; Hitherto I have ſpoken of the particular parts of thy body, which moſt appeare; now to conclude in a word, I ſay, *thou art all faire, and no ſpot is in thee*; That is, although thou haſt infirmities ſtill remaining, for which thou maiſt be diſcouraged, yet be comforted in this, that I account thee all faire, and without ſpot, or ſtaine of ſinne. So *Epheſ.* 5. 26. it cannot hence be inferred, as the *Antinomians* would have it, that the faithfull ſoule is altogether without ſinne, that which is done amiſſe by ſuch being no ſinne, although the Law be hereby tranſgreſſed. Ah ſtrange Doctrine, and alwayes unheard of in former Ages, unleſſe it were amongſt the *Donatiſts*. For although God ſeeth no ſinne in his *Iſrael*, and pronounceth him to be without ſpot, yet it is in no other reſpect, but of his not imputing ſinne unto him, as is taught, *Pſal.* 32. 1. *Rom.* 4.

Note.

Verſ. 8.

Come with me from Lebanon, my Spouſe, with me from Lebanon, looke from the top of Amana, and Shenir, and Hermon, from the Lions dens, and from the mountaines of Leopards. Lebanon was a Forreſt on the North part of the Land of *Canaan*, where Cedars grew in abundance, and many wilde Beaſts harboured: in ſaying therefore, *Come with me from Lebanon*, and then at the end of the verſe, *from the Dens of Lions, and Leopards*; he intimateth amongſt what cruel and ſavage men the Church ſhould live under the Goſpel, but by her Husband Chriſt be taken away at length from amongſt them, all to her exceeding great joy & comfort; and this was accordingly fulfilled in the time of the primitive Church, when hot perſecutions by Tyrants were raiſed againſt her, and according to the words here uſed Chriſtians were caſt to the Lions, as *Tertullian* telleth. If *Tyber*

did

did over-flow, and there were Famine, or Peſtilence in the Land, by and by it was cryed out, *Chriſtiani ad Liones*, have the Chriſtians to the Lions, as the men, whom the Idolatrous Heathen thought to be the cauſe of all their miſeries, for as much as they preached againſt their gods in every place, and them hereby incenſed, to the ſending of ſuch puniſhments upon the Land, and that it was thus in other parts alſo, may be gathered from 1 *Cor.* 15. where *Paul* ſaith, *If I have fought with beaſts at Epheſus, after the manner of men, &c.* but when *Conſtantine* the Great had gotten the Empire, this was firſt fulfilled, which is here ſaid, *Come with me from Lebanon*, for then they, who had been all the time before amongſt Lions came away, as led by Chriſts mighty hand out of that danger. *Tertull.*

And whereas it is againe ſaid, *from Lebanon*, hereby a ſecond deliverance being intimated, this may well be underſtood of the perſecution of Antichriſt, who hath raged yet more againſt the true Church of Chriſt; but from amongſt theſe Lions alſo, or rather Leopards ſhe ſhall finally come, that man of ſinne being deſtroyed by the brightneſſe of Chriſts coming, and to intimate two ſorts of perſecutors, both Lions and Leopards are named, the Heathen Emperours being underſtood by the one, and the cruell Popes of *Rome* by the other. 2 Theſ. 2.

Gregory, who rendreth it, *Come with me, and thou ſhalt be crowned*, underſtandeth Baptiſme, by *Lebanon* ſignifying white, wherein being waſhed, the faithfull ſoule ſhall ſoone after be crowned with glory in heaven. *Gregor.*

And by the other Hills, or Mountaines here named, wherein Lions and Leopards harboured, ſuch cruell Heathens, yea, even the tops, or heads of them amongſt whom the Church preached the Goſpel, from the converting of whom he ſhall come, and be crowned in heaven; for the reading, I miſlike not the vulgar, which *Gregory* followeth, *thou ſhalt be crowned*; for the word is תשורי and שור ſignifieth, *Principatum tenere*, to have the dominion, of which a Crowne is the enſigne; but for his expounding of Lebanon of Baptiſme I cannot agree with him, becauſe the laſt words, *the dens of Lions and Leopards*, ſerve to ſhew what was in *Lebanon*, from which ſhe is bidden to come, as alſo in Mount *Abana*, and *Hermon*. It is then from ſufferings by bruitiſh and ſavage men that ſhe is bidden to come; or it is intimated, that ſhe ſhall come, and be crowned at laſt with a crowne of immortality.

Againe, by theſe words, *from the dennes of Lions*, cannot be meant for her being amongſt them, and converting them, for then they ſhould no more have been called Lions, and Leopards, without ſomething to expreſſe their cicuration, as *Eſa.* 11. *Ainſworth* will have it meant of coming from amongſt bruitiſh men in manners, and he followeth our new Tranſlation; *Looke from Amana*, not *thou ſhalt be crowned*, becauſe the word תשורי hath a prick over the right horne, and ſo ſignifieth to looke or ſee. And touching *Amana*, he ſaith, it is a mountaine, wherein *Strabo* ſaith tyranicall men lived, and *Shemir*, and *Hermon* were mountaines of wilde beaſts; but to me the ſenſe ſeemeth to be beſt, being rendred, *Thou ſhalt be crowned*, or have the dominion, the event ſo notably anſwering this Propheſie in *Conſtantine* turning Chriſtian, and ſo the principality devolving to the Church. As for the point placed in the right horne, ſurely it was not ſo more anciently, for then *Jerom* would have rendred it accordingly, being of ſo great skil in the Tongues; and whereas it is ſaid, from the top of *Amana*, ſo it is meant, although thou beeſt now in the height of miſery, and there may ſeeme to be no way of eſcaping, as being in view of Lions. And whereas I have before by Lions underſtood perſecuting Emperours, by Leopards, Popes, in the varying of the Word, I hold with *Gregory*, that ſubtle and crafty perſecutors are meant, cunningly pretending themſelves to be what they are not, as Hypocrites, and to whom can this better agree, then to the Popes of *Rome*? *Ainſw.*

Thou haſt raviſhed my heart, my ſiſter, my ſpouſe, with one of thine eyes, with one chaine of thy neck; the vulgar, for *one chaine*, hath *one haire*, but the word is ענק *a chaine*. Here Chriſt further expreſſeth his great love to his Church for the Graces, of which he ſpake before, that were in her ſo greatly beautifying Verſ. 9.

her, and making her moſt amiable. And he beginneth with her eyes, of which he had ſpoken firſt, verſ. 1. and then cometh to her haire, which is next there, whereby *Gregory* underſtands, as before, the Preacher, and the people, called one, becauſe agreeing in one; for unity in the Church, when all thinke and ſpeake the ſame things, doth moſt highly commend her to the Lord, and raviſheth his heart; and the neck, which joyneth the head and body together, ſetteth forth faith, whereby the Church, which is Chriſts body is joyned to him, her head; and this expoſition I take to be moſt genuine, for the word עֲנָק properly ſignifying a chaine, or wreath, may well be rendred haire, or a wreath of haire in this place hanging downe upon the necke, and from thence appearing, and affecting the Lover, and therefore it is מִצַּוָּארֵךְ not of thy necke, but from thy neck; and *Ainſworth* indifferently rendreth it chaine, or haire. Hereby then unity and love amongſt Preachers, and Chriſtian people is commended unto us, and faith, as wherein our Lord exceedingly delighteth, that we may be aſhamed of our diviſions, and unite againe in love.

Gregor.

Note.

Verſ. 10. *How faire is thy Love (my Siſter, my Spouſe,) how much better is thy love then wine, and the ſmell of thy oyntments, then all ſpices.* The Spouſe had commended the love of Chriſt, as better then wine, chap. 1. 2. and the ſavour of his Ointments as moſt ſweet; now Chriſt likewiſe commendeth her love to him, and her Graces, as wherein he delighted more then in all ſweet Spices; for *Love* here is a Nowne Plurall, *Loves*; the ſame word alſo ſignifieth *breaſts*, as was noted, chap. 1. 2. and therefore ſo rendred in vulgar Latine; and then here is another amiable part alſo of the Spouſe, repeated from verſ. 5. And then her lips are alſo

Verſ. 11 ſpoken of, as inamouring him, of which before, verſ. 3. but now they are ſaid to drop Honey, and Milke is *under thy tongue.*

Gregor. Here by lips againe underſtand, with *Gregory*, Preachers, who diſtill honey, as it were out of the combe, when they bring forth heavenly and comfortable Doctrine, that lieth hid within them, as the honey doth in the wax of the combe, and have it, not to drop it downe in their lips only, as Hypocrites have; and honey and milke is ſaid to be under their Tongue, to ſhew that they ſuck downe, and have within them the ſame ſweet inſtructions which they propound to others, their hearts being firſt ſanctified, and inlightned, and then their tongues and lips to utter the ſame for the nouriſhment of the little ones of the Church, as they are able to beare, to eternall life, according to which the Apoſtle ſaith, *I have given you milke, and not ſtrong meat, which yee were not able to beare. The ſmell of thy garments like the ſmell of Lebanon*; That is, the ſmell of thy Graces, righteouſneſſe and holineſſe, where-with thou cloatheſt thy ſelfe as with garments, is moſt ſweet, as *Lebanon*, in which abundance of ſweet and odoriferous Spices grew. Thus it is Propheſied, *Hoſ.* 14. 5, 6, 7. and in ſaying thus, it is alluded to the ſaying of *Iſaac* to *Jacob*, when he bleſſed him, *Gen.* 27. *The ſmell of thy garments is like the ſmell of a field, which the Lord hath bleſſed.*

Verſ. 12. *A garden incloſed is my ſiſter, my ſpouſe, a ſpring ſhut up, a fountaine ſealed.* Having ſpoken of ſweet ſmels, now becauſe Gardens ſmell ſweet, he ſetteth forth his Spouſes ſweetneſſe by a Garden, and this is incloſed; That is, by Gods providence fenced about, that wilde beaſts may not enter, and ſpoyle it, as it is ſaid of the Vine-yard, *Eſa.* 5. This then ſheweth the ſafety of the faithfull, God is about them by his providence, and protection, as a wall of fire, and he ſtrengtheneth their gates, and barres, as a man hath a ſpeciall care of his Garden, that it be annoyed by nothing breaking in, ſo hath the Lord of his Church; and therefore ſhe muſt be to him as incloſed, and as a ſpring fenced and ſealed, not communicating her ſelfe to baſe and filthy Luſts, as if ſhe were a common, into which all beaſts may come, and take their pleaſure. For the other compariſon taken from a Spring, or Fountaine ſealed, this ſerveth to ſhew her preciouſneſſe, and that ſhe ſuffereth not others, the enemies of the Soule, to drinke of her waters, but keepes them for God only, that he may take pleaſure in her; and this is ſpoken in regard of the Spirit, which is as a fountaine of living water, given to thoſe that aske, and thirſt after him. *Juſtus Orgel.* applieth this alſo to the Virgin *Mary*, who

Zech. 2. 5. Pſal. 147. 13.

Joh. 4. 10. 7. 37. *Juſtus Orgel.*

who was as a ſealed Fountaine, that never knew any man, but continued a perpetuall Virgin.

But it is further to be extended to the Virgin Church of Chriſt, and every faithfull ſoule which is fenced, and ſealed, and not communicable in her love to the world, or the things of the world, but peculiar to him only. And Chriſt calleth her his ſiſter, for her adoption by Grace, to be a daughter of God, as he ſaith of all that heare the Word of God, and keep it, *he is my mother, my brother, and my ſiſter.* Matth. 12.

Thy plants are an Orchard of Pomgranats, with pleaſant fruits, Camphire, and Spiknard. Verſ. 13. Hence-forth to the end of verſe fifteene, he proſecuteth the Allegory of a Garden begun, wherein are not only ſweet things, but trees of all ſorts, bearing the beſt fruits, as the Garden of God, *Eden*, wherein *Adam* was placed, did. Hereby then is intimated, that the Church is the Garden, or Paradice of pleaſure upon earth, by coming into, and being a member of which a man beginneth to be reſtored to that happy eſtate, from which *Adam* fell by ſinning; and the Plants here growing are named; 1. *Pomgranats*, ſetting forth Martyrs, according to *Gregory*; becauſe as they are red without, and within full of cluſters of Graines, which have a ſweet taſte; ſo the Martyrs of God, that are burnt in red hot fire, are full of the graces of the Spirit within, where-with God repleniſheth them. *Gregor.* Touching the ſecond, *Camphire*, ſee before, chap. 1. 14. The third, *Spiknard*, Hebr. Spiknards, this is a plant growing with leaves, and eares, ſmelling very ſweet. Fourthly, *Spiknard and Saffron*, this is well knowne unto us to be a precious yellow flower, that is medicinall, having the name, as *Ainſworth* noteeth, from the colour. Verſ. 14. In joyning Spiknard and Saffron together then, healing, and ſweetneſſe in the Church are commended unto us, and in the Pomgranate pleaſant fruit, all which they yeeld that are true members hereof; the fruit of gracious ſpeeches, and good deeds, Sanation by inſtructions for converſion, and ſweet odours, through devotion, and a good life, which maketh a man to ſmell ſweet both before God and men, whereas he that is of a wicked life ſtinketh. Fifthly, to expreſſe this ſweetneſſe further, *Calamus*, that is, ſweet Cane is alſo named. Sixthly, *Cinamon*, of which *Exod.* 30. in preſcribing the ſweet Oyntment. Seventhly, *Frankincenſe*. Eighthly, *Myrrhe*. Ninthly, *Aloes*, of which often in other places.

A fountaine of gardens, a well of living waters, and ſtreames from Lebanon. Verſ. 15. Here he returneth againe to the Church, wherein all the Plants before named grow. And as if he had not ſaid enough, in calling her a Spring, and a Fountaine, he reſumes the laſt word *fountaine* againe, ſaying, *a fountaine of gardens*, and then a *Well*, and *ſtreames from Lebanon*; That is, a well-watered place, by the Word and Spirit cauſing the growth of ſuch precious Plants here, as Paradice of old was watered with.

Gregory expounds this Fountaine, and Well of the Scripture in the Church, becauſe it is open as a Fountaine in ſome places, but deep as a well in other places. Of Lebanon, ſee him before upon verſe 8.

Awake O North wind, come O South, and blow upon my garden, that the ſpices thereof may flow out; let my Beloved come into his garden, and eat his fruit. Verſ. 16. By the North wind, ſaith *Gregory*, underſtand the evil Spirit, becauſe the North wind is peircing cold, and killeth young Plants, or makes them ſtand at a ſtay, that they cannot grow; and by the South the good Spirit of God, becauſe when the South wind, which is warme, bloweth, they grow and flouriſh; ſo by the evil Spirit a man is deaded unto goodneſſe, there coming a chilly coldneſſe upon him, when he is about any holy duty, benumming his affections hereunto; but by the good Spirit he is quickned, and made agil about it; therefore the evil Spirit is here bidden to depart, and the good Spirit to come upon this Garden, the Church, and every faithfull ſoule to make them fructifie, and to caſt forth a ſweet odour, filling the place where they be, there-with, by good teaching and living. *Gregor.* Thus *Gregory*: but not ſo probably as *Juſtus Orgel.* who by the North and South wind, underſtands the ſame Spirit of God, when the Church is oppreſſed *Juſtus Orgel.*

with heat refrigerating and comforting her, as it were, with a coole gale of wind, and when at any time the ground of the heart is hardned, mollifying it, as with the South wind bringing ſhowers.

And to ſhew, that theſe two divers winds agree in one, he ſaith in the ſingular number, blow, and not in the plurall, noting hereby the agreeing of them both in this, that they come to refreſh this garden. And indeed I ſee not, how any good ſence can be made of the words, according to *Gregories* expoſition, becauſe he doth not bid the North wind to goe away, but to blow as well as the South upon this garden.

Ainſw. *Ainſworth* alſo underſtandeth the ſame Spirit, blowing in the preaching of the word by both theſe winds, becauſe ſometimes terrible things to rouze men up from ſleeping ſecurely in ſin, are ſhaken by the impulſions of the Spirit of God, which are ſharp, and piercing as the North wind; and ſometimes things comfortable, which warme, and refreſh, as the South wind, which I cannot but preferre.

Acts 2. And by the wind, Chriſt ſetteth forth the Spirit, *Joh.* 3. and he came upon the Apoſtles like a mighty ruſhing wind; of theſe winds the wicked and unregenerate heare the ſound, but know not whence they came, nor whither they goe; but the faithfull doe, being hereby made fluent with the ſweet ſpices thereof, which is done, when gracious ſpeeches, and good deeds come from them plentifully. This being ſpoken by Chriſt, the Spouſe his Church replieth in the next words.

The Brides ſixth ſpeech. *Let my beloved come, and eat of the fruit of his garden, or his fruits*; That is, Lord, doſt thou call them my Spices, which flow from me, they are thine, as I alſo am, come therefore into me, and be delighted in thy owne fruits, which thou

Eſa. 26. 12. haſt cauſed to bring forth, for God worketh *all our workes in us*, as the Prophet *Eſay* ſpeaketh. From all which note, that by ſharp reproofes, as well as by comfortable propoſals of gracious promiſes, the ſoules of the Hearers are made fruitfull in good. 2. After reproofe to peirce, and caſt downe, conſolations are neceſſary.

Note. 3. Whatſoever good is done by the faithfull is not theirs, and therefore not meritorious on their parts, but Gods worke in them, and ſo his gifts, and not their merits ſhall finally be crowned in them, according to *Auguſt. Deus in nobis ſua dona coronat.*

Note. And from verſe 13. that all the Plants in this Garden are of the beſt ſort, and none of the worſt, all ſweet and precious, none baſe or ſtinking, and therefore all ſuch as be in the Church, that are of vile conditions, and ſtinking, through ſwearing and curſing, drunkenneſſe, whoring, prophaneſſe, oppreſſion, injuſtice, wrath, or envie are no plants, but weeds that ſhall be rooted up.

CHAP. V.

Verſ. 1. The ſixth ſpeech of the Bride-groom. *I Am come into my Garden, (my Siſter, my Spouſe,) I have gathered my Myrrhe, and my Spice, I have eaten my Honey-combe with my honey, I have dranke my wine with my milke. Eate O friends, drinke, yea drinke abundantly, (O beloved)* Here Chriſt anſwereth, and aſſenteth to the deſire of his Church, declaring that he is in the midſt of her, delighting in her holy ſervice done to him, as in ſweet Spices making a perfume, and in the fruits by her brought forth, as in Honey and Milke, for thus, as was ſaid before, the Lord eateth and drinketh, being as it were feaſted by us; whereas ſervice being in a carnall manner done unto him, is abomination, although by Incenſe; and ſinnes being committed contrary to his precepts are as *ſoure Grapes*, or *Grapes of gall, and poyſon of Dragons.* Of his eating, the Chald. Paraphraſe ſaith the ſame, of his accepting the Offerings then made upon his Altar, by his faithfull people, which he declared by fire ſent downe from heaven, which did, as it were eate, and drinke up their Sacrifices, and Drinke-offerings, as when fire came downe and conſumed the Sacrifice of *Elijah*, and licked up all the water in the Ditches round about. *Eate (O friends)* who are Chriſts friends, but they that keep his Commandements? as

Eſa. 1. 12. Eſa. 5. Deut. 32. 32, 33. *Cald. Paraph.* 1 King. 18. Joh. 15. 14.

Abraham

Abraham did, and was called the friend of God. Now his friends are ſaid to eate and drinke, and to drinke abundantly, when they have joy in his ſervice, and the Spirit is leading them to all good, and beleeving that through Chriſt they are accepted of in their devotions, and good deeds, their ſinnes and imperfections being covered; for now they are ſure that they ſhall not be condemned, but ſaved, that they have peace with God, and ſo their joy cannot be interrupted by tribulations, but increaſed, and finally, that they ſhall have everlaſting reſt, and fulneſſe of joy in heaven. Of this joy, as by drinking our fill of wine, the Apoſtle ſpeaketh; where he ſaith, *Be not drunken with wine, but be yee filled with the Spirit*; for the laſt word, *beloved*. Hebr. it is *Loves*, a plurall, as having reference to the friends before ſpoken of, all faithfull ſoules, which are his Loves.

Eſa. 41. 8.

Rom. 8. 1. Rom. 5. 1

Epheſ. 5. 18

Oh the comfortable eſtate of the Church gathered together to worſhip, and ſerve God! ſhe can no ſooner deſire Chriſts preſence, but he immediately cometh, according to that ſaying of his, *Where two or three are gathered together in my name there am I in the midſt of them*, to incourage us to come to the aſſemblies. 2. Chriſt is feaſted here, and by our bringing forth the fruits of our aſſembling, and he will feaſt thoſe againe that feaſt him. 3. He counteth all ſuch his friends, and ſpeakes to the chearing up of their hearts.

Note.

Matth. 18.

I ſleep, but my heart waketh, it is the voyce of my beloved that knocketh ſaying, open to me, my Siſter, my Love, my Dove, my undefiled, for my head is filled with dew, and my lockes with the drops of the night. The Church being cheared up, as before, verſe 1. that is, filled with joy and comfort through beleeving, is here ſet forth, as ſleeping through ſecurity, when ſhe had reſt and proſperity by Gods good providence towards her, after ſharp perſecutions, under Heathen Emperours a long time. And this was fulfilled in the dayes of *Conſtantine* the Great, for although ſleeping ſometimes be ſpoke of in a good ſence, as ſetting forth naturall reſt, which is neceſſary for the refreſhing of the body, yet ſometimes carnall ſecurity, and living in ſinne is hereby ſet forth, as *Rom.* 13. 11. *1. Theſ.* 5. 7. *Eſa.* 56. 10. ſo in this place: for the Church being releaſed from the terrible blaſts of perſecutions, and ſo the blowing of the North wind ſpoken of, Chap. 4. 16. being as it were over, and the South wind of worldly proſperity blowing, in the dayes of the fore-ſaid *Conſtantines* reigne, ſhe begun to ſleep; That is, to live more ſecurely, in ſo much as that the Eccleſiaſticall Hiſtory ſaith, Chriſtians were ſo full of ſtrife, and lived ſo diſſolutely, that they nothing differed from Heathens but in this, that they bare the name of Chriſtians. But yet ſhe ſaith, her heart waked; That is, although through the infirmity of the fleſh ſhe thus ſlept, the ſpirit within her was awake, and this her ſinning was not without reluctation, *the ſpirit ſtriving againſt the fleſh, and the fleſh againſt the ſpirit*; ſo that ſhe did the evil ſhe would not.

Verſ. 2. The ſeventh ſpeech of the Bride.

Gal. 5. 17.

The Church being in this ſtate, heareth the voyce of Chriſt knocking at the doore, whereby is ſet forth ſome ſevere chaſtiſement following; as in ſuch a caſe it is ſaid to the Church of *Laodicea*, *I ſtand at the doore and knocke*, after that he had ſpoken of his ſevere proceeding againſt her for her ſecurity, and luke warmeneſſe, ſpewing her out of his mouth, and ſaying, *ſuch as I love I chaſtiſe*. So the Church under *Conſtantine* growing ſecure, the Lord ſoone after knocked at her doore, by perſecution of *Arrians*, and then of *Gothes* and *Vandals*, breaking into the *Romane* Empire in the weſt, and long domineering there. But even now he calleth her his *Love*, his *Siſter*, *Dove*, and *Undefiled*, by many comfortable compellations together, more then he had uſed before; whereby is implied both that failings and imperfections in Chriſtians, and deadneſſe in his ſervice, make not him quite to forſake her, although for a time he judgeth her, and leaveth her to the will of her enemies; and alſo, that judgements in this world doe not argue leſſe love in God towards his people, but rather more exceeding, ſhe being now accounted of as his Siſter, Love, Dove, and undefiled; for her opening to him, which he requireth, this is done by turning againe, and doing her firſt workes, ſuffering the Word of God to enter, and take effect againe, by reforming all things that were amiſſe, for ſo the Apoſtle ſpeakes of a doore that was opened to him, and bids the

Revel. 3. 20.

Ephes. 6. 19. the *Ephesians* to pray for him, that a doore of utterance might be given unto him. For the last words, *My lockes are wet with the dew of the night*; by night here, understand the night of the Churches adversity, coming for her sinnes, wherein when she was, as it were, in the water, and in danger of drowning, Christ sheweth, that he did sympathize with her, his head being also filled with watery dew, and his lockes with drops falling in the night.

Ainsw. Somewhat like unto this speaketh *Ainsworth*, expounding it of the faithfull, sometimes growing more secure, but then Christ visiteth them with his chastisements, and stirres them up to open to him, by becoming more zealous and reformed againe; and to move them hereunto tels them of his head, and lockes full of dew, as in the night, he having at such times no rest, nor comfort, but being as one

Note. wandring about in a cold wet night uncomfortably; therefore who so desireth to be comforted by Christ, must shake off security, and rouze up himselfe to fly all sin: because as when he is delighted in us feeding, as it were upon Honey and Milke, as was before shewed; he also cheareth us up, bidding us eate and drinke; so he having no comfort in us, when we sleep in sinne, although our hearts be awake, we cannot have comfort in him, and therefore this consideration should make us to open to him by speedy reformation.

Cald. Paraph. The Chald. Paraphrast applieth, as that verse 1. to the Church under the Law, whose sacrifices the Lord accepted of, and their meat and drinke-offerings, and shewed it by consuming and eating them with his fire, when they were zealous for him; so this, verse 2. to the time of the Babylonian captivity, when the *Jewes* slept, as it were, for a time, being without the fence of their sinnes. Then the Lord knocked by his Spirit at the doore, moving them to repent by this, that his head was wet; That is, he was bedewed, and wetted with the drops of their teares, as a man standing abroad in a cold night.

Gregor. *Gregory* by the Churches sleeping, understands Church-men of most eminent parts, with-drawing themselves from publick imployment, that they might be free to Divine contemplation, for which they are said to be asleep, but in heart awake. To these the Lord saith, *Open to me, my Spouse*; That is, come forth out of your Cels, and preach unto, and teach my people, who are the haires of my head, and my lockes wet with dew of the night; That is, in a deplorable condition, as in a darke night abroad when it raineth, but by your instructions to be inlightned, and brought in; let the Reader follow which he pleaseth, but this last savoureth not to me, because sleeping is never taken for being vacant from publick imployment.

Vers. 3. *I have put off my coate, how shall I put it on, I have washed my feet, how shall I defile them?* Here the Church yet resting, and sleeping in sinne, answereth even under judgements, making delayes and excuses for not turning; as one that hath put off his coate, and is gone to bed, having also washed his feet from sweat and filth at night, as was the manner of those that dwelt in such hot Countries, is unwilling, being called upon to rise and open the doore, although to his friend, as is shewed in the parable, *Luke* 13. so the people of God sleeping in sinne, although God by knocking with his judgements awaketh them, yet they are loath to arise

Ephes. 5. 14. and come forth, as is commanded, *Awake thou that sleepest, and stand up from*

Note. *the dead, and Christ shall give thee light.* It is then dangerous to sleep any time in sinne, and therefore as much to be taken heed of as the sleeping Disease, of which many in this Land in times past dyed; wherefore as then all meanes were used to keep men that were inclining to it, awake; So let us by all meanes keep our selves from this sleeping, and if any man hath sinned, lye not in it by impenitency, but without delay shake it off by repentance.

Vers. 4. *My beloved put in his hand at the hole of the doore, and my bowels were moved for him.* The Spouse delaying to open to Christ, when she was moved hereunto by the Ministry of the Word outwardly, now sheweth, that he put in his hand at the hole of the doore, and then she was affected with griefe for her unkinde refusall to arise, and open to him; That is, to repent, being so lovingly invited hereunto.

By

By this putting in of his hand, *Ainſworth* underſtandeth his effectuall moving of her by his Spirit, becauſe when *Luke* would ſet forth with what efficacy the Apoſtles preached, it is ſaid, *The hand of the Lord was with them.* When a ſoule is thus moved, although ſhe ſtirred not before for Gods knocking, by preaching, and by judgements, yet now ſhe is deeply affected with ſorrow, for this her hard-heartedneſſe; for ſo this phraſe is uſed, both by *Eſay* mourning for *Moab*, and by *Jeremiah* mourning for *Iſrael*, and the Lord for *Ephraim*. *Ainſw.* Act. 11. 19,20. Eſa. 16. 11. Jer. 4. 19. Jer. 31 20.

I roſe up to open to my Beloved, and my hands dropped with Myrrhe, and my fingers with ſweet ſmelling Myrrhe, upon the handles of the locke. The Church, or faithfull ſoule being pierced with ſorrow, for her negligence in riſing and opening the doore, by turning from ſinne; now proceedeth to other expreſſions of her repentance, ſhe lyeth not ſleeping any longer, but immediatly riſeth up by repentance, and turning unto Chriſt, as godly ſorrow is ſaid to have theſe effects; *careſulneſſe, clearing of your ſelves, indignation, feare, vehement deſire, zeale, and reverence.* Then ſhe ſaith, that her hands and fingers dropped Myrrhe, That is, ſhe did not only ceaſe and turne from ſinne, but with her hands did good workes, which have a ſweet ſmelling ſavour in the Lords noſtrils, for ſo a Sacrifice was, as this is called. The handles of the locke were the bolts of the doore, and upon theſe the oyle of Myrrhe is ſaid to drop, to intimate the making of them glib and eaſie to unbolt, which without oyle ſometime can hardly be opened. Verſ. 5. 2 Cor. 7. 10. Heb. 13. 16.

I opened to my beloved, but my beloved had with-drawne himſelfe, and was gone, my ſoule failed when he ſpake, I ſought him, but I could not finde him, I called, but he gave me no anſwer. Hereby is ſhewed, that for ſinning, and continuing ſome time ſecurely in ſinne, even the faithfull repenting now, and doing good workes againe are by the Lord neglected, and they cannot ſoone prevaile with him, to ſhew them his favour, which is a great and heavie temptation unto them, but juſt with God, becauſe they are but dealt withall in their kinde; he called to them, and they would not be forth-with moved, but in proceſſe of time, and therefore he likewiſe lends a deafe eare to them, calling to him, for their greater humiliation; and therefore let us take heed, that we harden not our hearts to goe on in any ſinne, whilſt it is called to day; but if any man hath falne through infirmity, let him with ſpeed riſe up againe by repentance, for becauſe *David* did not thus, but deferred almoſt an whole yeare, ſee with how much adoe he obtained the reſtitution of Gods favour. Verſ. 6. *Note.* Pſal. 51.

The Watch-men that went about the City found me, they wounded me; the Keepers of the wall tooke my vaile away from me. Here the miſery of ſuch a ſoule is further ſet forth, and the words imply her going further then to the doore to open it, namely, into the ſtreetes of the City, to ſeeke her beloved. But being there the Watch-men found her, and ſmote and wounded her. A like paſſage ſee before, chap. 3. 3. only there they are not ſaid to have ſmitten her, as in this place, whereby is meant, that for her ſinne into which ſhe fell, and wherein ſhe lay, the Miniſters of the Goſpel taking her to be an Harlot, whoſe feet could not keep in the houſe, but carried her about the City at ſuch an unſeaſonable time, ſmote her with their tongues by ſharp cenſures, and reproofes, laying her open, as a vile woman, which is meant by taking away her vaile, that was a ſigne of modeſty. And hereby is intimated, that the deare ſervant of God falling by infirmity, may not only be in a diſconſolate eſtate for want of the preſent ſence of Gods favour reſtored, after his riſing by repentance, but alſo have his diſcomfort aggravated by thoſe, from whom ſhe ſhould have comfort. But even in this ſad condition ſuch a ſoule ſtill goeth on, in expreſſing her love to Chriſt, wherein ſhe is unſeparable from him whatſoever ſhe ſuffereth, as verſe 8. Verſ. 7. 1 Cor. 11. *Note.*

I charge you (O daughters of Jeruſalem) if yee finde my Beloved, that yee tell him, I am ſick of Love. Of her charging the daughters of *Jeruſalem* in another caſe, ſee chap. 2. 7. and of her being ſicke of love, verſe 5. Here is ſhewed, how the faithfull ſoule is not by any diſcouragements beaten off, from ſeeking after Chriſt, although ſhe hath no preſent ſence of his favour, and by his Miniſters alſo ſhe be hardly thought, and ſpoken of, for her ſleeping before mentioned, Verſ. 8. *Ainſw.*

toned, yet ſhe ceaſeth not to publiſh his praiſes, and to commend him to others in the Church, meant by the daughters of *Jeruſalem*, who are yet unconverted, and without Chriſt, which is intimated by her, ſaying, *If yee finde my beloved*; but when yee ſhall finde him, make knowne in your prayers my caſe unto him, and intreat him for me. Whence we may learne, that ſuch as have found comfort in Chriſt, ought to pray for thoſe, that are yet deſtitute thereof, but doe earneſtly deſire it, and hee that hath not yet the ſence of it, ſhould commend him to others that they may be inamoured upon him; as the Spouſe here doth in the verſes following.

Note.

Verſ. 9. *What is thy Beloved more then ax others beloved, (O thou faireſt amongſt women) what is thy beloved, &c. that thou doſt ſo charge us?* *Gregory*, who underſtandeth by the Watch-men, Preachers, that by their words doe ſo affect the hearts of the Hearers, as if they were pierced and wounded with ſorrow for their ſinnes, and by their pulling off her vale, their laying open to her that, under which, as a vaile, any thing lay hid, which it concerned her to know for her greater humiliation, will have by the daughters of *Jeruſalem* the ſame Preachers underſtood, whom ſhe deſireth to commend her to God in their prayers. When ſhe ſaith, *If yee finde*, not meaning that they had not yet found Chriſt, but when in addreſſing your ſelves unto him by prayer yee finde comfort, I pray you remember me; and for her anſwer, telling them upon their queſtion, what is thy Beloved?

Gregor.

Verſ. 10. *My beloved is white, and ruddy, the chiefeſt amongſt ten thouſand*; he ſaith, that they doe not thus queſtion, as if they were ignorant of him, but to provoke her to ſet him forth, and his praiſes, as ſhe doth, verſe 10, 11, 12, 13, 14, 15, 16. that all men might be ſtirred up to love, and to ſeeke to be joyned unto him alſo by faith and repentance; and this I take to be the beſt, for the Word of God is ſharper then any two-edged ſword, piercing the heart; and when *Peter* preached, they that heard him were pricked in their hearts. And it is unreaſonable to hold, that any ſhould be ſpoken to, to tell the Bride-groome that his Spouſe is ſicke of Love, but Preachers, touching whom it is ſaid, *Is any man ſicke, let him ſend for the Elders of the Church, and they ſhall pray for him*; if this ſhall ſeeme to make againſt it, that they are called daughters of *Jeruſalem*, not men, it is according to the phraſe uſed, *Prov. 9. Wiſdome ſent forth her Maids*, whereby Preachers are undoubtedly meant.

Heb. 4. 12. Acts 2.

Jam. 5. 16.

In their queſtioning with her about Chriſt, they doe but try, and take a taſte, as it were, of her knowledge of Chriſt, as Teachers by their Office ought to doe, being for this called Catechiſers, and the inſtructed by them Catechiſed, as the word κατηχέω ſignifieth, although this be now to the great detriment of the Church much neglected. For the deſcription of Chriſt, *he is white and red*; That is, the moſt beautifull and comly that can be, whereby yet the externall beauty of his perſon is not ſo much meant, for he is ſaid by the Prophet to be *without forme, or beauty*. But he is white by his innocency, red, by having the ſinnes of us all laid upon him, as cleanneſſe from ſinne, and defilement by ſinne are ſet forth, the one by white, the other by red, and that the moſt pure white of Snow, and deepeſt dyed red of Scarlet, for ſo, *Chriſt was made ſinne for us that knew no ſinne, that we might be made the righteouſneſſe of God through him.*

Gal. 6. 6.

Ainſw.

Eſa. 53.

Eſa. 1. 18.

2 Cor. 5. 20.

Againe, he is white as God, whoſe head, and haire, when he appeared to *Daniel*, was white as wool, red as man, *Adam*, ſignifying red earth, for he is called the ſecond man, or *Adam*; red alſo he is by his Paſſions, in regard of which he is ſaid to have come from *Edom*, his Garments all dyed red, and white for the victory, which he thus attained over all his enemies, and the peace and purity comming by him to Beleevers, for which they are ſaid to be cloathed with long white robes.

Rom. 5. 14.

Eſa. 63. 1.

Revel. 6. 2. chap. 7. 15.

Matth. 17.

Laſtly, in his Transfiguration, his Garments were white as ſnow, and his face ſhone as the bright and fiery red Sunne; for chiefeſt of a thouſand, Hebr. is דגול *elect*, or *choſen from out of ten thouſand*; That is, the moſt excellent of them all, and of all not only men, but Angels, who are ſometimes ſet forth by ten thouſands, and ten thouſand times ten thouſands; ſo *Pſal. 45. O thou the faireſt amongſt men*;

Dan. 7.

Then

Then verſe 11, 12, &c. followeth a deſcription of him by his parts, his head, his eyes, his cheekes, his lips, hands, belly, legges, and mouth, all moſt amiable and lovely.

His head is as the moſt fine gold, his lockes buſhy, and blacke as a Raven. Who is Chriſts Head, ſaith *Gregory*, but God, and he is likened to fine Gold, the moſt precious of all Mettals, becauſe he is moſt glorious and excellent, all Creatures being vile in compariſon of him; and who are his Haires but Beleevers, that by faith hang upon him; and they are ſaid to be blacke as the Raven, becauſe in their owne eyes blacke through ſinne. Verſ. 11. *Gregor.* 1 Cor. 11.

Ainſworth, by his head, underſtands his gold regiment of his Church, as he is her head, for *Nebuchadnezzar* a great and glorious King was ſet forth by an Image, the head whereof was of gold, to ſhew his excellency above the Kings that reigned after him. The words here uſed ſignifie both fineneſſe, and firmeneſſe, and ſo his head of ſuch gold ſheweth not only his excellent government, but alſo the firmeneſſe and ſtability of his Kingdome. By his haires curled and blacke, he is ſet forth as young, and vigorous, full of ſtrength and ſpirit, to overcome his enemies; as his white haires, *Revel.* 1. ſet forth his antiquity, gravity, and wiſdome; for blacke haire, and curled, ſhew one ſtrong, and full of vitall heat; and white haires one ancient, in whom is wiſdome; in divers reſpects then his haires are ſaid ſometime to be white, ſometime blacke; ſo God is ſaid ſometime to dwell in the Light unacceſſible, and ſometime in darke and blacke Clouds, becauſe that although he be of bright ſhining glory in heaven, yet to us upon earth he is covered with a blacke Cloud, that we cannot heare, ſee, or know him as he is; and this I take to be the beſt, but let the Reader judge, and follow which he pleaſeth. 1 Tim. 6. 16. 2 Chron. 6.

His eyes are like Doves eyes by the rivers of water, waſhed with milke, and fitly ſet. By Chriſts eyes, *Gregory* underſtandeth here his Miniſters, who in godly ſimplicity ſee into the myſticall things of the Scriptures, for themſelves and others, and therefore they are ſaid to be by the waters, as Doves uſe to be, that they may therein ſee by the ſhadowes of Birds flying over, when ſuch are coming, as Hawkes that ſeeke to devoure them, that by diving into the water they may eſcape them; for even ſo, they being alwayes converſant in the Holy Scriptures, hereby ſee the danger coming by Satans temptations, and by meanes hereof ſhelter themſelves, and are preſerved from the evil of all temptations, becauſe that hereby they know what is to be eſchewed, and accordingly avoyd the ſame. For the laſt words of the verſe, he hath it. *Et reddent juxta fluenta pleniſſima, And they ſhall render beſides, or nigh to moſt full flouds.* Ainſworth, *ſitting in fulneſſe*, Hebr. *ſitting upon, or above fulneſſe.* A further deſcription, ſaith *Gregory*, of the Scriptures, which are moſt full and perfect, to direct in all things, yea in the leaſt matters what to avoyd, and which to hold and doe, that the ſoule may be out of the danger of the Devil, and of all Seducers. Whence note, that then the Canonicall Scriptures alone were held to be all-ſufficient, and that there was no need of Apochryphals, or mens traditions, to direct in matters of faith, or of good manners. Verſ. 12. *Gregor.* *Note.*

Ainſworth by theſe Doves eyes underſtandeth Chriſts pure eyes, that looke not at any iniquity to beare with it, but at vertue in his faithfull people, to approve and reward it, and to keep inviolable his Marriage Covenant made with them for ever: So the Church was ſaid before to have Doves eyes alſo, Chap. 1. 15. 4. 1. *By the rivers of water*; In theſe words he only proſecuteth the Allegory, becauſe Doves love to ſit by waters, and white waters like milke, wherein they waſh themſelves from all filth, and in full waters, in which they moſt delight; or hereby is ſhewed, eyes filling their holes, not ſunke in their heads, as the eyes of ſome are which are decaying. *Ainſw.*

Junius alſo ſaith, As pearles ſet in gold Rings, and the waſhing with Milke ſetteth forth his ſhining whiteneſſe, as of the white Dove. *Juſtus Orgelitanus* following *Gregory* in the former words, by the laſt, *beſides, or amongſt the moſt full flouds*, underſtandeth the plentifull gifts of the Holy Ghoſt. And indeed they are not Chriſts eyes which are here commended, but the waters of the rivers filling *Junius.* *Juſtus Orgel.*

filling the bankes; and therefore herein I ſubſcribe to *Juſtus*, the full ſtreame of graces in Chriſt are meant, of whoſe fulneſſe we all receive. But whereas *Gregory* and he will have his Miniſters meant here, I preferre *Ainſworth*, becauſe his Miniſters, as was ſhewed before, were the eyes of the Church, which is not here deſcribed in any part but this; and for his being by the rivers of water, I underſtand his preſence, and providence over his Word, and Church, conſiſting of many peoples, who are likened to waters, over whom the great Whore uſurpeth authority; and he is ſaid to waſh his eyes in milke, to denote further the purity thereof, becauſe milke is white, and that which is pure is commonly ſet forth by the word *white*.

Revel. 17.

Verſ. 13. *His cheeks are as a bed of ſpices, as ſweet flowers, his lips like Lillies dropping ſweet-ſmelling myrrhe.* Here *Gregory* again underſtandeth Chriſts Miniſters, as before upon chap. 4. but not rightly, for thus the Spouſe and the Husband ſhould be confounded together; by his cheekes therefore with others, the ruddy comlineſſe of Chriſt like a bed of ſweet Spices is ſet forth, giving a moſt ſweet ſmell to ſuch as come neare unto him; and by his white lips, as his milkey eyes before ſpoken of, the perfection of his comlineſſe, in alluding to the white and red before mentioned, verſe 10. only we are by the ſweet ſpices and flowers, and myrrhe, here further ſpoken of given to underſtand, that as he is moſt comly and amiable, ſo he is moſt odoriferous to draw us unto him, and for the ſame reaſon his mouth is alſo ſaid to be moſt ſweet, verſe 16. his cheekes and lips thus compared ſetting forth his ſweetneſſe to the ſmell, and amiableneſſe to the ſight, to all that by faith looke upon him; and his mouth, his ſweetneſſe to the eare in the gracious and comfortable words that flow there-from. For his ſweetneſſe in ſmell, ſee 2 *Cor.* 2. 15. *Pſal.* 19 8. and to the ſight, *Revel.* 1. and to the eare, *Joh.* 7. 37.

Ainſworth.

Cald. Paraph. The Chald. Paraphraſe by his head, underſtands the Law, by his haires, the interpretation thereof, which is blacke to Tranſgreſſours, by his eyes, Gods providence, and ſeeing for the good of his Church, providing her Teachers, Counſellours. &c. and by his cheekes, the two Tables of the Law; but ſuch interpretations are only illuſions to draw the Reader from Chriſt.

Verſ. 14. *Gregor.* *His hands are as gold rings ſet with Berill, his belly as bright Ivorie, overlaid with Saphires.* By his hands, ſaith *Gregory*, Chriſts workes are to be underſtood, whereby they were adorned all with gold rings, ſet with precious ſtones, and ſo ſhall all theirs be that follow him in the kingdome of Heaven; by his belly his Mortality, yet turned into immortality, when he roſe againe from the Dead; for which it is ſaid to be as bright Ivorie, which is durable, and of very long continuance, and by his being over-laid here with Saphirs, his bright ſhining glory in Heaven; like unto whom, who ſo riſeth from ſinne to righteouſneſſe, ſhall have bodies ſhining in glory alſo.

Phil. 3. 21.

Ainſworth. The Hebrew word for belly is מעיו his bowels, ſetting forth his compaſſion over his people; this, ſaith *Ainſworth*, ſhineth like Ivorie over-laid with Saphirs, which be of an heavenly colour; this I preferre, becauſe I ſee no ſuch good reaſon of taking it otherwiſe; but thus taken, it aptly followeth after hands doing good, to ſpeake of bowels moving hereunto, and of Chriſt having compaſſion upon the hungry in the Wilderneſſe, it is ſpoken, *Mat.* 14. 14.

Verſ. 15. *Gregor.* *His leggs are as pillars of marble, ſet upon ſockets of fine gold, his countenance as Lebanon, excellent as the Cedars.* *Gregory* by leggs or thighes here underſtands the Apoſtles ſayings to be as pillars of Marble; That is, firme and ſtable, ſtanding upon *ſockets of gold*; That is the Prophets and their writings, which are moſt precious, and to be made great account of for their ſure words, as St. *Peter* calleth them, ſaying, *Yee have a ſure word of propheſie*; and according to this *Peter*, *James*, and *John* are ſaid to be pillars. And to Lebanon, an high and white Mountaine he is compared, becauſe he is the ſtone cut out of a Mountaine, of which *Daniel* ſpeaketh, filling the whole earth, and white through his perfect purity.

2 Pet. 1. 19

Gal. 2.

Dan. 2.

And he is ſaid alſo to be excellent *as the Cedars*, Hebr. *elect as the Cedars*, which if a man would chooſe from amongſt all the trees in Lebanon, are above them

above them all to be choſen for their tall ſtature, being above them, and for their ſweet ſmell, and incorruptibility, for ſo Chriſt is in ſtature more tall then all other men. for he is above both men and Angels; all this is by others alſo aſſented to, but only they underſtand not by his legges his Apoſtles, becauſe that although the Church be founded, and ſtands upon them, as upon pillars, and ſo is the ground and pillar of truth, yet it is improper to call them leggs, as pillars upon. and by which Chriſt is borne up, for he is of himſelfe moſt ſtrong, and ſo ſtands firme againſt all oppugners; unleſſe we ſhall ſay, that by their teaching and writings he is borne up in all places, when his truth is by them firmely upheld in all places, where the Goſpel is imbraced. Ephes. 2. 26. 1 Tim. 3. 15.

His mouth is moſt ſweet, he is altogether lovely, this is my beloved (O yee daughters of Jeruſalem.) By his mouth or throat, ſaith *Gregory*, underſtand his Teſtament, wherein he ſpeakes moſt ſweetly to every beleeving ſoule: and having ſaid all this in the praiſe of Chriſt, ſhe turneth againe to the daughters of *Jeruſalem*, by whom probably the *Jewes* are meant, who ſhall finally be converted, and ſeekes to allure them unto him, as who would not be, conſidering all his excellencies; and to ſhew what effect this her commendation ſhall one day take in the hearts of the *Jewes*, who ſhall likewiſe be raviſhed with his love, and ſeeke unto him, they reply, Chapter 6. 1. which Hebr. and in the vulgar is added to this Chapter. Verſ. 16. *Gregor.*

Whither is thy beloved gone (O faireſt among women) whither is thy beloved turned aſide, that we may ſeeke him with thee? And therefore although before upon verſe 8, 9. the Daughters of *Jeruſalem* have been expounded, as ſetting forth the Watch-men ſpoken of before that, yet upon further conſideration underſtand we the *Jewes* by them, who ſhall finally be converted, and the Spouſe praiſing Chriſt unto them, is the preſent Church of the *Gentiles*, which ſhall be a meanes at length by her high commendations of Chriſt, to move the hearts of the *Jewes* to turne unto him: yet this is by the ſame *Gregory* alſo underſtood of one Neighbour ſpeaking to another of Chriſt, and the love of him being wrought in their hearts by hearing ſo much from others, who are already in him, they reſolve to ſeeke after him alſo. Verſ. 17.

Ainſworth underſtanding all that went before to be ſpoken by the preaching of the Word, noteth here what the power of the Word preached is; hereby ſuch as are elect, but yet unconverted, are brought for the love of Chriſt, that is ſo amiable, to be converted to the ſeeking of him; we may take it either way, both as ſetting this forth, whereby one Neighbour and friend ſhould be ſtirred up, having found the ſweetneſſe of Chriſt, to be ſpeaking hereof from time to time to one another, and alſo the future complying of the Jewes with Chriſtians, in ſeeking Chriſt together, that Chriſtians not deſpairing of their converſion may by all meanes ſeeke to allure, and win them to him. *Note.*

CHAP. VI.

MY beloved is gone downe into his garden to the beds of ſpices to feed in the garden, and to gather Lillies. This, as *Ainſworth* well ſaith, ſeemeth to be ſpoken ſometime after that which went before, when the faithfull ſoule after diſcomfort, and being at a loſſe for her former negligence, had obtained ſome glimps of his love and favour againe? for what is his Garden but ſhe her ſelfe, as was ſet forth before, chap. 5. His coming then into his Garden, was his coming into her heart by Divine conſolations, where-with ſhe is now fed againe, and the ſweet odour of her ſpices, that is, Graces are a feeding to him, becauſe he taketh as much delight in them, as a man in moſt delicious meat. For his gathering of Lillies, *Gregory* expounds it of ſoules, unto him white like Lillies, when the time by him appointed of their departure out of this life is come. Verſ. 1. *Ainſw.* *Gregor.*

I am my beloveds, and my beloved is mine, he feedeth amongſt the Lillies. Verſ. 3.

The Spouſe being exceedingly affected with joy for her deare Husbands coming againe unto her, as hath been ſaid, now exulteth thus; Now I am ſure that he accepteth me for his, and hath made himſelfe mine; for in his Church, conſiſting of Beleevers, white through his bloud, and by innocency of life he feedeth; That is, delighteth to be, and feedeth them with delights and joyes unſpeakeable. See a ſpeech not unlike to this, *Joh.* 17. 10. *Thine are mine, and mine are thine*; and all before this, chap. 2. 16. the very ſame.

Verſ. 4. The ſeventh ſpeech of the Bride-groom. 1 King. 14. chap. 15, & 16 Joſh. 12. 14. *Gregor.*

Thou art beautifull my beloved as Tirzah, comely as Jeruſalem, and terrible as an Army with banners; the vulgar for theſe words, *as Tirzah, comely as Jeruſalem*, hath *Suavis & decora ut Jeruſalem*, taking *Tirzah*, which ſignifieth *gratefull*, for an apellative; but there was ſuch a City, a very delightfull place, and therefore the Kings of *Iſrael* dwelt there, and before that one of the Kings of *Canaan*.

Here Chriſt commendeth, as *Gregory* thinketh, the Church of the *Jewes* newly converted, as he had done the Church of the *Gentiles* before, chap. 4. for it is not probable that he would otherwiſe have repeated the ſame againe of her haire, teeth, and temples, as he doth, ver. 5, 6, 7. of the meaning of which ſee chap. 4. But I have expounded that of the *Jewes*, and the ſame is ſaid over againe here with ſome inlargement, to ſet her forth the more, and her continuing in the ſame eſtate.

Paſl. 4. 2, 3.

As *Tirzah*, ſo *Jeruſalem* much more was a faire place, and ſaid to be the joy of the whole earth, and *Revel.* 22. the Church is ſet forth in her greateſt glory, as new *Jeruſalem*; now *Jeruſalem* ſignifieth ſeeing peace, therefore this Church being compared to *Jeruſalem* is hereby intimated to be at unity in her ſelfe, and being thus, is ſaid to be terrible as an Army well ordered, the Banners whereof, and Souldiers about them ſtand each one in their proper places, and by this meanes are ſo ſtrong, that they are terrible to their enemies, being both ready for defence and offence; whereas when diſcord is in an Army, they are eaſily oppreſſed by their enemies; which ſheweth both the great *indecorum* of this our Church of *England*, and the great advantage given to our enemies, by the ſchiſmes and diviſions that are amongſt us at this day. Turne thine eyes from me. *Jun.* turne thy eyes over againſt me, as if it were meant, marke me; but *Juſtus Orgel.* better, turne them from me in the fleſh, living with thee, for I ſhall ſoone depart herewith from thee, as *Joh.* 16. 16. for they have prevailed over me; *Junius, ut illi efferantur*; that is, I may have comfort of thee being led by faith, not by ſence, to be left in me when I am gone.

Note.
Verſ. 5

There are ſixty Queenes, and eighty Concubines, and Virgins without number. My Dove, my undefiled is but one, ſhe is the onely one of her Mother, the choyce one of her that bare her, the daughters ſaw her, and they bleſſed her, yea, the Queenes, and the Concubines, and they praiſed her. Here by Queenes *Gregory* underſtandeth faithfull ſoules, in whom ſinne reigneth not, as it is ſaid, *Let not ſinne reigne in your mortall bodies*; but they by the power of the Spirit ſubdue, and ſlay them, as a mighty King his enemies, and therefore Queenes they are well called, which doe the like when they reigne. For this Saint *Peter* ſaith to the faithfull, *Yee are a royall Prieſthood.* And they are ſaid to be ſixty, becauſe of their keeping the Commandements, which are Ten, every day of the weeke appointed for labour, and theſe being ſix, if ten be multiplied, hereby they amount to ſixty, and theſe make this their labour all theſe dayes, to mortifie their ſinnes. For the eighty Concubines, they are Hypocrites, who likewiſe teach the Commandements, and ſeeme to be wives alſo for their thus doing, and for their preaching of the Reſurrection of Chriſt, and faith in him, but they are not Queenes rejoycing over, and ſubduing ſinne in themſelves, but live in ſinne, as the Phariſees, againſt whoſe workes Chriſt gave his Diſciples warning; *The Scribes and Phariſees ſit in* Moſes's *chaire, all therefore that they bid you, doe, but after their workes doe not, for they ſay and doe not.* Now theſe are ſaid to be eighty, becauſe of the ten Commandements to which they ſeeme to adhere, and of the Reſurrection of Chriſt upon the eighth day, which they preach, for ten being multiplied by eight, make eighty. For the Virgins without number, hereby are ſet forth ſuch as come

Verſ. 8, 9. *Gregor.* Rom. 6. 1 Pet. 2. 9. Matth. 23.

come into the Church at the preaching of the word, but continue void of true grace, and are none of the elect, who are all numbred, but theſe are without number, they few, a little flocke, the few that finde the narrow way that leadeth to life.

Having thus ſhewed the caſe of Chriſts viſible Church, now hee cometh to *verſ.9.* to ſhew, that the ſixty before ſpoken of for their agreeing in one faith, and the grace of ſanctification, are one moſt bleſſed Spouſe of Chriſt, whom all, both Daughters, Queens, and Concubines bleſſe and praiſe. Thus *Gregory*; but for his way of numbring to ſixty and eighty, there is no ſolidity in that: Rather I thinke with *Ainſworth*, that this number of Queens and Concubines is ſpoken of, a certaine number being put for uncertaine; and however as *Junius* hath it, there bee very many Queenes and Concubines in the world, and faire Maidens that attend them; yet thou, my Spouſe, art the onely one of thy Mother the viſible Church, whom all ſhall call Bleſſed. Or herein the Virgin *Mary* may bee propheſied of, whom the Angel called Bleſſed among women, and whom all, both Queens, Concubines, and Maidens that imbrace the faith of Chriſt, call bleſſed, and praiſe, though not pray unto, for the incomparable favour of God done unto her, making her the Mother that bare and brought forth his onely Son of the number of ſixty; ſee Chap.3.7. *Ainſworth* conjectureth, that herein it might bee alluded to the number of Wives and Concubines that *Salomon* had, before that hee increaſed them to ſeven hundred and three hundred, or the number of the Nations may bee alluded to; yet in his varying of the words from Wives to Concubines, I deny not but that may bee meant which *Gregory* hereupon ſpeaketh of, the diverſity of thoſe that are in the viſible Church.

Ainſworth. *Junius.*

Who is ſhee that looketh forth as the morning, faire as the Moone, cleare as the Sunne, terrible as an Army with banners? Here Chriſt goeth on to praiſe the onely One before ſpoken of by this, that ſhee looketh forth as the morning; that is, ſheweth as a light morning after the darke night, as it was in the time that the vaile was before the Jewes eyes, that they could not ſee into the end of the Law, that is, before their converſion, for hee is to bee underſtood as ſpeaking ſtill of that Church. Now ſhe is ſaid to looke forth as the morning, being at the firſt faire as the Moone, which giveth light in the night ſeaſon, becauſe ſuch of the Nations as before this, and at this time being in the night of errour and ignorance, by her example begins to ſee, and to be moved to come to Chriſt; But ſhee is alſo cleare as the Sunne, giving light alſo to thoſe, that before were children of the day, as the godly, faithfull are called, *1 Theſ* 5.5. Of her terribleneſſe as an Army, enough hath been ſaid already. *Ainſworth* underſtands all the Church in generall, the glory whereof increaſeth by degrees, being firſt as the light morning. 2. As the Moone ſhining. 3. As the Sunne, but then the light of the Moone is as the light of the Sunne, and the light of the Sunne ſevenfold, as the Prophet *Eſay* ſpeaketh.

Verſ. 10.

Gregor. 2 Cor.3.

Ainſworth.

Eſa.30.26.

I went downe into the Garden of Nuts to ſee the fruits of the valley, and to ſee whether the Vine flouriſhed, and the Pomegranates budded. The Garden of Nuts, ſaith *Gregory*, are the hearts of the perfect, wherein much ſweet grace and divine knowledge lyeth hid under the outſide of a fraile body, of which the Apoſtle ſaith, *We have this treaſure in earthen veſſels*, as under the Nutſhell is the ſweet kerneil, but becauſe this grace in them is not ſeen to men, they account them but vile and deſpicable as others. But what meaneth hee to ſay after theſe words, *To ſee my Apples*, for ſo he rendreth theſe words, *to ſee my fruits*, it ſeemeth improper after that he had ſaid, I went into my garden of Nuts, to ſay, *to ſee the apples of the valleys*; but he ſaith, it is not meant to viſite theſe Apples onely, but the Nuts being firſt viſited, that is, the perfect, and then by them others to whom they are propounded as paterns, and over whom they are ſet to ſee unto them. But all this labour might have been ſpared, for the word ſignifieth fruits in generall, and ſo it is rendred by others, and theſe even Nuts are, from whence this Garden is demonſtrated; *Ainſworth* will have Nutmegs meant.

Verſ.11.

Gregor.

But why are theſe fruits ſaid to be the fruits of the valleys?

Sol.

Sol. To intimate the humility of the moſt excellent amongſt the faithfull, who are as fruitfull Trees growing in vallies, to which waters deſcend; whereas the proud are as withering ſhrubs upon high hills, which no raine, or waters of brookes flowing in can make to flouriſh; wherefore to the humble God ſaith, That hee is neare, but hee lookes upon the proud afarre off.

Eſa.66.2. Jam.4.6.

To ſee whether the Vine flouriſhed, and the Pomegranates budded; that is, whether new children were daily borne in the Church, and what the care of the perfect was to winne others to Chriſt by going before them in a good example, and zealous preaching. Thus *Gregory* and the Chaldee Paraphraſe expoundeth it of the wiſe men in Iſrael, and the plenty of good workes by them brought forth, as the Pomegranates are full of ſweet juice and kernels. Hereby is ſhewed, that fruitfulneſſe is by the Lord expected in his Church, and that the faithfull ſhould not onely believe in him, but doe good workes, as the Vine beareth good fruit, and be knit together in love, as the kernels in Pomegranates are, to ſtirre us up thus to doe; for if contrariwiſe wee bring forth ſowre grapes, as the Vine ſo carefully planted, *Eſa.*5. wee ſhall bee in danger of being expoſed to all miſery, the fence of his providence being pulled down from about us; and likewiſe if there be ſtrife and diſſention amongſt us.

Cald. Paraph.

Note.

Verſ. 12. *Gregor.*

Or ever I was awake my ſoule made mee like the Chariots of Aminadab; the Vulgar, *I knew not, my ſoule troubled mee for the Chariots of Aminadab*; and this agreeth beſt with the Hebrew, and is thus expounded by *Gregory*. I, the Synagogue of the Jewes remained long in ignorance and blindneſſe, not being moved to imbrace the knowledge and faith of Chriſt; but at length I conſidered the *Qudraigas*, or Chariots drawne by foure horſes; that is, the holy Goſpels, which are foure, and theſe I may well call the Chariots of a willing people, as the word עמי נדב ſignifieth, becauſe other peoples of the Nations ſo willingly imbraced them, and ſo were carried to Chriſt, I remaining all this time in my blindneſſe, for which I am now in my ſoule troubled. *Juſtus Orgel.* underſtandeth Chriſt ſpeaking here, who in ſaying, *I knew not*, meaneth, I knew no ſinne, neither will I know the wicked at the laſt day, but ſay unto them, *Depart yee workers of iniquity, I know you not*; but he ſaith, *My ſoule was troubled for the Chariots of Aminadab*; that is, I was ſollicitous for people carried in the foure Goſpels to beleeve in mee, as in the Chariot of *Aminadab*; theſe bookes being ſo called, becauſe *Aminadab* is there named in his Genealogy both by *Matthew* and *Luke*. *Ainſworth* rendreth it as the Vulgar, *I knew not, and my ſoule put me the Chariots of a willing people*; word for word according to the Hebrew, expounding it as the ſpeech of Chriſt, who in ſaying, *I knew not*, ſpeaketh after the manner of men as God ſometime doth, although nothing be unknowne to him; as when he ſaid touching *Sodome*, *I will goe downe to ſee, whether it bee ſo or not*. In like manner Chriſt here touching the Jewes hardening their hearts againſt him, he ſaith, *I knew it not*, or I could not have thought it; and the words *Ammi Nadib* are two, not one, a proper name, and they ſignifie a people willing, or noble, or Princely; Chriſtians firſt imbracing the faith, being called thus for their excellency above others, as thoſe of *Berea* are ſaid to be more noble, and a free-will offering; where it is ſaid, *Thy people ſhall be willing in the day of thy power.*

Juſtus Orgel. Matth.7.21.

Matth.1.3. Luke 3.33. *Ainſworth.*

Gen.18.

Act.17.11. Pſ.110.3.

Touching the Chariots here ſpoken of next after theſe words, *My ſoule ſet me*, he ſaith, it is meant, I earneſtly ſet mee to bring me in a people with all ſpeed, as upon Chariots, according to which *Iſaiah* ſaith, *I will bring them upon horſes and Chariots, an offering to the Lord*. *Junius* rendring it, *My minde ſet mee not perceiving theſe things in the Chariots of my ingenuous, or free people*, expounds it alſo of Chriſt, who when he found not fruit in his garden, made haſte to his Church, as being carried in a Chariot of a willing people. I hold with thoſe that expound this of Chriſt, not of the Spouſe, and that theſe words cohere with thoſe before going, *verſ.*11. where the Lord ſaying, That he went into his Garden to ſee for fruit, meaneth the Jewiſh Synagogue, to which he came in his Incarnation, and to which he firſt preached, expecting the fruit of their converſion to the faith. But now he ſaith, that hee knew not, that is, found them not yet to bee the people

Eſa.66.20. *Junius.*

people which he expected; That is, ready to receive the glad tidings of Salvation through faith in him; but contrariwise unbeleeving, and wicked, and ſo ſuch as he knew not, that is, accepted not of; whereupon he ſet himſelfe, as it were, upon the chariots of a willing people; That is, leaving the Jewes, he went in the Goſpel of the foure Evangeliſts, who were willing with this Office amongſt the Gentiles, being ſwiftly by them carried, as in a Chariot, by his Apoſtles, who taught the things in them contained, all over the world.

Returne, returne (O Shulamite) returne, returne, that we may looke upon thee; what will yee ſee in the Shulamite, as the company of two armies? This *Gregory* ſaith, is the voyce of the Church to the Synagogue of the Jewes, inviting her to turne to Chriſt, and intimating her returne towards the end of the world; and ſhe is called Shulamite, ſignifying Captive, becauſe that all the time of her infidelity ſhe was carried, and held Captive in ſinne by the Devil; and the word *Returne*, is repeated foure times, to ſhew the diſperſion of the Jewes in the foure parts of the world. Verſ. 13. *Gregor.*

The next words, he ſaith, are the words of Chriſt to the Church, deſiring the Jewes converſion; what ſhall yee ſee in this Shulamite, when ſhe is converted? and he anſwereth himſelfe, as it were, two whole Armies of Jewes, and Iſraelites, ready to fight for Chriſt, as before they perſecuted him; and this he ſpeakes congratulating, or rejoycing together with his Church for her converſion. But whereas he ſaith, that the word Shulamite ſignifieth *captived*, it ſignifieth *peaceable*, or *perfect*; ſo that in calling the Synagogue thus, he implieth, that he was now reconciled unto her, and at peace with her, the time of her converſion being now come, and by faith to make her the perfect Spouſe of Chriſt, and compleat in all parts, as followeth chapter ſeven; in her further deſcription, what more he ſaith upon this verſe I willingly imbrace. Of the foure parts ſee *Pſal.* 7. 3. here may alſo be underſtood many times of calling, as in the Parable, *Matth.* 20.

He moveth this queſtion, *What ſhall yee ſee*, ſaith *Ainſworth*, to make all men the more attentive; and he noteth, that the word מחלת rendred *company*, ſignifieth *Chorus*, a company in a dance, to expreſſe the great joy that ſhall be at the Jewes converſion; they ſhall be all Armies rejoycing, and expreſſing their joy by dancing, and ſinging in two companies of Angels and men, after a notable victory; but I thinke rather, as *Moſes* and *Miriam* with one company of men, and another of women, dancing after the Hoaſt of *Pharaoh* vanquiſhed, and drowned in the red ſea. *Ainſworth.* Exod. 15.

CHAP. VII.

How beautifull are thy feet with ſhooes (O Princes daughter) the joynts of thy thighes are like jewels, the worke of the hands of a cunning Workeman. Chriſt having before praiſed his Spouſe, the Church of the Gentiles, and then of the Jewes converted, ſeverally, now he praiſeth them being joyned together, and making one glorious Church, which is intimated in his ſaying, *the joynts of thy thighes*; or we may take that ſpoken of her, chap. 6. of both together; and here he further inlargeth himſelfe, in praiſing the Jewes and Gentiles thus united. He calleth her the Princes Daughter, as ſhe is called *the Kings Daughter*, Pſal. 45. That is, the daughter of God, the great King of all the World; and her feet are ſaid to be beautifull with ſhooes, becauſe that by Chriſts example, who ſuffered death for her, ſhe is ſo fenced in her going in the way of Chriſtianity, as one that hath good ſhooes on his feet, that he feareth not in his going the pricking of Thornes, or the tearing of ſharp Stones in the way, as he that goeth with bare feet. According to this Saint *Paul* ſaith, *Having your feet ſhod with the preparation of the Goſpel of peace*; and of Chriſtian Preachers it is ſaid, *How beautifull are the feet of thoſe that bring glad tidings of peace.* Verſ. 1. Epheſ. 6. 15. Rom. 10. 15.

Ainſworth takes this as ſpoken by ſome friends of the Spouſe, and not by Chriſt,

Chriſt, and ſo doe ſome others, becauſe the King is ſpoken of, verſe 5. as being in his Gallery; but it is not unuſuall for one to ſpeake of himſelfe in the third perſon, therefore this is no argument to prove it; let us then take it for Chriſts ſpeech, eſpecially there being none other friends upon earth to the Spouſe, but the Spouſe her ſelfe, conſiſting of Gentiles and Jewes; and it is improper for any woman to praiſe her ſelfe, therefore it is her Husband that praiſeth her, being by the converſion of the Jewes made one; and he proceedeth not either as he did, chap. 4. or chap. 6. but he beginneth at her feet, and ſo aſcendeth through her other parts to her head, becauſe he had ſpoken of her returning, which is done with our feet, ſhe having gone before in the way of infidelity, and diſobedience to Chriſt; now ſhe returneth by the way of faith and obedience; and moſt beautifull, and moſt gloriouſly ſhod are their feet, that doe ſo; and becauſe upon our feet we ſtand, and having ſhooes on, firmly, and confidently, her feet are ſaid to be beautifull with ſhooes, therefore hereby may be intimated, the conſtant perſeverance of the Church in the true faith unto the end, after that the Jewes ſhall be converted, and the great boldneſſe and courage of Chriſtians againſt the enemies of the Goſpel.

Againe, becauſe having ſpoken of her ſhooes, where-with her feet were beautified, he now calleth her, *Princes daughter*, it is not amiſſe gathered, that her being ſo well ſhod argueth her nobility; as contrariwiſe, to goe bare-footed argueth baſeneſſe; ſo it is ſaid, *Eſa.* 20. 4. to ſhew to what a low eſtate they ſhould be brought for their ſinnes, that they ſhould goe bare-footed: but *Ezek.* 16. 10. when the Prophet would ſet forth, how they were honoured of God, he ſaith, *I ſhod thee with Badgers skinnes.* They then that are ſtedfaſt, and unmoveable from the truth, are as Princes Children, of beautifull and glorious feet; but the mutable, who are turned about in any point of truth, as a Weather-cock with every blaſt of Doctrine, are ignoble, and the baſe bond-men of ſinne and Satan. For the perſon ſpeaking here, may it not be the Pen-man of this *Song*, *Salomon*, who having ſet forth the praiſes of the Church before, breakes out by the Spirit, and interpoſeth theſe words to her further commendations, to verſe 7. Chriſt then beginning againe, verſ. 8? let the judicious Reader conſider and judge.

Note.

Ainſworth noteth, that the word put here for *joynts* is uſed only in this place, and that it ſeemeth to ſet forth the round joynt bone in the hollow of the thigh, whereupon it turneth, and that hereby is meant the comely and decent going of the faithfull, which is, when they are of a laudable converſation in their doings, words, and workes. I preferre the allegory of *Gregory* by theſe two thighs joyned together, where they meet towards the belly, underſtanding two peoples, Jewes and Gentiles, ſpoken of, and praiſed here together; becauſe I ſee no reaſon why the Church of the Gentiles being before praiſed apart by her members, chap. 4. and the Church of the Jewes apart, chap. 6. ſuch praiſes ſhould be repeated againe, and that by ſuch members, ſome of which were not ſpoken of before, unleſſe it be in regard of the preſent conjunction betwixt theſe two, making one more glorious Spouſe then ever before.

Gregor.

Verſ. 2. *Gregor.*

Thy mouth is like a round Goblet, that wanteth not liquor, thy belly like an heap of wheat, ſet about with Lillies. By the Navell *Gregory* underſtandeth the Preacher, who is compared to a turneable Goblet, as he rendreth it, becauſe he having to doe with divers men, muſt turne himſelfe in his tongue, that he may ſpeake fitly to them; and he is a Goblet, or great Bowle full of liquor, becauſe he is full of Spirituall wine, to inebriate and fill the Hearers, to the making of their hearts to rejoyce; and yet he himſelfe is ſaid to want no liquor, becauſe he holdeth in his owne heart that which he giveth others to drinke.

And like the belly, which is compared to an heap of wheat, are the people, becauſe that by their good workes they are prepared to be brought into the Garner of Heaven; and they are ſet about with Lillies, becauſe compaſſed about with holy examples of the Worthies recorded in Scripture, whereby they are ſtirred up to live, and doe ſo, as that they are not Tares to be burnt, but Wheat to be gathered into the Garner at the laſt day. For by Lillies, as hath been ſhewed before, the moſt excellent of Gods ſervants may well be ſet forth for their whiteneſſe, and

ſpotleſ-

ſpotleſneſſe in regard of ſinne, as the Church was ſaid before to be without ſpot.

Juſtus Orgel. becauſe the Navell is in the midſt of the body, hereby underſtands ſuch as are vertuous, becauſe vertue is in the midſt; and becauſe that the holy Scriptures, and continuall exerciſing of a mans ſelfe herein, are a meanes of attaining this grace, they are ſaid not to be without liquor, becauſe that hereby they are filled with living water: and they are turnable, in reſpect of their ready obedience to God in every thing; and becauſe that by this meanes they have that within them where-with others may be fed and ſuſtained, they are likened to a belly, as an heap of wheat. *Juſtus Orgel.*

But *Ainſworth* herein beſt of all; The Church is likened to a Mother, that firſt nouriſheth her Childe by her Navell, which wanteth no liquor fit for nouriſhment, becauſe ſhe is full of Wine, and Milke, and in her belly her young lye and grow as wheat in the field till the Harveſt, when it is cut downe and laid upon a Stack, for which it is ſaid to be as an heap of wheat: and becauſe a Stack being thus made, a fence uſed to be made about it, Lillies are ſaid to be ſet about this heap; That is, the Children of the Church are fenced with innocency, and blameleſneſſe of life, whereby through the guidance of the Spirit they are kept from the ſpots of ſinne, where-with the wicked of the world are defiled. Thus he; although not altogether in theſe words, but in this ſence, wherein the ſame is ſaid in effect with that of *Gregory*, touching the Goblet, expounded of Preachers, becauſe that in further declaring how the Church nouriſheth her young in her wombe, as a Mother, he ſaith, that *Paul* according to this ſpeakes of himſelfe as Mother, ſaying, *My little Children, of whom I travell againe in birth, till Chriſt be formed in you.* And for that of her belly, there is in his expoſition little difference from this. *Ainſworth.* Gal. 4. 19.

Thy breaſts are like two young Roes, that are twins. Having ſhewed the ſtate of the Children of the Church, being but yet conceived, and lying in the wombe, and brought newly forth; as wheat being ripe is taken and laid upon a Stacke, or heap, now he ſheweth how theſe her Children are alwayes nouriſhed after, as long as they live in this world, viz. by her two Breaſts; That is, as hath been before ſhewed upon chap. 4. 5, the ſincere milke of pure Doctrine, out of the two Teſtaments, which are as twins, becauſe both alike; and who ſo takes away one of them, as the *Antinomians* of old did the Old Teſtament, holding only the New, they rob the Children of God of one of their Breaſts; and they that having ſuckt theſe Breaſts formerly, through the Miniſtry opening them unto them, but now either fall immediatly to them, deſpiſing the help of the Miniſtry, or pretending new revelations from God, ſlight them, inſtead of Milke ſucke poyſon, to the deſtruction of their ſoules. And thus *Juſtus Orgel.* underſtands theſe two breaſts; but others not ſo aptly, two peoples, Jewes and Gentiles, becauſe Breaſts are ſuch things, as whereby Children are nouriſhed, and not the Children themſelves; wherefore that Church, which holdeth forth both theſe, and theſe only, is the true Spouſe of Chriſt, all others being but Strumpets, and to be taken heed of. Verſ. 3. Verſ. 4.

Thy neck is as a tower of Ivorie, thy eyes as the Fiſh-ponds of Heſhbon, by the gates of Bethrabbim, thy noſe as the tower of Lebanon, which lookes towards Damaſcus. Of the Spouſes necke like a tower, ſee before, chap. 4. 4. but as there it is ſaid to be the Tower of *David*, ſo here a tower of Ivorie, thereby her ſtrength being ſet forth, here her bright, and white ſhining, through holineſſe and purity of Doctrine and life. Her eyes called alſo Doves eyes, chap. 4. 1. are here likened to *Fiſh-ponds of Heſhbon*; That is, Fiſh-ponds artificially made; for the word ſignifieth device, or cogitation, implying ſtudy and invention in the making hereof, ſo as that they might be an ornament to the Land, as well as a bleſſing, as Pools, or Ponds were in that hot Country. *Heſhbon* was a fruitfull Country, where *Sihon* dwelt, it was the Lot of the *Reubenites*; to the Ponds here the Spouſes eyes are compared, for their clearneſſe, ſo that as in cleare waters things are ſeene, as in a Glaſſe, ſo in the Ponds of the Church, that is, the holy Scriptures; for hereby a man may ſee his face as in a Glaſſe, to waſh away the blemiſhes hereof, Numb. 21. chap. 31. Jam. 1.

and theſe are artificially made by the greateſt Artiſt in the world, even by the invention of the Spirit of God; and they are likened to Fiſh-ponds, becauſe that men being taken by the preaching of the Word are here put, when they are required to meditate hereupon, and to keep in all things within the compaſſe hereof; and men, as Chriſt hath taught us, are as Fiſhes, where he ſaith to his Apoſtles, *I will make you fiſhers of men.*

Gregor. Ainſworth. Some will have the ſimilitude to ſtand in the faithfulls weeping abundantly, upon the conſideration of their ſinnes, as *Gregory*; but *Ainſworth* is either for this, or the other, by *the gates of Beth Rabbim*; that is, being interpreted, the houſe of many; That is, theſe Ponds are ſo placed, as that they are not ſhut up from the multitude, but many, yea even all that will, may have them in their private houſes, and read them, and hereby ſee themſelves, as was ſaid before, to reforme what is amiſſe, and to be confirmed in that which is good. *Thy noſe as the tower of Lebanon, that lookes towards Damaſcus*; the Noſe is the organ of the ſence of ſmelling, whereby a man diſtinguiſheth between ſweet and ſtinking, the diſcerning faculty of the Church is hereby ſet forth, betwixt Apoſtolicall Doctrine, which is commended as a ſweet odour to God in every place, and the ſtinking ſmell of the Apoſtaticall, who going from the truth, teach their owne erroneous imaginations: and when the faithful doe thus, they are as the ſtrong Tower of Lebanon, on the North parts of the Land towards Damaſcus, the head City of *Syria*, a Country of enemies to Gods people, as the holy Hiſtory ſheweth; That is, they ſtand ſtoutly to the maintaining of the Truth, as Souldiers, in a ſtrong tower againſt Spirituall enemies, ſet forth by Damaſcus, and the *Syrians* inhabiting there, which had the name from Bloud, for ſo דם ſignifieth; the wicked, whether Satan, or his inſtruments being hereby denoted, whoſe hands for their wickedneſſe are ſaid by the Prophet to be full of bloud, as this City *Damſeck*; that is, a ſack full of bloud, in the Hebrew tongue.

2 Cor. 15.

Verſ. 5. *Thine head upon thee is like Carmell, and thy haire like purple, the King is held in thy Galleries.* By head upon her, here may be underſtood the tire of her head, and the word Carmel ſignifieth a ſcarlet colour, and therefore the rich attire of her head may be hereby denoted, as well as her haire, which is likened to purple, for the purple ſtrings, or ribbonds about it; for theſe were the colours which were worne by Princes, and now aſcribed to this Princes daughter, the Church. By the head underſtand the minde, by the haires the cogitations; becauſe as the haires come from the head, ſo cogitations come from the minde, and all theſe in the faithfull are royally adorned, their minde and thoughts being ſet upon nothing, but royall and glorious things, which pertaine to the kingdome of Heaven; and herein ſtandeth the chiefe part of their excellency; but to be worldly-minded is a baſeneſſe, and therefore forbidden to all that are riſen with Chriſt, *ſet not your mindes on things below, but upon things above.* This *Gregory* hath in part, but he firſt underſtandeth by her head, Chriſt, but very unaptly here, ſeeing Chriſt is here deſcribing his Church, conſidered apart from him. But Carmell is alſo the proper name of a fruitfull place, for which it is ſaid, that the Church under the Goſpel ſhould be as Carmel, *Eſa.* 35. 2. *Jer.* 50. 19. but that hath no place here. *The King is held in thy Galleries*; That is, Chriſt is ſo taken with the beauty of the ſoules that are ſuch, that he is held, and tyed, as by bands, by the love of them, that hee cannot goe from them; which ſeemeth to be ſpoken in alluſion to the Harlots holding of a fleſhly man, where it is ſaid, *Whoſe hands are bands*; the word רהטים *rehatim* ſignifieth as *Galleries*, ſo *Channels*, as *Gen.* 30. 38. or watering troughs, and therefore the vulgar renders it, *joyned by the Kings Channels*: but it it being thus rendred, *Gregory* giveth no expoſition.

Note.

Col. 3. 1. *Gregor.*

Prov. 7. 26.

Verſ. 7. *Gregor.* *Thy ſtature is like a Palme-tree, thy breaſts like cluſters of Grapes.* The Palme-tree, ſaith *Gregory*, groweth up ſlender, to a great height; ſo the Chriſtian at the firſt but little in grace, or having but a ſmall meaſure of grace and knowledge, in time aſcendeth very high, and is eminent in both. And as Cluſters of Grapes yeeld ſweet juyce, ſo ſuch a perſon, out of the two breaſts, the Love of God, and of his Neighbour.

Ainſworth

Ainſworth ſaith, that the faithfull is compared to the Palme-tree, becauſe it groweth ſtraite up, and cannot by hanging weighrs thereon be made crooked, or to bow, and it is alwayes green, and yeeldeth moſt ſweet fruit; wherefore in the Pſalmes alſo, the righteous are compared to a Palme, or Date-tree, as it may be rendred here. It is meant then, that the faithfull, whatſoever they ſuffer, cannot in their mindes be depreſſed, but ſtill they are erected and tending towards heaven, to the end of their dayes; and they beare the beſt fruites of Love, meekneſſe, humility, juſtice, beneficence, patience, &c. For her breaſts, not thinking that he had ſaid enough hereof, verſ. 3. in comparing them to twinne-rees, he here ſets them forth by another compariſon, whereby happily ſomething elſe is ſet forth, according to the Allegory of *Gregory* before going. *Ainſworth.* Pſal. 92 13.

I ſaid, I will goe up to the Palme-tree, I will take hold of the boughes thereof now, alſo thy brethren ſhall be as cluſters of the Vine, and the ſmell of thy noſe like apples. The vulgar, *I will take of the fruit thereof*; which *Gregory* expoundeth thus: I will goe up to the Croſſe, and there ſuffer, and take of the fruits of my ſufferings to give unto thee, even juſtification from all ſinne, and being made partaker of this fruit, now thy breaſts ſhall be indeed as cluſters of the Vine, yeelding pleaſant liquor for thy children to ſuck comfort from. And for the next words, *the ſmell of thy noſe is like apples*, he reading it, *the ſmell of thy mouth*, ſaith, that the ſweetneſſe of Divine teaching, which cometh from the mouth of the faithfull Teacher is hereby meant, this is like thoſe Apples that are called Pomgranats, which ſmell ſweet, and taſte ſweet being opened, as being full of pleaſant fruit: and becauſe they are covered over with a red barke, they denote the Martyrs in ſpeciall red, by the ſhedding of their bloud for Chriſt, their conſtant confeſſing of him with their mouthes to the death, giving this ſweet ſmell; and the word אף here uſed, ſignifieth either face or noſe, and therefore the mouth being part of the face may be underſtood hereby, and ſo it agreeth beſt; yet *Ainſworth* ſaith, that the breath coming out by the Noſe may be meant, which when it is ſweet, ſheweth that the inward parts are uncorrupt; therefore in commending the ſmell of her noſe, her inward ſoundneſſe is commended in her heart, ſhe ſpeaking, and doing all things out of an upright heart. For the word expounded by Pomgranats, it agreeth not, for they be Apples, that are here ſpoken of, by the ſame word that went before, chap. 2. 5. For his going up to the Palme-tree, as the Church was, verſe 7. hereunto compared, ſo now the tree upon which Chriſt hanged; yet ſome underſtand the ſame Church, to the top of which Chriſt aſcendeth, in going to lay hold upon the boughes, (for in a Palme-tree the boughes are altogether on the top, none on the body, and at the top of the boughes is all the fruit) his acceptation of her fruit before ſpoken of is here ſet forth, the fruites that come from her head, meditations, and utterance of words for edification, and of her breaſts the vertues and graces harboured here, which are pleaſant to God, as the fruite of the vine. Verſ. 8. *Gregor.* *Ainſworth.*

The roofe of thy mouth like the beſt wine for my beloved, that goeth downe ſweetly, cauſing the lips of thoſe that are aſleep to ſpeake; the vulgar, for *the roofe of thy mouth*, hath it, *thy throat*, worthy *my beloveds drinking, and ruminating with his lips and teeth*, and the word חכך ſignifieth either *thy palate*, or *throat*; and being expounded *throat*, *Gregory* expounds it of Preachers, whoſe Sermons uttered through their throat, are inebriating, and chearing the Hearers, like the beſt wine. For the next words, they are word for word according to the Hebrew, *going to my beloved aright*, or *in rectitudes, related lips and teeth*; this by *Gregory* is underſtood, as ſpoken by the Church touching Chriſt, he having ſaid, *thy throat is as the beſt wine*, replieth, *going downe with pleaſure to my beloved*, and meditated upon by ſuch as heare things uttered out of the throat before ſpoken of; even as cleane Beaſts chew the Cud with lips and teeth, ſuch as it is neceſſary all Chriſtians ſhould be, and not read or heare the Word only, not ruminating; for whoſo doe thus, are as uncleane beaſts, which God accepteth not of. And this doth not much differ from the Hebrew, if the laſt Verſ. 9. *Gregor.*

word be ושנים for שן ſignifieth a tooth, but becauſe it is ישנים ſignifying *ſuch as are aſleep*, the New Tranſlation is rather to be preferred, making to ſpeake the lips of thoſe that be aſleep; That is, the moſt drowſie, and at other times of little ſpeech, but now moſt talkative, being inebriated with this ſpirituall wine, that was ſaid in the words before to *move aright*, for ſo the words הולך לישרים may well be rendred, and this is ſpoken according to the common ſaying, *Whom have not full cups made eloquent?* And it is noted of the Apoſtles, when they were filled with the Spirit, that they ſpake ſo, as that their Auditours ſaid, they were full of new wine. The ſleepers here ſpoken of are ſuch, as before this wine entring into them ſlept in ſinne, who are bidden to awake, and to awake and ſing, being aſleep, or dead in ſinne, and mute in reſpect of the things of God, as all men are, before they be thus awaked, as is commonly to be ſeene in moſt; they are full of talke, when they meet about other things, but of things pertaining to godlineſſe not a word cometh from them, which argueth them all to be thus dead; although they heare Sermons, as the beſt wine moſt delightfull, yet none of them enter in, but are to them as precious liquor of the Grapes, ſpilt upon the ground.

Fœcundi calices quem non fecere diſertum. Epiſt. 5. 14. Eſa. 26. 19.

Note.

Verſ. 10. *I am my beloved's, &c.* A repetition of that which was ſaid before, chap. 6. 3. and ſpoken now by the Spouſe out of her joy, for her being made compleat by the calling of the Jewes, as is before ſaid.

The eighth ſpeech of the Bride.

Verſ. 11. 12. *Gregor.* *Come (my beloved) let us goe into the field, let us tarry in the villages, let us goe up early to the vine-yards, let us ſee whether the vine flouriſheth; whether the tender grapes appeare, and the Pomgranats bud forth, there will I give thee my loves.* Hereby ſaith *Gregory*, is ſet forth, how the faithfull ſoule having taſted of the ſweetneſſe of the knowledge and love of Chriſt, is deſirous that others, who have not yet attained to this knowledge, may be brought unto it alſo; for what is the field into which ſhe deſireth Chriſt to goe with her, but the wide world, wherein are innumerable Townes, and Villages wanting this knowledge? therefore ſhe deſireth him to goe with her amongſt them, to preach unto, and inlighten them every where, that are yet in darkneſſe, for ſo it is ſaid in the Parable of the Wheat and Tares, the field is the world. He cometh into the field then, when his coming into the world, by being conceived by the Holy Ghoſt in the wombe of the Virgin *Mary*, this holy Seed being ſowne therein, as in a field, is preached and taught; and into the Villages, when he was preached amongſt the Gentiles; and he goeth into the Vine-yard to viſite it, when after his Reſurrection, aſcending up into Heaven, he ſitteth there in Majeſty and Power, defending his Church, his Vine-yard in all places, being with his every where, to the end of the world.

And what elſe doth the Lord here? viſite to ſee whether the Vine flouriſheth, what acceſſion of ſoules is made daily to the Church, that ſhall be ſaved, and for ſuch as be added, if they be tender and young Chriſtians newly come in, whether any increaſe of knowledge and grace appeareth in them, ſet forth by the tender Grapes; if they be more perfect ones, whether they be ſtill going on to more perfection, as the Apoſtle *Paul* did; for the Lord hath an eye to all that are in his Church, and lookes that there ſhould be in every one a proficiency, according to his proportion, and ſtature in Chriſt, *there I will give thee my loves*; the Vulgar, *my breaſts*; which the Church gives to Chriſt, when to his members, by holding out unto them the two Teſtaments yeelding ſincere milke for their nouriſhment unto eternall life. Of going to ſee whether the Vine flouriſheth, and the Pomgranats budded, he ſpake before, Chap. 6. 11. which, as was there expounded, was ſpoken by way of Propheſying of the converſion of the Jewes; now the ſame is more particularly ſet forth, and in what order it ſhould be; Firſt, the Goſpel ſhould goe out into all the world, for this is the field here ſpoken of, into which Chriſt went with his Apoſtles, when ſending them to teach and baptize all Nations, he went with them, accompanying their teaching with Miracles, and then they abode, and lodged, as it were, in the Villages of the Gentiles, when their going to preach amongſt them, tooke effect to their converſion. Then to ſhew,

Phil. 3.

that

that after this, the *Jewes*, who at the firſt rejected it, ſhould imbrace the Goſpel alſo, it is ſaid, *Let us goe into the vine-yard, &c.* for what is the vine-yard of the Lord of Hoaſts, but *Judah*, as the Prophet ſpeaketh? and here then ſhall the vine flouriſh, and the tender Grapes put forth, and the Pomgranats bud, by the coming in of the common ſort, like tender children in knowledge, and of the more perfect and expert in the Word of God, that is, Rabbins and Teachers; and this being done, the Church giveth unto Chriſt her Loves, or Breaſts, he being as much delighted here-with, as a man with the love of his deare Wife, who after going aſtray, turneth againe unto him with all her heart, and doth all Offices of love and ſubjection to him; or as a childe, by ſucking moſt ſweet milke out of the Mothers breaſts, although he hath no need of it, but the Church to ſucke the breaſts of his conſolations. Eſa. 5.

The Mandrakes give a ſmell, and at our gates are all manner of pleaſant fruites, both new and old, which I have laid up for thee my beloved. By the Mandrakes *Gregory* underſtandeth fruites, both medicinall and ſweet, and by them all ſuch in the Church of God, as by their good fame yeeld a ſweet ſavour, being publicke perſons, ſet forth by Gates, becauſe there ſuch uſed to ſit: but here it is to be applied to publicke Teachers, who are as Phiſitians, by their wholſome Doctrines healing the diſeaſes of mens ſoules, and have Store-houſes, out of which they bring forth to theſe Gates, or publicke places, inſtructions out of the New Teſtament, and out of the Old, according to the one, teaching Chriſts Incarnation, Death, and Reſurrection, as they are plainly herein ſet forth, and out of the other, opening the ſame, by ſhewing the myſticall underſtanding of all the Sacrifices, and old Rites, and types of the Old Teſtament: and theſe are ſaid to be laid up for Chriſt, becauſe he is here-with well pleaſed, as men with the ſweeteſt fruites which can be kept for them, and brought forth and preſented to them. Verſ. 13. *Gregor.*

To the ſame effect *Juſtus Orgel.* but he will have ſuch compared to Mandrakes alſo, for their being deep rooted, and grounded in the love of Chriſt, as Mandrakes are in the ground. *Juſtus Orgel.*

Ainſworth referring us to the Hiſtory, *Gen.* 30: 14. of Mandrakes found in the wheat harveſt in the fields, ſaith, that they ſet forth fruites, both ſweet and pleaſant to behold, exceeding thoſe that we have now adaies, and that the Graces of God in his Church are hereby ſet forth, and are ſaid to be at our doores, in oppoſition to the fields, wherein thoſe grew of old, the faithfull having them every where amongſt them, when by heavenly teaching, and godly living, they give a ſweet ſmell; and ſuch fruites laid up for Chriſt were the faithfull of old, and thoſe newly ſpringing up, and brought forth under the Goſpel anew. And they are ſaid to be laid up for Chriſt, becauſe that in the holy Scriptures their famous acts and vertues are recorded, all tending to guide us to him, for which our Lord ſaith; *Every Scribe inſtructed to the kingdome of Heaven, is like unto an Houſholder, that bringeth out of his treaſury things both new and old.* *Ainſworth.* Matth. 13. 52.

CHAP. VIII.

O *That thou wert as my brother, that ſucked the breaſts of my mother, when I ſhould finde thee without I would kiſſe thee, yet I ſhould not be deſpiſed.* Here the Church is brought in, ſpeaking to Chriſt in thoſe dayes, wherein this was written, he being not yet come in the fleſh; and it ſerveth to ſhew the longing deſire of the faithfull after his coming, as is expreſſed by the Prophet *Iſaiah*, ſaying, *O that thou wouldeſt breake the heavens, and come downe*; and likewiſe by *Dævid*, who ſaith the ſame. And the Spouſe's ready receiving of Chriſt, which was without, that is, the Church of the Gentiles, is here intimated, in that he ſaith, *When I ſhould finde thee without*; that is, ſtanding without doores, being by the Jewes, through their hardning their hearts, ſhut out. See chap. 5. 2. *I* Verſ. 1.

would

would kiſſe thee: That is, for love ſubmit my ſelfe unto thee, as Princes are exhorted to kiſſe the Sonne. *Yet I ſhould not be deſpiſed*; Hebr. *yea they will not deſpiſe me*; That is, ſo doing, I ſhould not make my ſelfe deſpicable, as an impudent woman, that findeth a man and kiſſeth him, as *Prov.* 7. becauſe this expreſſion of my love cometh from the Spirit, ſetting me at liberty to ſerve God for love, whereas before being in bondage, I did it for feare. Thus the Church before the coming of Chriſt, ſhewing her expectation of his coming of woman, ſuch as every other mans mother is, and of his ſucking her breaſts, and being nouriſhed and brought up, as other children are.

Verſ. 2. *I would lead thee, and bring thee into my mothers houſe, who would inſtruct me, I would cauſe thee to drinke of ſpiced wine, of the juyce of my Pomgranats.*

Gregor. This, ſaith *Gregory*, is a Propheſie of the Jewiſh Church, which at the firſt rejected Chriſt, but afterwards being converted, brings Chriſt into her mothers houſe, that is, by ſetting up the preaching of him in her Synagogues; and ſhee ſaith, *I would cauſe thee to drinke ſpiced wine, of the juyce of my Pomgranats*; that is, refreſh thee with the courageous ſuffering of my Martyrs in fighting againſt the Antichriſt. *Ainſworth* referreth it to the ſame Church ſpoken of, verſe 1. and for her ſaying, *who would inſtruct me*, he underſtandeth this of Chriſt, thus entertained into the heart by faith. for ſuch as feare him, he teacheth in the way wherein they ſhould goe; and the Church, or Soule, being thus taught by her graces, delighteth Chriſt, as with ſpiced wine, to make it taſte more pleaſantly a man is delighted. For my part, I hold that the Church of the Gentiles which was ſaid before to finde him without, goeth on in expreſſing her great deſire of Chriſt, come by his Incarnation, ſhewing, that ſhe would make him moſt welcome, by all the meanes that ſhe could.

Verſ. 3. 4. For the next words, verſe 3. they are the ſame with chap. 2. 6. *His right hand ſhould be under my head, &c.* and therefore ſee the expoſition there, and likewiſe verſe 4. with chap. 2. 7.

Verſ. 5. *Who is this that cometh up from the wilderneſſe, leaning upon her beloved, I raiſed thee up under the Apple-tree, there thy mother brought thee forth, &c.*

Gregor. She that is ſaid here to aſcend out of the Wilderneſſe, ſaith *Gregory*, is any faithfull ſoule, which being converted cometh, as it were, out of a wilderneſſe of ſinne and miſery, affording no true comfort to ſuch as continue therein, that is, in the ſtate of corruption; but now ſuch a ſoule is ſaid to leane upon her beloved, that is, to depend only upon Chriſt for the comfort of juſtification from all her ſins.

The eighth ſpeech of the Bride-groom. Then Chriſt her beloved ſpeaketh, *I raiſed thee up under the Apple-tree*; ſhewing whom ſhe might thanke for her coming into this comfortable eſtate, and from the other ſo miſerable, even that ſweet fruit which hung upon the Croſſe, compared before to Apples, and now the Tree of the Croſſe for his hanging thereon called the Apple-tree, bearing this precious fruit, by beleeving in, and turning to whom we are raiſed up from the death of ſinne, to the life of Grace, and Righteouſneſſe, and ſhall finally be raiſed up after death to life everlaſting.

Chap. 2, 3. For the next words, *There thy mother brought thee forth*, the vulgar followed by *Gregory* hath it, *there thy mother was corrupted*, and the word חבל ſignifieth either to corrupt, or to bring forth; but he expounds it of the foule ſinne, whereby the Jewiſh Synagogue corrupted her ſelfe, by cauſing Chriſt to be crucified, under which Apple-tree he findeth at length the Daughter of this Synagogue lying ſtill in the ſame ſinne, by infidelity, and raiſed her up, by converting her to the faith, through his great grace and mercy; and this expoſition I take to be right, although *Ainſworth* expounds, and renders the laſt words otherwiſe; *there thy mother brought thee forth*; that is the Preachers of the Goſpel, by great labour and paines formed thee to this: and theſe words, *I raiſed thee up under the apple-tree*; he expoundeth of the Church, ſpeaking to ſome new company of beleevers coming in, from the multitude of the wicked of this world, as from a wilderneſſe, where no comfort is to be had, but all miſery: but how forced this is, let the Reader judge. That a new company of beleevers not before converted is here ſpoken of, I deny not; for I conceive it to be ſpoken againe of the converted Jewes,

Ainſw.

Ainſw.

of

of whom ſo much was ſaid before; but becauſe it is not in man, but God only, to raiſe up from ſinne and infidelity to faith, how can it be ſpoken in the perſon of any Church, *I raiſed thee under the Apple-tree*? but I thy Redeemer raiſed thee under my ſelfe, from that miſerable eſtate, to that hope wherein thou now ſtandeſt; but thy mother that bare thee corrupted thee, by oppugning me, and teaching thee to curſe, and abjure me; yea ſhe moſt ſhamefully corrupted thee, and therefore to her diſgrace I ſpeake it over againe. Chap. 2. 3.

Set me as a ſeale upon thy heart, as a ſeale upon thine arme, for Love is ſtrong as Death, Jealouſie is cruell as the Grave; the coales thereof as coales of fire, which hath a moſt vehement flame. Verſ. 6.

Chriſt is ſet upon the heart of the Spouſe, ſaith *Gregory*, who taketh theſe words to be his alſo, when the ſoule heartily loveth him; for Love is his Seale, or Marke, as it were, whereby we may be knowne to be his Diſciples; and he is ſet upon her armes when ſhe doth ſo, as a moſt earneſt affection to Chriſt requireth, that is, feedeth his poore members, followeth him in meekneſſe, holineſſe, lowlineſſe, and ſuffering for his ſake. And to ſhew that ſuch love is meant, it followeth, *For Love is ſtrong as Death, and Jealouſie is cruel, &c.* As if he had ſaid; If thou loveſt me, as thou ſhouldeſt doe, an impreſſion of the love of me being made in thy heart, as by a ſeale, this love would be as ſtrong in thee to ſubdue any contrary motions ariſing from the fleſh, as Death, againſt which nothing living can ſtand, when it ſtriketh, and thy jealouſie ariſing from this love, and the hatred of any thing done againſt me, would be as one raging, and cruell againſt any corrivall wronging him in his love; for in this caſe he will ſhew him no favour, but killing, and ſlaying; ſo the ſoule, in which the love of Chriſt is ſealed, is hot and zealous, as coales of fire againſt any thing, wherein Spirituall whoredome, which is againſt him, lyeth, whether by the worſhipping of Idols, or Images, or the great Idols of the World, Profit, cauſing ſtealing, lying, forſwearing, curſing, fraud, oppreſſion, or any other unjuſt dealing; or Pleaſure, cauſing Gluttony, Drunkenneſſe, Adultery, Fornication, or ſenſuall living any way; Firſt, not to endure any of theſe things in himſelfe; Secondly, neither in others, but to his power oppoſing them, with all fervency and heat, as of the moſt vehement fire. *Gregor.*

Junius, and *Ainſworth*, and ſome others, taking this to be the ſpeech of the Spouſe, expound it of her deſiring Chriſt to thinke continually upon her, as having an impreſſion of the love of her made in his heart, and to manifeſt it, by ſtretching out his arme to defend her in all dangers, and for this ſhe pleadeth her earneſt love to him, ſo that threatnings with death, or the greateſt rage of Tyrants, could not beat her here-from. I preferre the former. *Junius. Ainſw.*

Many waters cannot quench Love, neither can the flouds drowne it; if a man would give all the ſubſtance of his houſe for love, it would be utterly contemned. Verſ. 7.

He goeth on in ſetting forth the nature of this love unto Chriſt, *many waters* cannot quench it; That is, he in whom the love of Chriſt is, by ſufferings, to which he is put for his ſake, cannot be made to doe any thing here-againſt, yea although Perſecutions increaſe like a floud; for he that ſo loveth him, will rather bear any thing, to the loſſe of his life, then to the extinguiſhing of the fire of his love. *If a man would give all the ſubſtance of his houſe, &c.* That is, the love of Chriſt is ſo predominant in the heart of a true Chriſtian, that if he muſt loſe all his goods, and be expoſed to extreame poverty for his ſake, yet he would not weigh it, or be moved hereby, becauſe he counteth all theſe things vaine in compariſon of Chriſt, and the benefit coming by him to his ſoule,; thus *Gregory*. But *Juſtus Orgel.* underſtandeth, as a further commendation of the love of Chriſt thus; It is ſo excellent, as that if a man would give all his goods to the poore, thinking for this to be accepted, without it, all this would be taken before God as nought worth. *Ainſworth*, it is meant, That Love, as none other grace of God, is to be attained by money, but is Gods free gift. *Junius*, Love is not only unextinguiſhable by the waters of calamity before ſpoken of, but by any the greateſt gifts, or rewards. For as he that truly loveth God, cannot by ſufferings be terrified ſo, as not courageouſly to perſiſt herein; ſo if he ſhould be offered abundance of treaſure *Gregor. Juſtus Orgel.* 1 Cor. 13. *Ainſworth. Junius.*

ſure to forſake the Lord, and his Law, he would utterly contemne it; and this I take to be the beſt, becauſe it is moſt probable, that both ſorts of temptations to
2 Machab. 7. make men Apoſtatize are here ſpoken of; the one by threatnings, the other by promiſes: as one of the ſeven brethren that ſuffered death for Gods Law, having ample rewards promiſed him, if he would yeeld to the Tyrant, deſpiſed them all, preferring for the love of God rather to dye in his cauſe. And herein *Balaam* himſelfe ſpake right religiouſly, when *Balac* promiſed to promote him to honour; *If he would give me his houſe full of gold and ſilver, I will ſpeake none other words, but what God ſhall put into my mouth.* This then is a Touch-ſtone, whereby to try our love; not every one that ſaith, I love God, loveth him, but he that being tried, ſhrinkes not from his truth, for any feare of danger, or hope of reward.

Note.

Verſ. 8. *We have a little Siſter, and ſhe hath no breaſts, what ſhall we doe for our Siſter, in the day when ſhe ſhall be ſpoken for?* The Lord having hitherto confirmed the Church of the Jewes in his love, never more to be beaten from it, after that ſhe hath once imbraced it; now beginneth to declare another new Church yet remaining to be gathered after the fore-laid converſion of the Jewes, of ſuch Countries and Nations, as never before received the Goſpel, as of *Turkes*, and
Pſal. 2. *Tartars*, *Chinois*, and *Americans*: for all Nations are Chriſts inheritance, and
Pſal. 72. the uttermoſt parts of the earth his poſſeſſion: and he muſt rule from Sea to Sea,
Eſa. 2. 2. and to the worlds end; and of this the Prophet *Eſay* ſpeaketh, as which ſhould be fulfilled in the laſt daies, when an univerſall peace ſhall be, and no more wars, as have alwayes hitherto been; neither hath the Mountaine of the Lords houſe ever yet been ſo high exalted, that is, the Jewiſh Nation; but this is yet to come, when the whole Nation ſhall imbrace the faith. If that of the Apoſtle ſhall ſeeme to make
Rom. 11. 25. againſt this, where he ſaith, *Blindneſſe is hapned to Iſrael in part, till the fulneſſe of the Gentiles ſhall come in*, as I have alſo ſometime thought, thoſe words,
Acts 2. 5. 9. I take it now, doe not neceſſarily imply it, but the coming in to the faith of all thoſe who are called, *all the Nations under heaven*, Act. 2. and of all others then knowne, as the *Americans* were not, and many others, amongſt whom the Goſpel hath been received, have againe revolted from it, but muſt come in againe; or elſe how can Chriſt reigne over them all at the ſame time? Of this Church then here after to be gathered, I thinke it may be beſt conceived, that it is propheſied here; And ſhe is called a little Siſter, having yet no breaſts, becauſe not growne to the ſtate of a woman, to afford the nouriſhment of teaching to her young ones; yet ſhe is a Siſter, ſo called, becauſe ſhe ſhall be one. And the Lord ſpeakes in the plurall
Ainſworth. number, ſaith *Ainſworth*, *We have a little ſiſter*, to intimate the triplicity of perſons in the unity of the God-head; and he alſo ſaith, that this is ſpoken of a new Church ariſing. But touching the Trinity herein implied, I aſſent not unto him, becauſe that chap. 7. 11, 12. it is likewiſe ſpoken in the plurall, where Chriſt and the Church are manifeſtly brought in together ſpeaking; and ſo likewiſe, as I rather
1 Cor. 3. 9. take it, here he joyneth faithfull teachers to him, who are ſaid to be *Labourers together with the Lord*, becauſe that by the Miniſtry of ſuch this new Church ſhould be built.

Gregor. *Gregory* by this little Siſter, underſtandeth the Apoſtles, before the coming downe of the Holy Ghoſt upon them, for then they were little in courage for Chriſt, when as *Peter*, the chiefe of them, was afraid of a ſilly Maid, and denied Chriſt at her ſpeech, and they all fled from him, and hid themſelves, keeping cloſe in an upper roome for feare; but the Holy Ghoſt being given, they were as a ſtrong wall, or tower, as a doore of utterance of the marvellous things of God, which they ſpake with all boldneſſe; and cloſed in with Cedar, that is, a company of beleevers coming about them, as an ornament unto them, as a Cedar Porch is to a doore of an houſe.

Juſtus Orgel. *Juſtus Orgel.* underſtands the Church of the Gentiles, being at their firſt converſion very ignorant, and without Teachers, and ſo without breaſts, till that they had ſome ordained them by *Paul* and *Barnabas*, and after that by *Timothy*, and *Titus*; which being done they were as a wall, with a tower, and a doore, ſo ſet forth,

forth, as was ſaid before. But the order of time agreeth not to either of theſe, ſith this is ſpoken after that of the Jewes coming in, towards the end of the world, and being ſo exceſſively zealous for Chriſt; wherefore I thinke it evident, that ſuch a new Church is meant, as I have ſpoken before of, the time of whoſe Eſpouſals is not yet come.

If ſhe be a wall, we will build upon her a Palace of ſilver; if ſhe be a doore, we will incloſe her with boards of Cedar. By wall here we may underſtand with *Ainſworth*, a City fenced with walls and gates; becauſe a doore is alſo ſpoken of, the meaning is, when by our labours ſhe ſhall become ſtrong in the faith, as the walls of a City, to which the Church is compared, *Matth.* 5. ſhe ſhall be beautified, as by a palace of ſilver, through purity and holineſſe, which ſhall ſhine in her, and being as a doore, or gate, to let in friends, and to keep out enemies, through vigilancy, and watchfulneſſe, ſhe ſhall now, as a compleat temple, as the Temple of old, be incloſed, and be an houſe, made as it were, of Cedar, goodly to behold, ſweet and incorruptible. And by this name of walls and gates the Church of Chriſt is often ſpoken of, as *Eſa.* 26. 1. Chap. 66. 18. *Thou ſhalt call thy walls ſalvation*; and ſuch ſhe ſaith by and by that ſhe is. Verſ. 9. *Ainſworth.*

I am a wall, and my breaſts as towers, then was I in his ſight as one that found favour. And ſuch is every true Church of Chriſt, and every true faithfull ſoule, neither can he be in favour with Chriſt that is not ſuch, that is, ſtrong through faith, to ſtand againſt the aſſaults of all Spirituall enemies, and perſecutions of Tyrants in the world; as God ſaid to *Jeremy*, that he would make him *as a brazen wall*, and an Iron pillar. 2. As a palace for God to dwell in, as being one in whom there is an heart continually lifted up in prayer. 3. Having breaſts, as towers, ſo great, and ſo full through abundance of the Milke of Divine doctrine contained therein, whereby to be defended in all times of being aſſaulted by temptations, as Chriſt by the word confounded the Devil tempting him. 4. A doore of a mouth, to utter words to edification of the Hearers, and that incorruptible, as out of which no corrupt communication ever cometh, for ſuch is this Church that findeth favour, in theſe two verſes propounded to be. Verſ. 10. *Note.* Jer. 1. 18. & 15. 20. Epheſ. 2. 20.

Salomon *had a vine-yard at Baal Hamon, he let out the vine-yard to Keepers, every one for the fruit thereof was to bring a thouſand peices of ſilver.* The Vine-yard of *Salomon*, otherwiſe rendred the *Paciſicke* here ſpoken of, ſaith *Gregory*, ſetteth forth the Church of the Jewes, according to *Eſa*, 5. who are the Lords vine-yard, which Lord, for his peace-making by his bloud, is called the *Paciſicke*. This vine-yard he had, and let it out to Husband-men, that is, *Moſes* and the Prophets, but by and by, as if he had forgotten himſelfe, he ſaith, that theſe Husband-men were the Apoſtles, and other Beleevers of the primitive Church, who brought for the fruit each one a thouſand peices of ſilver, when they left all to follow Chriſt, and ſold all, and brought and laid it at the Apoſtles feet, becauſe a thouſand is the number of perfection, and ſo may well ſet forth all that a man hath. And ſikewiſe he expoundeth verſ 12, both of their parting with all, and their remuneration two hundred; and *Juſtus* will have the 12. Apoſtles with their reward herein intimated, becauſe that twelve multiplied by a hundred make twelve hundred, every one having an hundred fold for all, which he left for Chriſts ſake, as the Lord hath promiſed; *Who ſo leaveth father and mother, houſe and land, &c. ſhall have a hundred fold, &c.* But if Chriſt be meant by *Salomon*, the Vine let out by him was that which was taken from the Jewes, and let to other Husbandmen, the Preachers of the Goſpel, to be kept by them, and the thouſand ſilverlings cannot be the worldly goods which they left, but ſome benefit by them brought in to Chriſt. I rather hold therefore with *Junius*, that a compariſon is here made betwixt *Salomons* vine-yard, planted in a fruitfull ſoyle (as he renders it for *Baal Haman* ſignifying *the Lord of a multitude*, that is, bearing abundance of fruit) and the Church of Chriſt: As if he had ſaid, *Salomons* vine-yard indeed was a very fruitfull one, but the fruites were not ſo great, as the fruites of my vine-yard, for it yeelded but a thouſand ſilverlings to him, mine a thouſand to the Lord of the vine-yard, and two hundred to the Keepers; and whereas that was committed to Verſ. 11. *Gregor.* *Juſtus Orgel.* Matth. 19.

the Keepers, the King being in another place, and the worke done by his ſervants.

Verſ. 12. *Mine is before me*; mine eye being continually upon it, and my helping hand put to, for the cauſing of it upon my Keepers labour to yeeld the more fruits. Theſe words then are manifeſtly the words of Chriſt, extolling his vine-yard, his Church, above *Salomons*, for the fruitfulneſſe thereof, although *Ainſworth* inclineth rather to thinke them to be the words of the Church; and whereas theſe words, *mine is before me*, may ſeeme to make againſt it, he ſaith, ſhe calleth the vine-yard hers, as chap. 1. 6. becauſe committed to her keeping. But if the vine-yard be hers, in that ſence, who be the Keepers, that ſhare in the benefit, reaping two hundred ſilverlings to the Kings thouſand. It is cleare then, that Chriſt is brought in ſpeaking here; but what meane theſe ſummes of money paid, as it were, rent to him, and wages to them? *Sol.* Fulneſſe of glory to him ſet forth by a thouſand, the number of perfection, and a great proportion of heavenly glory to the Apoſtles, and other Labourers in the vine-yard, the prime Preachers of the Word, ſet forth by two hundred, becauſe whoſoever leaveth friends, or poſſeſſions for Chriſt, ſhall receive an hundred fold; but when the Sonne of Man ſhall ſit upon his Throne, yee that have followed me, ſaith Chriſt, ſhall ſit upon twelve Thrones, &c. implying a greater reward, here ſet forth by two hundred, for their one hundred fold; or the words may have this expoſition, *Salomons* vine-yard put out to Keepers, yeelded him from every Keeper a thouſand ſilverlings, whereupon it is concluded by way of compariſon, betwixt Chriſts vine-yard and his, *Thou (O Salomon) haſt a thouſand peeces of ſilver*; and (which I omitted to ſpeake of before) *thy Keepers each one two hundred*, but *the vine-yard, which is mine, is before me*; that is, I have more joy of my vine-yard, which is my Church, my Wife, for ſhe is alwayes with me, inveſted with heavenly glory, and ſo we together reap farre more. *Jun.* I in the delight that I take in her being thus glorified, and ſhe and her keepers in their partaking with me, of my Kingdome for ever; ſo that here is a Propheſie of the final end, to which all the amorous expreſſions before going tended, namely, the fulneſſe of joy, which the Bride-groom and Bride have together in heaven, at the conſummation of this world.

Ainſworth.

Note.

Verſ. 13. *Thou that dwelleſt in the Gardens, the companions hearken to thy voyce, cauſe me to heare it.* Seeing theſe things ſhall be ſo, now I turne my ſpeech againe to thee (my Spouſe) ſaith Chriſt, whilſt thou art as a Garden, my pleaſant place upon earth, let all my friends, thy companions hearken to thee, teaching how this felicity may be finally attained, and let me heare thy voyce from time to time, uttered in prayers and praiſes continually.

Verſ. 14. *Make haſte my beloved, and be as a Roe upon the mountaines of ſpices*; See the like ſpeech, chap. 2. 17. but here the Spouſe deſireth, that Chriſts ſecond coming may be with ſpeed, as *Revel.* 22. that together with him ſhe may be for ever in *the mountaines of Spices*; this wicked world being left, wherein there is nothing but ſinne and miſery. And heaven, which is ſometime ſet forth by the name of Hills, as where it is ſaid, *I have lifted up mine eyes to the hills*, is here called mountaines, as in the Garden of the Church, before a bed of Spices was ſpoken of, to intimate the ſurpaſſing pleaſures, and joyes, that ſhall be to the faithfull there for ever and ever.

The end of the Expoſition of the Song of Salomon.

The

The Song of Salomon,

Paraphraſed upon in Meeter.

CHAP. I.

Verſe 2.

Let him kiſſe me with the kiſſes of his mouth, thy love is better then wine.

Verſe 2.

O Lord my God, and Saviour,
inſpire me with thy grace Divine,
Hereby I ſhall be glad, and joy,
much more then they that doe
drinke wine.

3 Becauſe of the ſavour of thine oyntments, thy name is as an oyntment poured forth, therefore doe the Virgins love thee.

3 Th' Apoſtles, ſent as odours ſweet,
ſpreading in every place thy fame,
Inamour Nations, and ſo
from Chriſt is ſpread the Chriſten name.

4 Draw me, we will run after thee, the King brought me into his chambers, we will be glad, and rejoyce in thee, we will remember thy name more then wine, the upright love thee.

4 Draw me (O Lord) by thy good Grace,
without thine ayd I cannot come,
But hereby drawne ſure after thee,
we'l all as one both run and come:
When I thus run I'me ſure of life,
for which all upright men rejoyce
In thee, and keep in mind thy love
we ever wil, by deed and voyce.

5 I am blacke, but comly, (O yee daughters of Jeruſalem) as the tents of Kedar, as the curtaines of Salomon.

5 But when of th' upright I doe ſpeake,
I meane not our owne righteouſneſſe,
For we black are, and foule by ſinne,
in Chriſt is all our comlineſſe;
And this I ſpeake to you (O Jewes)
O ſay with me all blacke are we,
As Kedars weather-beaten tents,
thus as Kings curtaines ſhall we be.

6 Looke not upon me becauſe I am blacke, becauſe the Sunne hath looked upon me, my mothers children were angry with me, they made me the Keeper of the Vine-yards, but mine owne Vine-yard I have not kept.

6 And if I be ſo comely then,
take none offence at my diſgrace,
In word, or deed, by ſpitefull men,
the Sun thus only tans my face.
None'other harme yee can me doe,
by your fell wrath, but ceaſe me make
Keeping your Vine-yard, but the Lord
for one will more to me betake.

7 Tell me (O thou) whom my ſoule loveth, where thou

7 Shew thou to me, my Love, my Deare,
by what good paſtures thou doſt feed

feedeſt, where thou makeſt thy flocke to reſt at noone, for why ſhould I be as one that turnes aſide by the flockes of thy companions?

Thy Flock, and from all burning heat,
ſhadow thy ſheep all times of need;
O keep me, that I follow not
Seducers flockes, though they pretend
Them to be ſheep, elect by Chriſt,
and eke himſelfe his moſt deare friend.

8 *If thou knoweſt not (O thou faireſt amongſt women) goe thy way forth by the foot-ſteps of the flocke, and feed thy Kids beſides the ſhepheards tents.*

8 O thou, that haſt a ſoule moſt faire,
through faith by waſhing in my bloud,
If that thou knoweſt not the way
to me, behold juſt men and good,
By whoſe foot-ſteps 'tis plainly ſeene;
In *David* his true-heartedneſſe,
In *Abraham* his obedience,
and *Zachary* his blameleſneſſe,
Moſes his zeale to beat downe ſinne,
of *Job* the greateſt patience,
The Apoſtles light eſteeme of goods
of this baſe world, both pounds and pence,
And feed in Grace, thus ſtrengthening,
ſeeke not in corners thy babes to feed,
Let learned Paſtors in places keep,
where Chriſtian people uſe to meet.

9 *I have compared thee, (O my Love) to a company of Horſes in* Pharaohs *chariot.*

9 Whereas (my Love) I thee direct,
my flock to follow which is weake,
Becauſe ſtout foes will 'gainſt thee riſe,
and ſeeke into the fold to breake;
Feare not, but be undaunted now,
for 'mongſt my ſheep my horſe is try'd,
Ready to ſtrike thy proudeſt foes,
as ſometime *Pharaoh* in ſea that's red.

10 *Thy cheekes are comly, with rowes of jewels, thy necke with chaines of gold.*

10 Of Chaſtity, the jewel doth
adorne thy cheekes, thy neck the chaine
Of holy Precepts, which thou keep'ſt,
and keeping doſt conſtant remaine:

11 *We will make thee borders of gold, with ſtuds of ſilver.*

11 Nor are theſe all thy ornaments,
but by the Miniſters teaching
Of Gold, and Silver rich Borders
to Soules, the Trinity doth bring.

12 *Whilſt the King ſitteth at his table, my ſpikenard ſendeth forth the ſmell thereof.*

12 When Chriſt the King at Table ſate,
t' annoynt him to the Buriall,
A woman came with Spikenard ſweet,
not one, but two, yea three in all.

13 *A bundle of Myrrhe is my beloved to me, he ſhall lye all night betweene my breaſts.*

13 My Love to me a bundle is
of Myrrhe, upon my ſoule ſeated,
Thence keeping out all corruptions,
and then from corps firſt corrupted.

14 *My beloved is to me as a cluſter of Camphir in the vine-yards of Engedi.*

14 My Love an All-ſufficient,
expiating ſinne Sacrifice
Is without help of any man,
his love, merit me doth ſuffice.

15 *Thou art faire my love, behold, thou art faire, thou haſt Doves eyes.*

15 Moſt faire thou art, and beautifull,
yea, beautifull thou art my Love;
And for to grace thee more, thou haſt
eyes like the eyes of harmleſſe Dove:

16 *Behold, thou art faire my beloved, yea pleaſant, alſo our bed is green.*

16 O my beloved, doſt thou ſpeake
of being faire, that's thine owne,
For us 'tis grace enough, that we

are

17 *The beames of our houſe are Cedar, and our rafters of Firre.*

are like to trees that are green growne.
17 That we are Gods Houſe, built with beſt,
and long laſting materials,
Sweet Cedar beames, and ſtreight Firre,
Rafters ſo ſtrong, never to fall.

CHAP. II.

Verſe 1.

I *Am the roſe of Sharon, and the Lilly of the vallies.*

2 *As the Lilly amongſt the thornes, ſo is my Love amongſt the daughters.*

3 *As the Apple-tree amongſt the trees of the wood, ſo is my beloved amongſt the ſonnes; I ſate downe under his ſhadow with delight, and his fruit was ſweet unto my taſte.*

4 *He brought me into the Banqueting-houſe, and his banner over me was love.*

5 *Stay me with Flaggons, comfort me with Apples, for I am ſick of love.*

6 *His left hand is under my head, and his right hand doth imbrace me.*

7 *I charge you, O yee daughters of Jeruſalem, by the Roes and Hindes of the field, that yee ſtirre not up, nor wake my Love untill he pleaſe.*

8 *The voyce of my beloved, behold he comes leaping upon the mountaines, and skipping upon the hills.*

9 *My beloved is like a Roe, or young Hart, behold hee ſtandeth behinde our wall, he looketh forth at the windowes, ſhewing himſelfe through the Lattice.*

Verſe 1.

I Am the Roſe that ſmels moſt ſweet,
of all the flowers in the field,
And Lillies none more purely white,
then me, the world did ever yeeld.
2 As Lilly white, which hath no price,
amongſt the pricking thornes is plac'd,
So is my Love amongſt hurtfull
men, harmleſſe ſet, whereby grac'd.
3 As Apple-trees for ſhade and fruit,
excell all trees that grow in wood,
So my beloved doth all ſonnes,
in pleaſing ſhade, and fruit for food.

4 No ſooner doe I this beleeve,
but that more joy comes unto me,
By his good Spirit, as by wine,
for now his Banner's love to me;
5 And this ſweet taſte of thy great Love,
(O Saviour) which now I have,
So workes with me, that whole flaggons,
and more apples of Grace I crave.
6 And this I can no ſooner doe,
but that he's ready in my ſight
Me to imbrace, with both his hands,
my head with left, my corps with right.
7 And now he ſleepes between my breaſts,
all anger being laid abed,
My care ſhall be for evermore,
by ſinning not to ſtirre his head;
And the ſame charge upon you, all
fellow Beleevers, I doe lay:
If Roe, the Hinde doth thus obſerve,
ſtirre not by ſin our Love, I pray.
8 If how he comes, yee would faine know,
behold his voyce in Wilderneſſe,
Comes firſt for to prepare his way,
and then my Love full of goodneſſe.
9 Soone after as an Hinde, or Roe,
ſtops not for ſteep mountaine or hill,
So he ore-leaps impediments,
even all by his good Goſpel-will.
Before he tooke our fleſh he ſtood,
hidden in Types behind that wall;
But now at window as the Sun,

Tur-

turning to Light that darkneſſe all,
And thus as man to man was ſeen,
to mortall eyes, as God yet hid,
As through a Lattice that is thick
appeares, and ſhew himſelfe he did;

10 *My beloved ſpake, and ſaid, Ariſe my Love, my faire one, and come away.*

10 And now what is his will, but that
I riſe from ſinne to righteouſneſſe,
And thus beleeving come to him,
and ſo partake of his goodneſſe?

11 *The winter is paſt, the raine is over, and gone.*

11 And me to move to this, he pleads
the time, and ſaith, winter is paſt,
Wherein the world lay dead in ſinne,
which me from his cold raine kept faſt.

12 *The flowers appeare upon the earth, the time of the ſinging of Birds is come, the voyce of the Turtle is heard in our land.*

12 Flowers of Graſſe ſmelling moſt ſweet,
in Chriſten fields doe now appeare,
Preachers like Birds ſweet harmony,
by ſinging make now every where,
Charming the ſoule from den of ſinne,
yea the chaſte Turtle *John Baptiſt*,
His voyce is heard in Judea,
with ſpeed to draw us all to Chriſt.

13 *The Fig-tree putteth forth green figges, the Vine with her tender Grapes give a good ſmell. ariſe my Love, my faire one, and come away.*

13 All Countries whence the Goſpel's preach'd,
do ſpring, bud, ſhoot out, and bloſſome,
As doth the Fig-tree in the ſpring,
riſe then my Love, and to me come.

14 *O my Dove, that art in the clefts of the rocke, in the ſecret of the ſtaires, let me ſee thy countenance, let me heare thy voyce, for thy voyce is ſweet, and thy countenance comly.*

14 And doing ſo feare not, for he
that comes to me as helpleſſe Dove,
In me the rock is ſheltered
from foes beneath, and foes above.
But note that he who is thus ſafe,
on ſtaires of grace aſcending is
Heaven-ward, though not mens mortall eyes,
but God in heaven alone ſees this;
Say then, I come, and unto me
appeare upon theſe ſteps Divine:
Thus both thy voyce and face ſhall I
accept, and love and owne as mine.

15 *Take us the Foxes, the little Foxes that ſpoile the Vines, for our Vines have tender grapes.*

15 But that thy voyce may pleaſant be,
and face moſt faire eke in my ſight;
O ſuffer not Seducers bold
within my Church, but by thy might
Chaſe them away, as men Foxes
doe take, which doe their vines deface,
So theſe by devouring the weale
of Church, doe marre the moſt faire face.

16 *My beloved is mine, and I am his, he feedeth amongſt the Lillies.*

16 Doſt thou in me ſo much delight
(O my beloved) take, loe I
Am thine, and thou art mine, feed then
with me, and live with thy Lilly.

17 *Untill the day breake, and the ſhadowes fly away, turne my beloved, and be thou like a Roe, or a young Hart, upon the mountaines of Bether.*

17 Till that moſt joyfull day ſhall breake,
wherein thou com'ſt to ſave for aye,
When all troubles, and miſeries
of world ſhall fleet, and fly away,
As Roe, and Hinde, on Mountaines ſteep,
haſten to goe with greateſt ſpeed:

of

Haſte thou alwayes to come to me,
in danger, at all times of need.

CHAP. III.

Verſe 1.

BY night in my bed I ſought him whom my ſoule loveth, I ſought him, but I found him not.

2 I will riſe now, and goe about the City, in the ſtreetes and broad wayes, I will ſeeke him whom my ſoule loveth, I ſought him, but I found him not.

3 The watch-men that goe about the City found me, to whom I ſaid, ſaw yee him whom my ſoule loveth?

4 It was but a little that I paſſed from them, I found him whom my ſoule loveth, I held him, and would not let him goe, till I brought him to my mothers houſe, to the chamber of her that conceived me.

5 I charge you, O yee daughters of Jeruſalem, that yee ſtirre not up, nor wake my Love, untill he pleaſe.

6 Who is this that comes out of the Wilderneſſe like a pillar of ſmoake, perfumed with Myrrhe & Frankincenſe, and all the powders of the Merchant?

7 Behold his bed, which is Salomons, *ſixty valiant men are about it, of the valiant men of Iſrael.*

8 They all hold Swords, being expert in Warre, every one hath his Sword upon his thigh, becauſe of the feare in the night.

9 King Salomon *made him-*

Verſe 1.

MY Saviour I ſometime ſought
to finde in ſloth, and idleneſſe,
In the darke night of ignorance,
but thus to ſeeke I finde bootleſſe.
2 I ſaid therefore, I will ariſe,
and toyle, and travell, for to get
Things worldly, for this preſent life,
not ceaſing thus to ſeeke him yet;
But, woe is me, for whilſt that I
worldly goods getting doe moſt intend,
In ſearch of him that is moſt deare,
in vaine I doe my whole time ſpend.
3 I went therefore where Watch-men are,
of wanderers the courſe to ſtay,
And unto Chriſt in the darke night,
ſtrait for to direct their way;
4 When I did thus they found me ſoone,
and I him, whom I love, then found,
I did him finde, and held him faſt,
by perſevering in faith ſound;
Untill that to Jeruſalem,
my Mother deare, I did him bring,
Whence firſt I had conception,
hearing thoſe Bels th' Apoſtles ring.
5 This great worke done, my beloved
hearts reſt ſhall have, and ſtirre never
To judge the Jew, or him forſake
more, but him dearly love ever.
6 For now as one with Frankincenſe,
and Myrrhe perfum'd, in Wilderneſſe
Horrid that lived long time hath
incult in filth and naſtineſſe;
So doe I ſee my Mother Church,
the Jewes a long time wildered
In unbeleife, acceptably
to God, and Chriſt, at length turned.
7 Which done, King *Salomon* himſelfe
with his deare royall Spouſe, could not
More ſafely ſleep in bed, when Guard
of mighty men ſtood it about.
8 Although they ſixty valiant were,
all expert men of Iſrael,
Swords in their hands, ſwords by their ſides,
feare cauſing Night-walkers to quell,
Then Jewiſh Synagogues turn'd Church,
and Love and Spouſe of Chriſt moſt deare,
Round about which Angels doe pitch
their tents, and ſo her free from feare.
9 If in what chamber this bed ſtands

inquire

ſelfe a Chariot, or chamber of the wood of Lebanon.

10 *He made the pillars thereof of ſilver, the borders thereof of gold, the covering thereof of purple, the midſt paved with Love, for the daughters of Jeruſalem.*

11 *Go forth (O ye daughters of Zion) behold King Salomon with the Crowne, wherewith his mother crowned him, in the day of his eſpouſals, and in the day of the gladneſſe of his heart.*

inquire yee doe, 'tis faire and ſweet,

10 With Silver pillars ſupported,
bordered with Gold, as it is meet;
The wood, Cedar of Lebanon,
the hangings are purple royall,
Of Jewiſh Church-graces ſhining,
with deareſt love amidſt them all.
11 And now yee Gentile Churches, loe
Chriſt the true *Salrmon*, as King,
By Jewes is crown'd, and married,
for which ſhoutings with joy doe ring.

CHAP. IV.

Verſe 1.

BEhold, thou art faire (my Love) thou art faire, thou haſt Doves eyes within thy lockes, thy haire is as a flocke of Goates, that appeare from Mount Gilead.

2 *Thy teeth are like a flock of ſheep that are even ſhorne, and come up from waſhing, every one beareth twins, and none of them is barren.*

3 *Thy lips are like a thread of ſcarlet, thy ſpeech is comely, thy temples are like a peice of Pomgranat within thy lockes.*

4 *Thy neck is like the tower of* David, *built for an armory, wherein there hang a thouſand bucklers, all ſhields of mighty men.*

5 *Thy two breaſts are like two young Roes that are twins, that feed upon the Lillies.*

6 *Till the day breake, and the ſhadowes fly away, I will get me to the mountaines of*

Verſe 1.

MY two Churches thus joyn'd in one,
I now, thus ſaith the Lord, behold,
As my moſt faire Love, which haſt eyes
adorn'd as Doves, not over bold;
And whereas womens haire, if faire
and long, a glory is to her,
So doe the meditations
of thy head now to me appeare.
2 Thy Miniſters that with ſtudy
for thee prepare moſt wholſome food,
As Nurſe for Childe meat chew'd with teeth;
as ſheep appeare pure, white, and good;
I meane not ſuch, as whilſt they preach,
in doing good are yet barren,
But bring forth twins of faith and love,
both towards God, and towards men.
3 Thy lips doe ſcarlet threads reſemble
all fiery red through zeale 'gainſt him,
Not frantick yet, but comely,
thy ſpeech like to thy wit within.

4 Thy neck, whereby ſupported is
thy head, and face ſo beautifull,
Is ſtrong, as *Davids* tower was,
behung with ſhields, moſt wonderfull,
The ſhields of faith which thouſands have,
even all Beleevers hereby made
Moſt mighty through me, to defend
themſelves gainſt all that thee invade.
5 Thy Prieſts, that from both Teſtaments,
as two twin Roes their breaſts doe fill,
With ſincere milke examples bring,
of Lillies white, ſtrengthening 'gainſt ill;
6 Untill the Day of Judgement comes,
when the darke night ſhall have an end,
I'le be where Aſſemblies prayers

To

Myrrhe, and to the hills of frankincenſe.

7 *Thou art all faire my Love, there is no ſpot in thee.*

8 *Come with me from Lebanon (my Spouſe) with me from Lebanon, looke from the top of Amana, from the top of Shenir and Hermon, and from the Lions Dennes, and the mountaines of the Leopards.*

9 *Thou haſt raviſhed my heart, my Siſter, my Spouſe, with one of thine eyes, with one chaine of thy necke.*

10 *How faire is thy Love (my Siſter, my Spouſe) how much better is thy love then wine, and the ſmell of thine oyntments then all ſpices?*

11 *Thy lips (O my Spouſe) drop as the Honey-combe, Honey and Milke are under thy tongue, and the ſmell of thy garments is like the ſmell of Lebanon.*

12 *A garden incloſed is my Siſter, my Spouſe, a ſpring ſhut up, a fountaine ſealed.*

13 *Thy plants are an Orchard of Pomgranats, with pleaſant fruites, Camphir and Spiknard.*

14 *Spiknard and Saffron, Calamus and Cinamon, with all trees of Frankincenſe, Myrrhe, and Aloes, and all the chiefe ſpices.*

to me as Odours ſweet aſcend.

7 Thou faire art my Love, thou art faire,
and in thee is no ſpot at all;
As in Heathens, through vaine glory,
amidſt their vertues Cardinall.
8 'Mongſt men like Lions (O my Spouſe)
and moſt fell Leopards thou ſhalt be,
But from them all I'le thee ſet free,
and thou with glory crown'd ſhalt be.

9 And now my Love, my Spouſe, I ſee
ſuch faire and comely unity
Amongſt thy members, all which doe
in diſcipline and faith agree,
That as with his Loves beautifull,
one wreath of haire her neck upon,
And eye a Lover's raviſhed,
ſo I with chaine thy neck upon.
10 And this thy love (O ſiſter Spouſe)
amongſt thy members moſt faire is,
Yea, more pleaſant then the beſt wine,
thy grace each ſmels more ſweet then ſpices

11 Thy lips, thy Prieſts, ſweet Doctrines bring,
out of the word, where they lay hid
Before, as in the Honey-combe,
Honey, till it dropt out, lye did:
And hereof more ſtore ſtill reſerv'd,
and of good milke alſo they have,
Whereby to feed thy babes weak in knowledge,
when e're their hunger doth it crave.
The righteouſneſſe where-with thou art,
as with moſt pure garments, cloathed,
A fragrant ſmell unto me yeeld,
as Lebanon when moſt bleſſed.
12 As a garden moſt delightfull,
incloſed is my ſiſter Spouſe,
Gainſt filthy luſts, and as a ſpring,
from fouling feet ſhut up in houſe:
And unto God alone thy heart
is kept, and to none other thing,
But as by him permitted is,
he for his deare thee thus ſealing.
13 If in my Garden yee would know
what trees there be, Pomgranats grow,
And all-fruit-pleaſant-bearing trees,
Camphir and Spiknard on a row,
14 Spiknard and Saffron, Calamus,
and Cinamon, Myrrhe, Aloes,
All trees of the beſt Frankincenſe,
and all moſt ſweet ſmelling ſpices:
Beleevers which doe beare good fruit,
in great abundance all as one,
Making ſweet ſmells unto the Lord,

15 *A fountaine of Gardens, a well of living waters, and ſtreames from Lebanon.*

16 *Awake (O North wind) and come (O South) blow upon my Garden, that the ſpices thereof may flow out, let my beloved come into his Garden, and eate his pleaſant fruites.*

by prayers and devotion.
15 And from my Spouſe, as a fountaine,
full many Gardens multiply,
As one faire ſpring from Lebanon,
ſtreameth o're all both farre and nigh.
16 Now that the Spice of which I ſpake
before, may yeeld the ſweeter ſcent,
Yee Winds, both North and South, upon
my Garden for to blow be bent:
That is, thou Holy Ghoſt worke ſo,
by meanes both harſh and gentle to,
That all ſweet graces may the more
utter themſelves, as thou canſt doe.
O my beloved, if thou doſt
ſuch pleaſure take in thy Garden,
Feed and keep here I thee beſeech,
and alwayes be my ſafe Warden.

CHAP. V.

Verſe 1.

I Am come into my Garden, (my Siſter, my Spouſe) I have gathered my myrrhe with my ſpice, I have eaten my honey-combe with my honey, I have drunke my wine with my milk; eat (O friends) and drinke, yea, drinke abundantly (O beloved)

2 *I ſlept, but my heart waketh, it is the voyce of my beloved that knocketh, ſaying, Open to me (my Siſter, my Love, my Dove, my undefiled) for my head is filled with dew, and my lockes with the drops of the night.*

3 *I have put off my Coate, how ſhould I put it on? I have waſhed my feet, how ſhould I defile them?*

4 *My beloved put in his hand*

Verſe 1.

INto my Church, as my Garden,
I'me come, and doe now delight ſo,
In praiſe and prayer, as in ſpice,
from which a fragrant ſcent doth flow,
As honey and the honey-combe,
wine and milke to taſte are ſweet
In teaching, when ſweet food that's hid
in word, is given in gloſſes meet,
And unto babes, and weake in faith,
Soule-nouriſhing milke and comfort:
Wherefore my friends, yee faithfull be
with me, all merry in like ſort.
2 But Lord, this my proſperity
makes me to ſinne ſecurely,
Although my heart be not ſecure,
and judgements on me come hereby,
And with judgements knocking, I heard
the voyce of Chriſt my Saviour,
Saying, Ariſe my ſiſter Spouſe,
and ſleep no more, no not one houre,
For this I ſtand here wooing thee,
drenched with wet my lockes and head,
Till thou riſeſt, and doore to me
of thy hard heart be opened.
3 So long I have without Law lived,
as one in naked bed ſecure,
That now thy Law no more then bands
moſt harſh, woe's me, can I endure,
My conſcience eke is waſht, and wipt
from all the ſence of horrid ſinne;
Should I then now come to thee
that calſt, and live no more therein.
4 When voyce and knocking mov'd me not,

the

at the hole of the doore, and my bowels were moved for him.

5 I roſe up to open to my beloved, my hands dropped with myrrhe, and my fingers with ſweet-ſmelling myrrhe upon the handles of the locke.

6 I opened to my beloved, but my beloved had withdrawne himſelfe, and was gone, my ſoule failed when he ſpake, I ſought him, but could not finde him; I called, but he gave me no anſwer.

7 The Watch-men that went about the City found me, they ſmote me, they wounded me, the Keepers of the wall tooke away my vail from me.

8 I charge you, (O yee daughters of Jeruſalem) if yee finde my beloved, that yee tell him, I am ſick of love.

9 What is thy beloved more then another beloved (O thou faireſt amongſt Women?) what is thy beloved, that thou doſt ſo charge us?

10 My beloved is white, and ruddy, the chiefeſt amongſt ten thouſand.

11 His head is as the moſt fine gold, his lockes are buſhy, and black as a Raven.

12 His eyes as Doves eyes by the rivers of water, waſhed with milke, and fitly ſet, or ſet in fulneſſe.

13 His cheekes are as a bed of ſpices, as ſweet flowers, his lips like Lillies, dropping ſweet ſmelling myrrhe.

14 His hands are as goldrings ſet with the Berill, his belly is a bright ivory, overlaid with Saphirs.

the ſpirit of my beloved.
Breake ope my heart with mighty hand,
in ſin once hardned, and entered.
5 I then to ope the doore aroſe,
and went the Iron bolt unto,
My hands dropt myrrhe when I began
by good ſweet ſacrifice to doe.

6 My heart I opened, but no love
could I then ſee, which pierc'd my heart
With ſorrowes great, for he was gone,
and had himſelfe with-drawn apart;
I prayed, but his anſwer to give
he me deny'd then for to grant.

7 His Miniſters I went unto,
but they into me ſtruck more feare,
For when I heard them preach againſt
ſin, with great threats, it touched me,
Who had ſo vilely liv'd; and when
they ſhew'd ſome hypocrites to be
8 That ſeem'd good hearers. But O yee,
that in Gods houſe doe miniſter,
On me ſome pitty take, and ſhew
him, when before him yee appeare
To pray, that I with upright heart
doe love him now, and to him ſeeke;
Being, untill he manifeſt
his love to me, moſt deadly ſick.
9 But canſt thou tell how excellent
he is of whom thou ſpeak'ſt? I can.

10 He is the chiefe of ten thouſands,
hee's white and red, both God and man;

11 He is a King moſt glorious,
he is moſt mighty and moſt ſtrong,
For that a golden head, for this
long lockes as *Sampſons* were when grown.
12 As the white Doves by waters ſet,
in ſtreames ſo cleare doe waſh their eyes;
So he in midſt of Churches is,
as waſht in milke, having pure eyes
Set on all thoſe that full of grace
are in their hearts, as delighted,
That in time of danger and need,
for them it may be provided.
13 As for his cheekes they are moſt faire,
as beds of ſpice and flowers gay,
Words from his mouth loving and pure,
ſtilling as myrrhe, moſt ſweet I ſay:
14 His hands with good workes, as with rings
of gold with Berill ſet are bright;
His belly through compaſſion
As Saphirs gives an heavenly light;

15 *His leggs are as pillars of marble, ſet upon ſockets of gold, his countenance is as Lebanon, excellent as the Cedars.*

16 *His mouth is moſt ſweet, he is altogether comely, this is my beloved, and this is my friend (O daughters of Jeruſalem.)*

15 His leggs as Marble pillars ſtand,
on ſockets of the fineſt gold,
The Prophets that in their writings
of him all circumſtances told:
His countenance as choyſe Cedars
in Lebanon, that doe excell
all trees, for ſo he higher is,
then all Kings that on earth doe dwell,
16 From his ſweet mouth all graces come,
in all his parts he is lovely;
That my beloved is (O Jewes)
why then doy' not unto him fly.

CHAP. VI.

Verſe 1.

WHither is thy beloved gone (O thou faireſt amongſt women?) whither is thy beloved turned aſide, that we may ſeeke him with thee?

2 *My beloved is gone downe to his garden, to the beds of ſpices, to feed in the gardens, and to gather Lillies.*

3 *I am my beloveds, and my beloved is mine; he feedeth amongſt the Lillies.*

4 *Thou art beautifull my Love, as Tirzah; comely as Jeruſalem, excellent as an army with banners.*

5 *Turne away thine eyes from me, for they have overcome me; thy haire is as a flocke of Goates that appeare from Gilead.*

6 *Thy teeth are like a flock of ſheep, that goe up from the waſhing, whereof every one beareth twins, and there is not one barren amongſt them.*

Verſe 1.

WHither is thy beloved gone?
whither is he turned aſide?
O thou woman moſt faire, that we
with thee may ſeeking him abide?

2 Into his Church, as his Garden,
he's gone to beds of ſpices ſweet,
In grace delighting, and gathers
thence pure ſoules from corps that fleet;

3 Doſt thou in me ſo much delight
(O my beloved) take? loe I
Am thine, as thou art mine; feed then
with me, and live with thy Lilly.
4 Thou art (my Love) moſt beautifull,
as Tirzah, Cit' in Iſrael,
And comely as Jeruſalem
in Judah, which all know full well;
An army with banners diſplay'd,
by Captaine ranked and filed
That's moſt expert, by force of foes
that it cannot be reſiſted.
5 Thy longing eyes turne now away,
(my Love) with me thou doſt prevaile,
In ſeeking me as at a loſſe,
thou ſhalt no longer weep and waile,
The haires that be upon thy head
are faire, as Goates on Gilead,
I meane thy meditations,
and ſtudies on my ſacred Read.
6 Thy Miniſters, that by ſtudying
prepare food for thy babes aright,
As ſheep new ſhorne, and waſhed cleane,
by a new life ſhining in light.
Not one is like a barren wombe,
but full of knowledge, and pregnant,
And what they know they doe bring forth,

out

out of both' Old and new Teſtament.

7 As apeece of a Pomgranate, are thy temples within thy lockes.

7 The Pomegranate is not more full
of kernels, and moſt pleaſant meat,
Then bee their heads of food divine,
of which the faithfull their fill eat.

8 There are threeſcore Queens, and foureſcore Concubines, and Virgins without number.

8 But when my Spouſe, my Church, I praiſe,
'twixt them I put great difference:
For ſome are Concubines, decked
with knowledge, but no conſcience.
Such when I look upon, I love
for civill things, and knowledge great:
Yet being ſtill ſervants to ſin,
they pleaſe me not, as doth my meat.
Again, ſome fooliſh Virgins are,
who neither grace nor knowledge have:
Some Queens, that are indu'd with both,
theſe few; they, numberleſſe and brave.

9 My Dove, my undefiled is but one, ſhee is the onely daughter of her Mother, ſhee is the choyce one of her that bare her; the daughters ſaw her and bleſſed her; the Queens and the Concubines, and praiſed her.

9 My Dove, my Church undefiled,
ſole Daughter of her Mother is;
The Church that from beginning was,
whom Daughters all do praiſe and bliſſe.

10 Who is this that looketh out as the morning, fair as the Moon, clear as the Sun, terrible as an army with Banners?

10 And now, as morning bright doth ſhee,
after a black dark night appear:
The Moon it ſelf is not more fair,
nor yet the ſhining Sun more clear:
Through righteouſneſſe and holineſſe,
whereby ſhee's alſo terrible
As Armies ſtrong to all ſuch foes,
as with her now dare to meddle.

11 I went downe into the Garden of Nuts, to ſee the fruits of the Valleys, to ſee whether they flouriſhed, and the Pomgranate budded.

11 Downe to my Nut-Garden I went,
to Jewiſh Church, my ſelf hiding:
In that pure Virgin *Maries* womb,
as kernell in Nut-ſhell lying.
Down to the Valleys fruitfull ſoyle,
the Jews to ſee my choyce Vineyard,
And Vines growing there, and whether
fruit they had, and Pomgranate hard.

12 Or ever I was aware, my ſoule made mee like the chariots of Aminadab.

12 But fruit then none could I there find,
at which I was ſore perplexed,
To think ere long how they ſhould bee
by *Romans* army deſtroyed.

13 Return, return, O Shulamite, *return, return, that wee may look upon thee: what will yee ſee in the* Shulamite *as a company of two Armies?*

13 But now to thee (O Jew) I ſay
in peacefull wiſe return, return:
From Eaſt to Weſt, from North to South,
unto my faith return, return:
But if to peace with God, return
ſhee doth, a goodly ſight to ſee:
Two Kingdomes, as two great armies,
one triumphant Church to bee.

CHAP.

CHAP. VII.

Verse 1.

How beautiful are thy feet with shooes? (O Princes Daughter) the joynts of thy thighs are like Jewels, the work of the hands of a cunning workman.

2 Thy navel is like a round Goblet that wanteth no liquor, thy belly is like an heap of wheat set about with Lillies.

3 Thy two breasts like two young Roes that are twins.

4 Thy neck is like a tower of Ivory, thine eyes like the Fish-pooles in Heshbon, by the gate of Beth-rabbim, thy nose like the tower of Lebanon, that looketh towards Damascus.

5 Thine head upon thee is like Carmel, the haire of thine head like purple, the King is held in thy galleries.

6 How faire and pleasant art thou (O Love) for delights?

7 This thy stature is like to a pleasant Palm-tree, thy breasts like clusters of grapes.

8 I said, I wil goe up to the Palm-tree, I will take hold of the boughes thereof, now also shal thy breasts be as clusters of the Vine, the smell of thy nose as the smell of apples.

9 The roofe of thy mouth like the best wine for my belo-

Verse 1.

O Childe of God, for so thou art
that turn'st from unbeliefe and sin,
Thy desires and affections
faire are, as feet faire shooes within:
And thy conjunction in one
with Gentiles in the faith, truly
Is precious, as jewels be,
with skilfull hands wrought cunningly.

2 Thy navel like a Goblet round,
with good liquor repleniſhed,
Thy belly like an heap of wheat,
a Graine whereon the best doe feed,
Doe represent our women great
with Childe, and bringing forth yet more
Lilly-white children, which doe stand
about her table round, good store.

3 Thy breasts, that is, both Testaments,
from which thy Ministers doe fill
Themselves with milke, thy babes to feed,
like two young Roes, are ever still.

4 Thy neck, the strength whereby thy head
and breasts together are joyned,
Is white, and strong, as a tower
of Ivory that's composed;
Thine eyes as Fish-pooles in Heshbon,
that is, the word-Preachers all,
Whereby as in a Looking-glasse
faults thou mayst see, both great and small:
And Looking-glasses of the Word,
even now in all mens houses are,
And so sagacious they are made,
as of vile sin to voyd the snare.

5 Thy head wherein thou glorieſt,
that's Christ, is as fruitful Carmel,
Thy haires, thy thoughts, upon his Bloud
ornaments are, as is purple;
The places where thy members meet
for Divine worship are to me
Most delightfull, and there I am
held as spectator, and will be.

6 How faire art thou, my Love, and eke
by me how much delighted in?

7 High like Palm-tree for heavenly minde,
thy fruits, sweet Grapes, soule free from sin;

8 And for to purchase, and to make
a Church so glorious to me;
I'le to the tree, the Crosse, ascend
Victor, holding branch of Palm-tree,
And now thy breasts, both Testaments,
like bunches of sweet Grapes shall be.
And eke thy breath, the which is drawne
by nose and mouth shall smell sweetly.

9 As much delighted in preaching
as in wine is thy beloved,

And

ved, that goeth downe pleasantly, making the lips of them that are asleep to speake.

10 *I am my beloveds, and his desire is toward me.*

11 *Come my beloved, let us goe forth into the field, let us lodge in the Villages.*

12 *Let us goe up into the Vine-yards, let us see whether the Vine flourisheth, whether the tender Grape puts forth, whether the Pomgranate puts forth, there will I give thee my love.*

13 *The Mandrakes give a smell, and at our gates are all manner of pleasant fruits, which I have laid up for thee, (O my beloved) both new and old.*

And hereby going downe with joy,
lips of the dead are opened,
To sing unto the Lord in Psalmes,
and Hymnes, and songs Spirituall.
10 For thus I my beloveds am,
and to me is his desire all.
11 We thine Apostles fil'd with joy,
as with best wine, are now all bent
Amongst the Gentiles to preach thee.
where we shall have entertainment.
12 And after this to thy Vine-yard,
barren of old, the word shall come,
And it shall spring, bud, and fruit beare,
I meane the Jewes, fore Day of Doome,
And then my Love, unto my Church
shall more then ever yet appeare,
By peace and joy that I will give
to all that worship me, and feare.
13 The Man-drakes which doe grow in field,
and Gentiles graces signifie,
A sweeter scent now yeeld, and Jewes
in their owne City fructifie,
And bring forth fruits both new and old,
the New, of faith and charity,
Old, of observance to Gods Lawes,
th' end glory and felicity.

CHAP. VIII.

Verse 1.

O *That thou wert my brother, that sucke the breasts of my Mother, when I should finde thee without I would kisse thee, yet I should not be despised.*

2 *I would lead thee, and bring thee into my mothers house, who would instruct thee, I would cause thee to drinke of spiced wine, of the juyce of my Pomgranats.*

3 *His left hand should be under my head, and his right hand imbrace me.*

4 *I charge you (O yee daughters of Jerusalem, that yee stirre not up, nor awake my Love, untill he please.*

5 *Who is this that cometh up from the wilderneſſe, leaning upon her beloved? I raised thee up under the Apple-tree, there thy Mother brought thee forth, there she brought thee forth that bare thee.*

Verse 1.

AND now that I this blisse fore-see,
what else can be my hearts desire,
But's Incarnation to see?
this above all doe I require.
As then my brother in the flesh,
I should him love, and finde, and kisse,
Submitting to his faith, and yet
I should not be despis'd for this.
2 And though my Mothers house, the Jewes,
shall cast thee out, yet I will bring
Thee in againe, and then she shall
teach me, and I to thee will sing,
And thou in this shalt delight more,
then in a cup of sweetest juyce
Of Pomgranats, when thereunto
is added much of the best juyce.
3 This done, he with right hand
imbraceth me, and holds my head;
4 With left, in this posture of rest
O Jewes, him by sin to wake dread.
5 And now me thinkes I see the Jewes,
after long desolation,
And wandring in the Wilderneſſe
of errour in opinion,
Turning to Christ, and not trusting
to workes, but to his passion,
And the 'lone merit of the same
for Justice and Salvation.

Thee

Thee here oppreſt with miſery,
for deſpiſing me, and my Croſſe,
I found as the old Synagogue
had brough thee forth, ſinfull and loſt.

6 Set me as a ſeale upon thine heart, as a ſeale upon thine arme, for Love is ſtrong as Death, Jealouſie is cruell as the Grave, the coales thereof are as the coales of fire, that have a moſt vehement flame.

6 As doth a ſeale impreſſion make,
ſo let my love upon thy heart,
And arme alſo, love me and mine,
that nought here-from may thee divert,
And if thy love to me be great
as it muſt be, Death's not ſo ſtrong,
The ſtouteſt bodies for to kill;
As it, the fleſh though liv'd in long,
Nor jealouſy like burning coales,
Or hot fiery flames rage more,
Or Grave-devouring all comers,
Then have of Chriſt 'gainſt paramore.

7 Much Water cannot quench love, neither can the flouds drowne it; if a man would give all the ſubſtance of his houſe for love, it would be contemned.

7 Quench love of Chriſt no waters can,
nor flouds of perſecution,
And if worldly goods be preferr'd
to love to ceaſe ſh'would ſpit thereon.

8 We have a little ſiſter, and ſhe hath no breaſts, what ſhall we doe for her in the day that ſhe ſhall be ſpoken for.

8 And now that Jewes converted are,
a Siſter's yet for to come in,
To make my Church compleat and full,
all the Gentiles living in ſinne,
And unbeliefe, and breaſts wanting,
from which of my faith ſuckt may be,
The milke in time of her calling,
now neare, for her what doe may we?

9 If ſhe be a wall, we will build upon her a palace of ſilver, if a doore, we will incloſe her with boards of Cedar.

9 If that a wall ſhe be, on her
we'l build a palace of ſilver,
If firme in faith, ſhe holdeth out
a faire houſe for God that made her;
And if thy heart be like unto
a doore, open to inſtruction,
Incloſed thou ſhalt ſurely be
with Cedar of incorruption.

10 I am a wall, and my breaſts as towers, then was I in his eyes as one finding favour.

10 For firmneſſe I am like a wall,
through Gods good favour unto me,
My breaſts alſo through my Teachers,
are growne as towers great to be.

11 Salomon had a Vine-yard in Baal-Hamon, *and he let it out to Keepers, every one to bring for the fruit a thouſand peices of ſilver.*

11 As *Salomon* a Vine-yard had,
a moſt fruitfull ſoyle let out,
For ſilver peices a thouſand
to Husband-men dwelling about.

12 My vine-yard which is mine is before me, thou (O Salomon*) muſt have a thouſand, and the Keepers thereof two hundred.*

12 So I, the Lord, a Vine-yard have,
the which is mine in my preſence,
Thou Prince of peace a thouſand haſte,
each Keeper hath two hundred pence,
That is, to thee all praiſe is given,
rewards to them in heaven above.

13 Thou that dwelleſt in the gardens, the companions hearken to thy voyce, cauſe me to heare it.

13 The way to which is for thy friends,
the voyce of thy preaching to love,
And I, my Spouſe, delight to heare
thy voyce of ſupplication,
Beloved, doſt thou ſo, I pray
now haſten thy ſalvation.

14 Make haſte my beloved, be as the Roe, or the young Hart, upon the mountaines of ſpices.

The end of the Paraphraſe of the Song of *Salomon.*

A Table of the principall matters contained in this Book.

JOB.

C. V.

1 1 TO be righteous amongst the wicked.
2 Good men having children are just and charitable.
5 Of feasting, a good use to maintaine love. The care that parents ought to have of the good of their childrens souls. The dutifulnesse of children grown up, towards parents. Sacrificing, by whom it was done of old.
6 Job a figure of Christ, and of every godly man, wherein the seven graces of the Spirit typified in seven sons. Good Angels, and evill, alwayes about us.
2 8 The greatnesse of Jobs sufferings, in nine particulars.
10 Considerations to make us patient in suffering.
17 The duty of friends to their friends.
22 Temptations after temptations to be expected. Temptations by vices, seeming vertues.
3 1 The impatience of the best in extream sufferings. The whole time of this world set forth by a day.
26 Good men being great, abuse not their power. Job in his temptations a figure of Christ.
4 1 Of hypocrites, the properties.
7 Of the sayings of Jobs friends, what to be thought.
12 Against the upstart teachers of these times.
13 The Angels charged with folly, who.
11 Of heretick, the properties, revelation preferred.
5 1 Against calling upon Saints departed.
3 Against envy a remedy.
5 The simple fed, and the witty emptied
23 To be at peace with the stones, what.
6 3 The wrath of God intollerable.
4 Against despairing through temptation.
7 5 Man here, as a sepulchre, an hireling, a servant.
7 How Job saith, mine eye shall no more see good.
11 Sorrow for sin without healing.
12 The wicked as sea, the devill a whale.
13 Dreams some from God, some from the devill.
20 Job confesseth his sins, and pleadeth patience.
8 8 Wisdome with the ancient.
9 2 Answering one of a thousand, what.
7 Of the Stars, Orion, Arcturus and Pleiades.
11 God alwayes invisibly neare us.
30 The best not perfectly clean.
10 9 Of the Pleiades, Orion, and Arcturus, the mystery.
34 The mystery of Elisha, and his staffe, and servant.
11 11 The spirituall Gods speciall work a supply of grace alwaies.
12 The faithfull more confirmed by sufferings.
11 2 Using many words, lying, and proud speaking, sins. All manner of evill speaking of the best.
12 Man as a wilde Asse-colt, wherein.
13 Foure things to be done to ingratiate a mans self with God.
18 The godly dig about them, how.
20 The intentions of the wicked perish in death.
12 2 Mocking at others, sinfull, or good.
13 3 To hear, and not to understand, to turne vaine.

7 *We must not invent lyes for Gods glory.*
19 *The blamelesseneſſe of the juſtified. The juſtified acknowledge their ſinnes of thoughts.*
20 *Two things make a man without fear.*
27 *All our doings marked by God.*
14 5 *The time of a mans life determined by God.*
10 *The juſt man dying, ſhall riſe againe.*
13 Limbus Patrum *Without ground.*
15 16 *Againſt the Papiſts arguing from antiquity.*
17 *How to know certainly what is truth.*
26 *A deſcription of tyrannicall oppreſſors.*
16 5 *Hearers how diverſly to bee dealt withall.*
19 *God and all things witneſſe for the righteous.*
17 8 *To judge others for afflictions, ſhews an hypocrite.*
18 4 *Roman Catholicks the greater hereticks.*
14 Job *a type of Chriſt in the Iews ſtrangeneſſe towards him*
23 *In the Reſurrection what bodies men ſhall have.*
20 12 *Sin ſweet to the ſinner ſhall be caſt up againe.*
16 *Againſt the wicked that remember Sermons.*
19 *No unjuſt gaine laſting.*
25 *The judgements that ſhall befall hypocrites.*
21 13 *Sudden death to the wicked and the righteous.*
17 *The wickeds ſufferings here are but a part of their ſufferings*
22 15 *The old way of the wicked, what. How the wicked are cut off before their time.*
19 *The righteous laugh, and yet mourne for ſins.*
30 *The works of man how his, and how Gods.*
24 2 *Noveliſts and Papiſts remove the land-marks.*
5 *The Eremitical life cenſured.*
19 *To ſuch as burn in hell no cooling.*
24 *Of tyrants, the great cruelty.*
25 3 *In heaven amongſt Gods hoſts all concord.*
26 4 *Three words in hebrew to ſet forth Spirit.*
5 *Of the deſtruction of Kings. Tyrants by their owne people.*
8 *Preachers as clouds, diſtilling doctrine as raine.*
9 *In darkneſſe we are whilſt in this life, heaven is hidden.*
27 6 *Lifting up hands and heart, what. Betwixt the wicked and unrighteous the difference.*
19 *Againſt gatherers of Churches.*
28 12 Theodoricus *an example for Princes.*
13 Theodoſius *likewiſe as* Job.
15 *In Judges the properties required.*
4 *To have Gods Law in the heart.*
6 *Preachers to have liberal maintenance.*
8 *Some old men as children. The benefit of Churchdiſcipline.*
14 *To live in any ſinne, to be naked in part.*
15 *The Almſ-giver, but the good to be accepted of. The Gentile blinde, and the Jew lame. To give to the poore in fatherly love. Governours to uſe helps in things out of their element.*
28 1 *Of Gods judgements upon the juſt, the cauſe hidden.*
17 *Who cannot finde Wiſdome.*
15 *Chriſts wiſdome to us, not Angels or Saints.*
28 *Of true wiſdome a deſcription.*
29 12 *Preaching ought to bee deliberate.*
25 *In Preachers muſt bee both lenity, and ſerenity.*
30 1 *Popery no old, but a young Religion.*
3 *Againſt Papiſts and Sectaries.*
31 8 *The evil caſe of Preachers that be wicked.*

15 *Of humility the neceſsity.*
21 *For ſuch as prevaile at Law, direction.*
26 *Looking at the ſhining Sun, or Moon, what.*
28 *To be vain-glorious, to deny God.*
34 *To confeſſe our ſinnes publickly.*
38 *Againſt Paſtors that neglect to teach.*
32 *Of* Elihu *figuring out the learned, but proud.*
9 *Of the proud and vain-glorious, four ſorts.*
33 14 *God ſpeaks, how, and he altereth not.*
15 *Of Gods revealing his will to us in dreams.*
19 *Reformation wrought by afflictions, the allegory.*
23 *Chriſt the one Interpreter of of a thouſand.*
27 *Who are truely penitent, and who not. To confeſſe our ſins, to be delivered from death.*
29 *Through three perplexities we are brought to heaven.*
34 7 *The good Preacher is not altogether in reproof, but commends things commendable.*
23 *How a man ſhould judge himſelfe, not to be judged.*
30 *Wicked Kings ſet up for the peoples wickedneſſe.*
35 8 *Man cannot profit, or hurt God, but himſelfe.*
9 *Oppreſſors of conſciences, and corruptors, greateſt oppreſſors,*
12 *Perſecutors why proſpered, and cryers ſtill oppreſſed.*
37 6 *Of ſnow the wonderfull things obſcured.*
38 3 *God queſtioneth, and man anſwereth three wayes.*
9 *Perſecutors as the raging ſea, they go no further then God wils*
14 *Man baſe by his fall to that he was made.*
39 8 *To be mortified to worldly deſires, is to be free.*
9 *No Chriſtians Eremites in* Tertullians *time.*
13 *The Oſtrich an admirable bird. The difference between a hypocrite, and the truly godly.*
14 *Of careleſſe Miniſters, the cenſure, and of parents.*
18 *Hypocrites wanting power, humble, but lifted up by power.*
40 15 *Of the Elephant, the deſcription*
24 *The devill ſet forth by Behemoth, beaſts. Wicked men like unto him; Beaſts of divers ſorts.*
41 1 *Of Leviathan ſetting forth the Devill.*
13 *Of the Whale, the properties.*
15 *Hearts hardened againſt teaching, as devils ſcales.*
42 8 *Sinnes done ignorantly veniable.*
15 *Males ſhall have inheritances in heaven, as well as females.*
16 *The world to continue after the Iews converſion* 140 *years.*

PSALMES.

Pſ. V.
Pref. THe excellency and multiplicity of matter in them.
1 1 *Three degrees of wickedneſſe, thinking, acting, cuſtome.*
2 11 *Reverence to be uſed in the ſervice of God.*
3 2 *Chriſt ſleeping by death, and riſing againe.*
4 2 *They are heavy-hearted that truſt not to Chriſts merits only.*
5 *The ſacrifice of the righteous, only accepted of.*
7 1 Cuſh *the ſon of* Jemini, *who.*
4 *In what caſe a man may impreſcate himſelfe.*
12 *Gods armes againſt the wicked both far and near.*
8 2 *A propheſie of Chriſts glorification by children.*
5 *Chriſt over all things, how.*
9 1 *Of ſpiritual enemies ſubdued by Chriſts death.* Pſal. 10. *made one by* Vulg. *with* Pſal. 9. *whereby cometh one ſhort in all the Pſalmes following.*
11 3 *Of Churches gatherers,* Aug. *deſcription.*

13 7 *Christ poore, and despised, yet bringing salvation.*
15 2 *True Religion judged chiefly by the second Table.*
4 *The person of a King, though for sin, not to be contemned. Whether all oaths ought to be kept, and promises?*
16 2 *Christs goodnesse extending to the Saints. None are faithfull, but they are Saints.*
4 *The Gentiles conversion from serving Idols prophesied of.*
10 *By the soul not left in Sheol, what meant.*
17 15 *Of seeing God in his image.*
18 26 *The Lord said to be perverse, or froward, how.*
43 *Of the conversion of the Gentiles to Christ.*
19 7 *To beleeve above that which we can finde a reason for.*
8 *Precepts, Statutes, Testimony, and Law, all one.*
12 *All have errours of life, none perfect.*
20 1 *A Propheſie of Christ heard, and his Church exults.*
22 1 *A Propheſie of Christs crying out upon the crosse.*
2 *Of his praying the night before his Passion.*
4 *Christ more despised then ever any man was.*
12 *The Priests, Scribes, and Pharises, as Buls, Lions, and Dogs.*
13 *The piercing of Christs hands and feet.*
21 *Of Christ his Resurrection.*
26 *Of eating the Lords body under the Gospel. The charity then to be exercised towards the poore.*
29 *As the poore received the Gospel first, so the rich shall doe.*
24 1 *The conversion of the Gentiles propheſied of.*
6,7 *Christ's ascension into heaven, propheſied of.*
26 6 *Other mens sins hinder not us from the Lords Table.*
28 4 *In praying against any, a rule.*
29 3 *By the thunder one turned from his sins.*
9 *Of saying Glory to the Father, Sonne, and Holy Ghost, the ground.*
30 1 *Of the Dedication of houses new built.*
5 *Sufferings here counted light by the godly, wherefore.*
12 *A mouth praising God, mans glory, & contra.*
31 5 *The fear of God, the ground of fearlesseneſs in death.*
6 *Trusting to worldly things, trusting to vanities.*
19 *Gods goodnesse towards such as fear him, hidden yet.*
32 1 *Iustice onely imputative, yet none living in sin, just.*
9 *Two impediments of profiting by hearing.*
33 2 *Of musicke joyned to singing in Gods worship.*
36 1 *Wicked workes shew a wicked heart.*
4 *Betwixt them that fear God, and not, differences.*
37 16 *Righteous mens little, better then the wickeds much, why.*
25 *The children of the righteous not beggered by their charity.*
38 16 *Laughing at other mens mishaps.*
39 5 *To know our end a thing to bee desired.*
10 *A ground of patience in suffering.*
40 2 *Of the Gentiles conversion.*
40 6 *Of the aboliſhing of legall sacrifices. Christ the onely sin-expiating-sacrifice.*
41 1 *Christ the poor man here spoken of.*
7 *Of the conspiracy against Christ, and his taking up to glory. See also 42. Of the whole Booke of the Psalmes five parts.*
42 *Good sonnes of wicked Parentage.*
1 *Of the Harts thirstineſſe, the cause, a Serpent.*
7 *The deep of the New Testament, and Old Testament answer one another.*
44 19 *Of the shadow of death.*
13 *Of Gods sleeping, and not sleeping.*
45 3 *The fall of Idolatry propheſied of.*

17 Church-lands how to be imployed.
16 Bishops as Princes in all lands.
46 4 Christ, and his Spirit, a Propheſie.
9 Of the univerſal peace in Chriſts time.
48 9 In any place God is now to bee prayed unto.
49 5 Of the heel, the divers ſignifications.
15 Of redemption from death, the morning of the reſurrection.
50 Of the Goſpel going out from Zion, a Propheſie.
3 Of Chriſts coming to judgement.
5 Jews called Saints for being in Covenant.
51 5 How the ſoul comes into the child.
11 The Spirit as fire under aſhes, ſometime in the faithfull. After repentance no renewing more by repentance.
52 4 No man in ſpeaking the truth, may lye.
54 1 Sinners no children of God, but of another family.
55 A Propheſie of diviſions about Chriſt, and of Judas.
17 Of prayer three times a day.
23 How the wicked live not halfe their dayes.
56 Chriſt and his Church propheſied of.
57 9 The converſion of the Gentiles to the faith.
58 4 The Adders deafneſſe and poyſon, how great. Of incantations, and their force.
59 5 Of Chriſts enemies purſuing him like dogs, a Propheſie.
65 15 The Iewes ſufferings for crucifying Chriſt.
12 Preaching ſet forth by water and corne.
66 1 Of the converſion of the Gentiles, a Propheſie.
8 Of ſuffering by Martyrs, a Propheſie.
67 A Propheſie of Chriſt, and of all bleſſed in him.
68 1 Of Chriſts powerfull reſurrection, a Propheſie.
11 Of the great company of Preachers under the Goſpel.
13 Of the ſufferings and delivery of the Church.
24 Of the rejoycing to be at Chriſts birth. The calling of the Apoſtles, propheſied of.
69 1 Of Chriſts Paſſions, a Propheſie.
20 Not to fear to dye for righteouſneſſe.
71 1 2 3 Of Chriſts reſurrection after his Paſsion.
72 5 Better to have a tyrant, then one ſuffering ſin.
15 Of praying in Chriſts name.
73 How ſome deny providence, worſhipping fortune.
20 The wicked delighted in riches, as in a dream.
74 Of the deſtruction of the Temple, a Propheſie.
75 1 Of Chriſts coming to judgement.
4 Two things deſtructive, wickedneſſe and pride.
78 32 &c. The myſteries of the plagues of Egypt.
65 The ſubduing of the Turke, and all, to the Goſpel.
83 12 Againſt turning Gods houſe to prophane uſes.
85 10 Righteouſneſſe and peace inſeparable.
87 4 Of the birth of Chriſt in Zion, and of Chriſtians.
88 1 In time of affliction, to pray, and truſt in God.
89 7 Of the amplitude of Chriſts Kingdome.
90 This Pſalme made by Moſes, and when.
91 7 How the plague comes not nigh the faithfull.
93 Propheſie of Chriſts reigning gloriouſly on earth.
96 13 Chriſts firſt and ſecond coming Propheſied of.
And againe 97.
97 2 Chriſt hidden to them that periſh.
7 Of the falling of Idols under the Goſpel.
11 The bleſsing to come to the righteous hidden.
99 1 Of the tumults and troubles at Chriſts coming.
100 We are made new creatures, meerly of grace.
102 23 None cut off before their time appointed.
104 4 Of the Creation of Angels, omitted Gen. 1.

30 *Spirits of all creatures by* Maniches *held parts of God.*
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rish woman, of what force. From an Whore to an Idolater, an allegory.
20 To follow the examples of the best, a sheeps part.
22 The inheritance of the wicked from the devill.
3 3 Mercy and truth what they must both be in us.
3 5 Not to trust to a mans own understanding in divine things.
8 To fear God health, not to feare, dangerous.
19 Gods wisdome in making the heavens, how many they be.
27 Against hindring from good temporall or spiritual.
29 The danger of enemies seeming friends.
31 The prosperity of wicked shewеth a judgement to come.
34 The praise of humility, contrary, of scornfull pride.
35 The proud of their riches fools.
22 &c. The great benefits of wisdome five.
4 3 Solomon the yongest of four sons of Bathshebah. In youth instructions make impressions, as waxe.
5 Wisdome not attained without buying.
8 The way to bring wisdome to us.
18 The righteous walke in light, the wicked in darknesse.
20 The benefit of daily reading the Scriptures.
23 Touching the keeping of the heart, notable things.
25 To look and go right on, what.
27 To turne neither to the right or left hand, what.
5 11 12 The dangerous sacsse of harlots companies set forth.
15 16 &c. Of the love between man and wife.
6 2 What suretiship to take heed of. The suretiship of a Preacher.
6 What particular things to bee learned of a Pismire.
15 Of winking with the eyes, divers significations.
16 The hatefulnesse of dissention-makers amongst brethren.
27 Arguments to dissuade from looking upon a woman.
32 Against adultery, it is worse then theft. Yet theft in the poorest, is sinfull and destructive.
33 The punishment of adultery, death.
7 4 Between the eye and minde, the similitude, in four things.
26 To keep company with light women, dangerous.
8 8 7 &c. The excellency of the word of God.
1 8 13 The evils hated by them that fear God.
14 Four sorts of Rulers rule by Christ. Christ the wisdome, being counsel, essence, understanding and strength.
17 To get wisdome, a man must love wisdome.
9 1 Seven pillars of wisdomes house, seven liberall Sciences.
2 Wisdomes feast, that Matth. 22. wine mingled or wine poured out.
8 Of reproving scorners, their case set forth by comparisons.
13 Antichrist set forth by the clamorous woman. Of simple ones there are two sorts.
10 1 A son wise, or foolish, what his education should be.
2 Riches of iniquity, so called.
4 The evils that come by idlenesse.
6 Just commendations of the dead, not to be concealed.
8 Against such as too soon presse into the Pulpit.
9 A well meaning man needs fear nothing, but the deceitfull may.
12 10 Of conniving at the sins of children, or servants, the punishment.
12 How love covereth sins, and what sins.
14 To preach and write both, most profitable.
16 Of husbandry, the praise above trading.
19 20 Three vices of the tongue, and three commendations. Good speeches compared unto silver, why.
21 Riches well got, are without sorrow.
25 The prayers of the righteous, how far forth granted.
32 Why good words are called fruits, or parturitions.

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19 *Seldome any whoremonger turneth. Temptation by a whoriſh*

rish woman, of what force. From an Whore to an Idolater, an allegory.
20 To follow the examples of the best, a sheeps part.
22 The inheritance of the wicked from the devill.
3 3 Mercy and truth what, they must both be in us.
3 5 Not to trust to a mans own understanding in divine things.
8 To fear God health, not to feare, dangerous.
19 Gods wisdome in making the heavens, how many they be.
27 Against hindring from good temporall or spiritual.
29 The danger of enemies seeming friends.
31 The prosperity of wicked sheweth a judgement to come.
34 The praise of humility, contrary, of scornfull pride.
35 The proud of their riches fools.
22 &c. The great benefits of wisdome five.
4 3 Solomon the youngest of four sons of Bathshebah. In youth instructions make impressions, as waxe.
5 Wisdome not attained without buying.
8 The way to bring wisdome to us.
18 The righteous walke in light, the wicked in darknesse.
20 The benefit of daily reading the Scriptures.
23 Touching the keeping of the heart, notable things.
25 To look and go right on, what.
27 To turne neither to the right or left hand, what.
5 11 12 The dangerousnesse of harlots companies set forth.
15 16 &c. Of the love between man and wife.
6 2 What suretiship to take heed of. The suretiship of a Preacher.
6 What particular things to bee learned of a Pismire.
15 Of winking with the eyes, divers significations.
16 The hatefulnesse of dissention-makers amongst brethren.
27 Arguments to dissuade from looking upon a woman.
32 Against adultery, it is worse then theft. Yet theft in the poorest, is sinfull and destructive.
33 The punishment of adultery, death.
7 4 Between the eye and minde, the similitude, in four things.
26 To keep company with light women, dangerous.
8 8 7 &c. The excellency of the word of God.
1 8 13 The evils hated by them that fear God.
14 Four sorts of Rulers rule by Christ. Christ the wisdome, being counsel, essence, understanding and strength.
17 To get wisdome, a man must love wisdome.
9 1 Seven pillars of wisdomes house, seven liberall Sciences.
2 Wisdomes feast, that Matth. 22. wine mingled or wine poured out.
8 Of reproving scorners, their case set forth by comparisons.
13 Antichrist set forth by the clamorous woman. Of simple ones there are two sorts.
10 1 A son wise, or foolish, what his education should be.
2 Riches of iniquity, so called.
4 The evils that come by idlenesse.
6 Just commendations of the dead, not to be concealed.
8 Against such as too soon presse into the Pulpit.
9 A well meaning man needs fear nothing, but the deceitfull may.
12 10 Of conniving at the sins of children, or servants, the punishment.
12 How love covereth sins, and what sins.
14 To preach and write both, most profitable.
16 Of husbandry, the praise above trading.
19 20 Three vices of the tongue, and three commendations. Good speeches compared unto silver, why.
21 Riches well got, are without sorrow.
25 The prayers of the righteous, how far forth granted.
32 Why good words are called fruits, or parturitions.

11 10 Joy for the fall of the wicked, when good.
11 29 Against harſhneſſe in parents.
30 To heare Sermons, to eate of the tree of life.
12 4 Of the vertuous woman the praiſe, and contrary.
5 A judgement ſeat within every man.
10 Cruelty the character of a wicked man.
11 The doers of vaine exerciſes rejected. Husbandry and Merchandize compared. Againſt any one living in idleneſſe.
18 Againſt falſe witneſſes, and what witneſſes to be heard.
21 The juſt exempt from all evill.
27 Goods ill gotten, ſoone loſt againe.
13 7 Some rich, poor, and poor, rich:
8 Of riches, and poverty, commodities, and diſcommodities.
10 Strife about religion how appeaſed.
23 Of good Husbandry the great increaſe.
14 1 Good Huſwifery in women commended.
6 Againſt deferring of repentance.
9 Againſt rejoycing in ſin.
12 Good ſucceſſe proves not a mans way to be good.
15 Such as turne into new wayes, fooles.
24 Worldly goods, to ſome a crown.
27 None ſo valliant as he that fears God:
29 Of a wiſe man the embleme.
39 Againſt deſpiſing of the poore.
15 2 Againſt, and for eloqueuce in preaching.
19 Teaching evill to evil teachers three wayes.
14 Four ſorts of men likened to four, things.
15 Happines and unhappineſſe ſtands not in worldly things.
26 Againſt evill thoughts, they are abomination.
16 1 Gods aſſiſtance neceſſary in preaching.
2 To do good, and that with a good heart.
11 Some inſpirations in Kings, that ſeek the truth.
12 Such Kings ſit ſure, and are to be obeyed.
31 The old being righteous, venerable, & contra.
32 The praiſe of the patient, he is a King.
33 Of lots, lawfull and unlawfull.
17 7 Kings, above all others, muſt bee true of their word.
8 Againſt Judges taking of bribes.
13 Six degrees of goodneſſe.
16 A rich man a foole, that gives not gold for learning.
17 A true friend in adverſity, a brother.
18 1 In making freindſhip a caveat.
15 Of what force gifts are.
17 To confeſſe our unworthineſſe the way to be juſtified.
19 Unity amongſt brethren commended.
22 Betwixt a wife good and bad the difference.
19 2 Of knowledge the commend. tion, and againſt ignorance.
3 Conſtellations at ones birth, not the cauſe of evill,
17 Lending to the Lord implyes not a reward merited.
22 A poore man preferred before a lyar, though rich.
23 Of fearing God, three benefits.
25 To beware of other mens harms.
27 Not to heare ſuch as teach errours.
20 5 To hearken to, and learne of the learned.
8 Good Rulers are to heare cauſes themſelves.
9 A Boy ſhewing cruelty, puniſhed with death
12 An eare to heare is of God, not of man.
21 Parents not to give away Lands before death.
22 Againſt revenging meditations.
25 Againſt Tithes taking away, or altering.
27 The Lord hath all things.
21 1 Kings turned from perſecuting Saints, to favour them.
4 Good things done by the wicked are ſins in them.
6 Of Lyars there are foure ſorts.
16 Of him that erreth from the truth, the danger.
22 In Warre, wiſdome is more then ſtrength.

22 1 *The fourfold good that comes of a good name.*
3 *Of flying in time of perſecution, or plague.*
5 *The dangers of the wicked ſet forth by thorns and ſnares.*
6 *The rich abuſing his power over the poore, ſhall loſe it.*
12 *The Scriptures, the rule of righteouſneſſe, preſerved by God.*
16 *To give to the rich a fault, as well as to oppreſſe the poor.*
17 *To hear, and improve the word heard rightly.*
21 *A new exhortation to hearken to the charge of a father to his ſon.*
23 1 *Againſt gluttony and drunkenneſſe.*
5 *Goods ill gotten conſume all the reſt, as Eagles feathers.*
8 *At feaſts, all the talke not to bee merry, but ſome ſerious.*
23 *The truth how to bee bought and not ſold.*
33 *The evils of drunkenneſſe ſeven.*
24 7 *Neither the covetous, nor proud can be wiſe.*
12 *As men deale by others, ſo ſhall it be done to them.*
13 *The word and honey compared together.*
15 *The righteous by being caſt down, more ſtrengthened.*
17 18 *At the fall of the wicked to rejoyce, and to feare.*
22 *Againſt being given to change the King or Judge.*
24 *Righteouſneſſe in Judges praiſed by all men.*
25 1 *Many things of God hidden from us.*
4 *Wicked men put from about Kings.*
12 *Of what grace he is that beareth reproofe.*
16 *A falſe witneſſe as an arrow, maule, and ſword, why.*
20 *As Vinegar, and Nitre, the unfaithfull in time of trouble.*
25 *The word, as good news, refreſhing the thirſty.*
27 *To ſeek a mans owne, or the glory of others.*
28 *Licentious practice, and other ſinnes, lay one open to dangers, as a City, the wals broken down.*
26 1 *The evill that comes by honouring the wicked, or fooliſh, v. 8.*
16 *The lyer in bed conceited of his owne wiſdom in thus doing.*
23 *Under the colour of faire ſpeeches to make controverſie.*
27 1 *Againſt deferring repentance.*
3 *Between anger, wrath, and envy, the difference.*
5 *Reproofe better then flattery.*
8 *The danger of one going from his calling.*
10 *Old friends, and near dwelling, better then brethren.*
14 *Not to be puft up with friends praiſes.*
17 *Love unites friends, and the married, though ſometime falling out.*
18 *The diligence of ſervants about their maſters buſineſſe, their benefit.*
19 *The word as a glaſſe, wherein ones heart may be ſeen.*
21 *A man being praiſed, is tryed and ſhineth.*
26 *Paſtors ought to looke into the ſtate of their people.*
28 5 *The righteous underſtand all things, the wicked not.*
7 *Rich men wicked, not better then the poore godly.*
8 *What uſury is not, and what it is.*
12 *Men tryed in time of wicked Rulers.*
16 *Profit the loadſtone of mens affections towards Prince or Prieſt.*
24 *Againſt children robbing their parents.*
26 *He that thinks he is ſo wiſe, that he needs no counſel, is a foole.*
29 4 *A good King, the ſtability of the land.*
6 *The wicked as a bird in a ſnare, the juſt as one ſinging.*
8 *The people mutining againſt the Senate, appeaſed, how.*
9 *Of a fools behaviour, a wiſe man weary.*
11 *Againſt telling all that a man thinketh. Againſt raſh putting of ones ſelfe forth at the firſt.*

12 *It is as bad to hear lyes, and tales, as to tell them.*
13 *How God inlightens the ſimple, and cunning one.*
16 *The increaſe and growth of ſins, as ſinners multiply.*
27 *The wicked hated of the juſt, how*
30 1 Agur *the ſon of* Jakey, Ithiel *and* Ucal, *why* Salomon *is called.*
4 *A propheſie of the ſon of* God. *The myſtery of the Trinity.* Salomon *upon his repentance reſtored, if theſe were his words, as is moſt probable, and therefore I retract that, 1 King. 11.*
30 6 *The word of God pure, nothing to be added to it.*
7,8 *The ſins of the rich, and of the poore.*
10 *Againſt exaſperating the rich, againſt the poore.*
15,16, *In two things, the covetous the Horſleeches two daughters. Of the covetous there are four ſorts.*
17 *The Church or Preacher as thy mother, the Word as thy father, not to be for any thing mocked therefore.*
20 *Incontinencies, though unſeen of men, knowne to God.*
21 *Againſt the pride of Subiects reigning as Kings. The intemperance of the rich and full. A womans uſurping over her Huſband, the pride of a Maid maryed to her Maſter.*
23 *The fleſh prevailing againſt the ſpirit, as a ſervant ruling. A ſenſuall King, or following the counſell of the worſt. A Commonwealth, hating and rejecting her King.*
25 *As the Piſmire, to labour, and in time, and for the ſoule. Faith in Chriſt, unity in heart, and skill commended to us in the Conyes, Locuſts, and Spiders.*
29 *Wiſdome and courage commended to us in the truth.*
31 4 *Againſt drunkennes, and drinking wine in Princes, Miniſters, Maſters, and all others in their youth.*
6 *Wine to be given to cheare the heavy hearted.*
15 *Againſt womens lying in bed long, and idleneſſe.*
23 *Rich Apparrell may be uſed by Magiſtrates. Faith and charity a double cloathing.*

ECCLESIASTES.

C. V.
1 2 WHy *all things, good at the firſt, are called vaine.*
3 *Labour vaine, and profitable.*
4 *The Earth how ſaid to continue for ever.*
5 *Mans birth and death ſet forth by the Sun.*
8 *A Philoſopher, whence hee had his name. Felicity ſtands not in all knowledge here.*
9 *Of Gods making more worlds, divers conjectures.*
18 *By knowledge ſorrow increaſed, how.*
2 13 *The wiſe and fool that dye alike, who.*
3 18 *Man like a beaſt in five things. The wicked onely dye as beaſts.*
21 *The immortality of the ſoule,*
4 4 *What living men, worſe then the dead. An enumeration of ten vanities.*
9 *Of the maryed eſtate, the comfort. Of concord amongſt brethren, the force.*
13 *Of Fooliſh Kings coming to miſery, ſome low ones advanced.*
5 5 *Vowing not unlawfull under the new Teſtament.*
7 *The mouth cauſing ſinne three wayes,*
11 *Increaſing of worldly goods, no benefit.*
13 *Of the rich, the danger.*
6 3 *To want a buriall according to ones quality.*
9 *Againſt new revelations or lights*
7 1 *The happineſſe of the dead in the Lord.*
2 *What ſorrow commendable, & why.*
9 *The former times better then theſe,*
12 *Againſt giving to be prayed for after death.*
15 *Righ-*

15 *Righteous men much, who are.*
17 *A very few righteous either men or women.*
8 1 *To know the interpretation of the Scriptures, wisdome.*
2 *Against tyranny in Kings, and rebellion in Subjects.*
12 *Sinners living is nothing, they are dead.*
14 *Comforts of the righteous suffering.*
9 1 *Salvation not uncertaine to him that shall be saved.*
10 *Not to deferre receiving the Lords Supper.*
17 *Moderate speaking more effectuall then loud.*
10 5 *The wise as Princes, the foolish as servants.*
9 *Kings how they bring ruine upon themselves.*
11 *By back-biting, three hurt at once.*
14 *Our words should be few, of speaking two rules.*
20 *Great sinnes strangely revealed, though secret.*
11 1 *Almes to be given to whom, and to whom not.*
3 *Ministers as clouds sending down raine.*
12 2 *Old men want light to see the narrow way of life.*
9 *Teaching by writing as well as speaking.*

CANTICLES.

C.V.

2 15 HEreticks incorrigible to bee banished.
3 4 *To go to Church, to finde Christ, necessary. The Jewes shall be converted by the Gentiles.*
7 *The safety of every faithfull person.*
4 1 *The Church of the Jewes converted most glorious. Whether womens haire may be seen or not. What hearers are the Ministers shame.*
7 *The faithfull without any spot, how said to be.*
8 *The Churches deliverance from heathen persecutors, and popish, prophesied of.*
13 *Adding to the Church a restoring to paradise.*
16 *The spirit of God both as the north and south wind.*
5 6 *To defer repentance dangerous to the best.*
7 *Sinners to suffer by Church censures.*
10 *Christ said to be white & red, why*
12 *The Scriptures full, and all-sufficient alone.*
13 *The joy that shal be at the Jewes conversion.*
7 9 *Good hearers talke of the Sermon being heard.*
10 *Of preaching the Gospell amongst the Gentiles.*
8 6 *Of the love of Christ, the signs.*
8 *The* Americans, *and* Chinans *shall be converted.*

FINIS.

A COMMENTARY

Upon the Holy VVritings of

Job, David, and Salomon:

THAT IS,

These Five, *Job, Psalmes, Proverbs, Ecclesiastes,* and the *Song* of *Songs.*

BEING

Part of those which by the Antients were called

HAGIOGRAPHA.

WHEREIN

The diverse Translations, and Expositions, both Literall and Mysticall, of all the most famous Commentators, both Ancient and Modern, are propounded, examined, and censured:

And the Texts from the Originall much Illustrated.

For the singular benefit of all that bee studious of the Holy Scriptures.

By JOHN MAYER *Doctor in Divinity.*

MATTH. 13. 44.

Παλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ· ὃν ἄνθρωπος εὑρὼν ἔκρυψε, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει, καὶ πάντα ὅσα ἔχει πωλεῖ, καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.

The Kingdome of Heaven is like Treasure hid in a field, which when a man hath found, he hideth, and for joy thereof goeth and selleth all that hee hath, and buyeth that field.

LONDON,
Printed for *Robert Ibbitson* and *Thomas Roycroft.*
M DC L III.

The Epiſtle Dedicatory.

To the moſt Excellent the Theophili *of the Nobility and Gentry of* England.

IT was the complaint of *Jeremiah* the Prophet of old, under the Law, that when hee had gone through the ſtreets of *Jeruſalem* to ſeek out one godly man, and found none, he came to the great ones, but neither did he finde any amongſt them, but that they all had caſt off the yoke, and broken the bands. And the Apoſtle *Paul* in the time of the Goſpel ſaith, *Not many wiſe, not many great, or mighty, not many noble are called.* If it were with the preſent noble, wiſe, and great ones of *England*, as of old, my dedication of this Booke would prove a nullity. But under the Goſpel, it is not ſaid none, but few ſuch are called, wherefore *Luke* could now finde out a moſt excellent *Theophilus* to dedicate his Goſpel, and Acts of the Apoſtles unto, and the Apoſtle *John*, an elect Lady, and her children, to write his ſecond Epiſtle unto; and I doubt not but in theſe laſt and worſt dayes there be ſome ſuch, to whom both my work and dedication will be acceptable, that is, true lovers of God, and of his things, as the word *Theophili* ſignifieth: and my deſires are, that theſe my poor labours may be a means to increaſe the number of them, which I doubt not by Gods bleſſing, but they will, if with the great Steward of *Candaces*, the Queen of *Ethiopia*, they would bee pleaſed at all ſpare times to be reading the holy Scriptures, and take up *Philip* by Gods providence brought unto them, to interpret all things therein contained, yea the moſt obſcure, and hard to bee underſtood, whereof St. *Peter* ſaith, there be many by ſome for want of doing thus, perverted to their owne damnation, that is, by ſuch as being private perſons, preſume, to give the ſenſe of their owne heads, contrary to that which they are ſpecially warned by him to take notice of, that no Scripture is of private interpretation. And why ſhould not all Noble men, and Gentlemen, Ladies, and Gentlewomen be pleaſed to doe thus, ſeeing there are none ſo great, but if they could, they would be greater, and more honourable? and to attaine to this, the onely way is to ſearch the Scriptures, for which the Spirit of God giveth this teſtimony to the *Bereans*, that they were more Noble, then thoſe of *Theſſalonica*. And to ſpeak truly, be ye never ſo great in this world, til ye come this way to be innobled, although ye be here called honorable, or worſhipful, yet ye

Ier. 5. 2, 3, 4, 5.

1 Cor. 1. 26.

Luke 1. 3. Act. 1. 1.

Act. 8.

2 Pet. 3. 16.

2 Pet. 1. 20.

Act. 17. 11.

Ioh.8.33,34. are not ſo much as truely free, but in bondage, according to that of our Lord, when the Jewes ſaid unto him, *We be Abrahams ſeed, and were never in bondage to any man, he that committeth ſinne, is the ſervant of ſinne, but if ye continue in my word, ye are my Diſciples, and yee ſhall know the truth, and the truth ſhall make you free.* And what man or woman living is there, that is not a ſinner? and if a ſinner, a bondman till he be made free, and this freedome is not attained, but by abiding in the word, and abiding ſo, as to know the truth therein contained, and this is not obvious to every ſpectatour, that doth onely now and then look upon it, and read, and heare it of courſe, for it Matth. 13.44. is as a treaſure hid in a field, and lying deep within the ground, which cannot be found and gotten, but by much ſeeking and labouring. Prov.2.3. *If thou ſeekeſt for knowledge therefore,* ſaith *Salomon, as for ſilver, and ſearcheſt for her, as for hid treaſure, then thou ſhalt underſtand, &c.* And agreeable to this, ſpeaketh *Auguſtine,* ſaying, *Auguſt. Deus ſub figuris & obſcuris veritatem ſuam occultavit ut à laboroſis tantum, non ab otioſis reperiatur.* And thus the excellency of his truth is intimated, becauſe we count that vile and baſe, ſaith *Caſſiodor,* that comes to *Caſſiodor.* us with eaſe, but that excellent, which is not without great difficulty attained.

But to returne againe to the freedome, of which I ſpake before, to ſtir up all you great ones to affect it, as the *Theophilus*-Nobility and Gentry doe. Hear ſome notable paſſages out of that noble Tutor of *Nero* the Emperour, who was no profeſſed Chriſtian, but a *Seneca.* heathen Roman.

Many men, ſaith he, are fools, that flye ſervile food, & ſervile cloaths, but not ſervile manners, for ſuch may truly be called fools, who affect the reputation of nobility, but the true Nobility, which ſtands in good manners, they affect not, nor labour after. Again, if thou ſeeſt a Noble, or Gentleman praiſe thy parents, if rich, thy fortune, if fair, ſtay but a while, and thou ſhalt be neither of them all, *viz.* when death comes. But if thou beeſt indued with good manners, this makes thee praiſe-worthy indeed.

Laſtly, He that hath no nobility, but from his parents, hath no cauſe to glory therein, whether they were good or evill; if they were good, true is the ſaying of the Philoſopher, Nobility periſheth in him, which is in the beginning onely; but if evill, what joy can he have hereof, being now a firebrand in hell. It is better to come of poor parents that are now in heaven, then of rich in hell.

Now for further information, that ye may know when wee are truly noble, bee pleaſed to take notice, that this ſtands in three things, and ſheweth it ſelfe in three ſigns. The three things wherein it ſtandeth, is firſt to be wiſe in point of Government. 2. To keep fidelity to God, as they would have their tenants and ſervants doe to them. 3. To humble themſelves to God, and to give him all due obedience, as they would have their ſervants and inferiours doe them.

1 King.3. Touching the firſt, it was the prayer of *Salomon*, wherewith God was ſo well pleaſed, that he might be indued with wiſdome to goe

goe in and out before the people, over whom God had ſet him, and both Kings and Judges are admoniſhed hereof by King *David*, ſaying *Be wiſe ye kings and Judges of the earth*, and ſhewed how they may be ſo, *viz.* by ſerving the Lord with fear, one part of whoſe ſervice to this end is to read in his word continually, as is ſhewed *Deut.* 17. 19. that Kings ſhould doe, to learne to feare God, and to doe his will in all things, and beſt to governe, for want of which learning, ſome in ſundry times have brought both themſelves and people to great miſeries, whilſt they have not been intent to ſuch ſtudies, but either to increaſe their wealth and honour, or to fill themſelves with pleaſure in drinking, whoring, gaming, following ſports and pleaſures, and delicious meats: like *Sardanapalus*, whoſe poſie was, *Ede, bibe, lude, dormi, poſt mortem nulla voluptas.* And why doe any of you great and rich ones, or any others ſo, but becauſe yee thinke, that there is none other pleaſure, but what yee have the ſenſe of in this life, as it is ſaid in the Fable, that the Swine being invited amongſt other beaſts to the Lions feaſt, would not goe becauſe there were no dregs there. And it is ſaid of the Welch of old, that they thought there could be no ſuch pleaſure in heaven, becauſe there is no ſtrong drink there. Pſal. 2.

But herein ye are like unto one that hath an Ague, or a Greenſickneſſe, to whoſe taſte nothing is pleaſant, but that which is worſt and moſt hurtfull to him, who yet, if hee recovereth his health, comes to finde more pleaſure in good and wholeſome meats, and is aſhamed to think, that he loved things ſo vile and baſe before; ſo the ſoule that is ſo much affected to the vaine and ſinfull pleaſures of this life, appears hereby to be out of temper very much, but if ſhe hath once recovered her health, and be like to live eternally, ſhee abhorreth from, and is greatly aſhamed of, and grieved to thinke of ſuch pleaſures, and her feeding thereupon ſo long a time; and now all her delight is in the ſincere milke, and ſolid wholeſome meat of the word, as it was with *Job*, who profeſſed, that he eſteemed of Gods word more then of his appointed food; and *David* more then the honey-comb, or any worldly treaſures; and *Salomon* repenting, cryeth out upon his owne fooliſhneſſe and bruitiſhneſſe, whilſt hee was tranſported with carnal plea ures under the name of *Agur*, ſaying that he had not then the underſtanding of a man in him: but in extolling the word now he ſaith, *Every word of God is pure*, that is pretious, and delightfull, as a cordiall to my ſoule, and againe having largely diſcourſed of all things that are eſteemed much of in this world, he concludeth that they are all vanity, and that to feare God, and keep his Commandements is the whole duty of man, which who ſo doth not, but tranſgreſſeth there-againſt, although but in his ſecret thoughts, ſhall therefore be brought to judgement: But hee that fears God ſhall have the joy of the Spouſe in her Bridegroome Chriſt, treated of in a Propheticall and heavenly manner in his Song of Songs. And who is ſo great that may not well thinke any of theſe three worthy to be hearkned unto, and imitated, for as *David* and *Salomon*, ſo moſt probably, as I have ſhewed in my Preface upon *Job*, he was a noble King: Job 23. 12. Prov. 30. 2. Eccleſ. 12, 13.

Verſ 5. 6. Having hitherto ſpoken of himſelf as a Sheep, now he concludes as a faithfull and beloved man, having his Table by Gods providence fully furniſhed, his head anointed with oil, and his cup overflowing, intimating by all theſe a full and proſperous Eſtate, having not only for neceſſity of Life, but for delight, and wherewith to be beneficiall to others, and that in ſpite of his Enemies, who laboured to bring him to miſery and want. And hereupon he reſts confident to be always proſecuted with good, and voweth thankfullneſs accordingly, by his much frequenting the houſe of God to praiſe and to make Oblations to him always, during life, *Hebr. To the length of Dayes*, And this he calls a dwelling in his houſe: For after our ſerving of God diligently in his houſe in this world, we ſhall dwell in his Heavenly Tabernacle or houſe for ever and ever. And this was lookt at by *David*, when he promiſed himſelf good and mercy all the Days of his Life: For he was not confident that he ſhould have continuall proſperity without any intercourſe of Adverſity for ever, becauſe he ſhewed before, that his thoughts were upon walking in the ſhadow of death, as knowing greivous Afflictions to be ſtill incident unto him, but he beleived that God who had hitherto been ſo good unto him as to deliver him from them all, would likwiſe from time to time deliver him, for which he voweth this thankfulneſs, to dwell in his houſe continually, as hath been ſayd.

PSAL. XXIV.

A Pſalm of David *whereunto is added in* Sept. prima Sabbati.

Auguſt. Baſil. AND this is followed by *Auguſt.* and *Baſil* although it be not *Hebr.* and as *Baſil* ſayth, not in ſome Greek Copyes. They alſo expound it accordingly of Chriſt, who roſe from Death the firſt day of the week, and aſcended into Heaven. And whether this be added to the Title or no, the

Verſ. 1. Expoſition is not to be miſliked which referreth it to Chriſt and to his Church. For now indeed the whole world is the Lords, and the Inhabitants meant by the fulneſs thereof, becauſe that whereas the Jews only were in times paſt his peculiar People, all Nations were made his, by the preaching of the Goſpel: Whereas *Calvin* Expounds it as ſpoken to pull down the

Calvin. pride of the Jews, who did bear themſelves aloft upon this, that they only were the Lords people, by ſhewing, that not only *Judea* and the inhabitants thereof were his, but the whole Earth and the Inhabitants of all the World alſo, he ſayth ſomewhat indeed, but not enough to ſet forth the full ſenſe: For what though all the Earth and all men be the Lords by Creation, what is this to abate the Jews pride, if they only were from amongſt them all choſen, and all others left as Reprobates to perish in their ſins. But to tel them of Gods taking in all Nations to be his people, and that none ſhall dwell in the holy mountain of the Lord, but ſuch as are of pure hearts and clean hands, might well humble them, being ſo wicked and filthy through licentious living as they were: But what is meant by this, *He hath founded it upon the*

Verſ. 2. *waters or Seas, and eſtabliſhed it upon the flouds*: And what is this to the Argument in hand, if the taking in of the Gentiles to be his people, be here propheſied of? For the meaning, the word עַל ſignifieth *Above*, and the meaning is, whereas at the firſt, the Waters covered all, yea the higheſt mountains, God by his almighty povver hath ſet it above them and keepeth it above them, that they neither do nor can overflovv it any more, although there be Waters enough to drovvn all again. And this is no leſs then a continuall miracle, and vvorthy to be predicated to his praiſe throughout all the World. *Job.* 38. 6. 7. *&c.* to *V.* 11. The Lord hereby magnifieth his power exceedingly, as paſſing all the underſtanding of man, how it comes to paſs

that

that the Earth hangeth in the midſt of the World, having nothing but inviſible foundations to ſuport it or to keep the Waves of the Sea from overflowing it, for they are kept in by nothing but the power of his command within their ſhoares, as within doors and bars. For the agreement with the argument in hand, *Auguſtine* ſaith, Hereby is myſtically meant, that he hath ſet his Church above the waters of adverſities, ſo that how high ſoever they ariſe, it is kept ſtil above them in ſafety, and ſo ſhall be for evermore, or it may agree thus, he will take in all Nations to be his in grace, becauſe all be his Creatures, he made them ſo admirable an Habitation at the firſt, and upholds it ſtil, ſhewing hereby how much he regards them, therefore he wil now extend his favour further towards them, by taking them in to be his people. *Auguſt.*

But ſith it is the good pleaſure of God thus to deal by all Nations, it is worth the inquiring, who amongſt all theſe ſhal dwel in the holy Mountain of the Lord, for all ſhall not; *For many are called but few choſen. He that hath clean hands and a pure heart, &c.* A paſſage much like unto that, *Pſal.* 15. But here it is added, *He ſhall receive bleſſing from the Lord, and righteouſneſſe from the God of his ſalvation.* That is, The bleſſing of aſcending and abiding in the holy place, and juſtification by faith, in his Saviour making him worthy. Verſ. 3. 4. Verſ. 5.

This is the generation of them that ſeek thy face, Jacob. That is, the true ſeed of *Jacob* or *Iſrael*, who ſought by prayer and ſaw God, when he wreſtled with him, whence the place where was called *Peniell*, from ſeeing God, according to which it is ſaid, *John* 1. 43. *An Iſraelite indeed, in whom there is no guile.* And it is ſaid, *This is the generation.* To denote a Generation which is from above of the ſpirit, as all others be from beneath of the fleſh, as *John* 3. And becauſe Chriſt is the head of this Generation, having ſaid that they ſhall dwel in the Mountain of the LORD; that is, Heaven on high, he foreſeeing in the ſpirit, Chriſts aſcention into Heaven, as the firſt fruits, and the opener of the way to all his members, calleth to the Heavens by a Proſopopeia. Verſ. 6. Rom. 5.

Lift up your heads (O yee Gates) and be lifted up yee everlaſting doors, and the King of glory ſhall come in. For Chriſt is the King of Glory, and he together with the Father is ſo mighty, *For all power*, ſaith he, *Is given to me in Heaven and in Earth.* And he doubteth the ſame ſpeech, for the joy that he had in the contemplation hereof; others I confeſſe are for another ſenſe, ſome that the Temple to be built by *Solomon* is meant, as *Calvin*, but becauſe thoſe Gates were not everlaſting, his comming into and filling the houſe in a cloud, cannot ſtand: Some, Chriſts entring into the Virgins Womb, ſome his coming and dwelling in our hearts by faith: But becauſe it agreeth beſt with the premiſes to expound it, as hath been ſaid, I reſt in that. Verſ. 7. *Calvin.*

PSAL. XXV.

TO thee O Lord I lift up my Soule. *David* praying here unto God, teacheth us in his example, when we pray, to do it with our hearts lifted up and not our voice only, as *Hannah* alſo did, and ſo we ſhall be ſure that praying in faith, as in the next words, we ſhall be heard and not be left to confuſion; but they who ſin by being enemies to us, and perſecuting us without cauſe, ſhall be confounded, as is meant by the words of *Verſe* 3. Verſ. 1.

Remember not the ſinnes of my youth. That he might obtain mercy, he prayed for the pardon of his ſinnes, not ſleightly, or looking at them which he had more lately committed, but even in his youth, intimating, That the ſinnes of youth if they be not pardoned, ſhall indanger the Soule as Verſ. 7.

wel as ſinnes of age; that young perſons may not think, that they may follow the luſts of their hearts and the delights of their eyes, and in ſo doing go ſcot-free, but know, that if for theſe, by turning to God and praying, they attain not forgiveneſſe, they ſhall be brought to judgment, and that no man can expect favour from God, except his ſinnes be firſt pardoned.

Verſ. 9. *He will direct the poor.* That is, The poor in ſpirit, that think themſelves ſuch, in reſpect of all riches of goodneſſe.

Verſ. 14. *The ſecret of the Lord to thoſe that feare him, to make them know his Covenant.* As if he had ſaid, It is not wit nor learning, that can ſee into the ſecrets of God, or the myſteries of his Kingdome, but to ſuch as truly feare him, it is given to know them, and to have ſolid comfort therein, according to that, *Matth.* 13. 12. *To you it is given to know the ſecrets of the Kingdome of Heaven.* That we may feare God indeed, and in our hearts, and not in ſhew only: For Hypocrites ſhall *Heare and not underſtand, ſee and not perceive* the truth, but run into divers errours to their damnation: By the Covenant the ſame is meant that by the feare, and in calling it a ſecert, he ſheweth the excellency thereof, as *Calvin* noteth,

1 Cor. 1. it being ſo tranſcendent, that all humane knowledge is but fooliſhneſſe in compariſon of it.

Verſ. 16. *I am alone and poor.* See the like before, *Pſal.* 22. 20. I truſt not in any other help, nor have any other but God alone.

Verſ. 21. *Perfection and rectitude ſhall keep me.* Some, ſaith *Calvin*, Underſtand this, as if he had prayed to be kept from uſing wicked meanes to be revenged upon his enemies, as they did againſt him to do him miſcheiſe; but that he might ſtil walk by the perfect and right rule: This he rejects, and ſaith, That he alledgeth his integrity and right walking all this time, howſoever he had been provoked by his malicious enemies to paſſe theſe bounds, yet not truſting hereunto, but to Gods mercy; for which he addeth, *Becauſe I truſt in thee.* And this is the true ſenſe, and who ſo will upon good ground truſt in God to be ſaved in time of danger, when he calleth upon him, muſt likewiſe lay his foundation in ſincerity, which is here and elſwhere commonly called Perfection.

Verſ. 22. *Deliver Iſrael, O God, from all ſtreights.* Or *Redeem.* Intimating the oppreſſion of the Church, either preſent or to come; and in his example we are taught, that the miſeries of the Church, ſhould as much affect us as our own, and when ever we pray for our ſelves, we ſhould pray for the whole *Iſrael* of God alſo. Touching this Pſalme, there is one thing noted by *Ainſworth*, wherein it is ſingular, *Viz.* That the verſes begin according to the Hebrew Alphabet א ב ג *&c.* Denoting it to be of ſingular uſe for all men, as alſo, *Pſal.* 119. 34. 37. 111. 112. 145. For the ſame cauſe.

PSAL. XXVI.

Verſ. 1. *JUdge me O Lord, becauſe I have walked in uprightneſſe, and have truſted in the Lord, I ſhall not ſlide or decline out of this way.* The firſt words are a ſentence in themſelves, *Judge me O Lord.* And then the next are a reaſon, why he thus boldly appealeth to the Lord, he walked uprightly and truſted in him, and by this meanes was kept from going out of the right way, which made him confidently to ſet himſelfe before Gods judgment Seat: But he ſpeaks not thus, as meaning, that he was ſo exactly righteous in all things, as that his righteouſneſſe would hold, if he were brought to a ſtrict account before Gods judgment Seat, for in this ſenſe he confeſſeth, that no man living ſhal be juſtified, and therefore pleadeth, *Enter not into judgment with thy Servant.* But his appealing to God to be by him judged,

judged, was in reſpect of his enemies, and his doings towards them, becauſe they detracted from him, and laid ſinnes to his charge, and by their malicious interpriſes, provoked him to render them evil for evil, ſee the like before, *Pſal* 17. 2. 18. 20. 21. But by all which they did wickedly againſt him, he was not moved to do the like unto them.

Examine my reines and my heart. That is, My moſt inward parts, that man cannot look into, but God can, and thus can no hypocrite ſay therefore, whoſe righteouſneſſe is no more then that which is open to every mans eye, but within he is ful of filthineſſe; and herein *David* ought to be a pattern to us to imitate, as we deſire to have boldneſſe and confidence before the Throne of Grace. Verſ. 2. *Note.*

I have not ſitten with vain perſons, &c. This is another point of uprightneſſe, not to conſort with wicked and vain or deceitful perſons, becauſe if a man conſorteth with ſuch, he ſhall hardly avoid defilement by their evil qualities, but learn to be vain of the vain, ſwearing of the ſwearer, lying and deceit of fraudulent perſons, *&c.* Verſ. 4. *Note.*

I will waſh my hands in innocency. Here he alludeth to the cuſtome of waſhing hands before ſacrificing, which all men commonly did, to ſignifie indeed how clean they endeavoured to keep themſelves from all impure actions, and if they had been through infirmity overtaken with ſin, that by the teares of repentance they did labour to waſh it away: For thus the Elders of any City, next unto a man found ſlain in the feild, were to waſh; and *Pilate* would ſhew his innocency by waſhing, in reſpect of Chriſts blood: Now all men waſhed therefore at ſuch times, but moſt only by an external waſhing, their hands being ful of blood, as is complained, *Iſa.* 1. 15. That is, They daily acting foule ſinnes herewith, of which they repented not to turn therefrom. This did not drive *David* away from Gods Altar, but he for his part waſhing in innocency, by keeping himſelfe clean from the ſinnes wherein they wallowed, as Swine in the mire, came confidently to ſerve him there: And therefore they are more ſcrupulous then *David*, who will have no communicating at the Lords Table nowadaies, becauſe the wicked intrude as well as the innocent and unblamable. Verſ. 6. Deut. 21. 6 *Note.*

I love the habitation of thy houſe. Having ſpoken of his compaſſing Gods Altar, and there praiſing him, now he ſheweth, what his affection was to his houſe, which was the Tabernacle, he dearely loved it, and to come thither to his worſhip and ſervice, and he calleth it the place of the dwelling of his glory, becauſe the glory of the Lord often appeared in the Tabernacle, and afterwards in the Temple built by *Solomon*: And who ſo is of *Davids* ſpirit loveth the Church likewiſe, or the place appointed for publick worſhip, for the Ordinances ſake that are there, the word and Sacraments, to work and confirme faith and all grace, becauſe our weakneſs doth and will alwaies need outward meanes of ſupport and ſtrengthening as long as we live, for no man is perfect in this life, but ſtrives after it, *Phillippians* 3. 9. Verſ. 8.

Gather not my Soule with ſinners, nor my life, &c. Sith I do thus ſincerely ſet my ſelfe to ſerve thee, and am ſeperated from the wicked and hypocrites in the courſe of my life, let my life alwaies be precious in thy ſight, and not left expoſed to deadly danger, as the lives of wicked and bloody men, who are threatned, that they ſhal not live out halfe their daies: And this indeed is the comfort of Gods Saints, that their blood is precious in his ſight. Verſ. 9.

My foot hath ſtood in the right, therefore will I bleſſe the. Some, ſaith *Calvin*, Expound this of *Davids* perſevering in the way of righteouſneſſe, which he approveth not; ſome of the ſafety wherein he was kept from his enemies, which he approves, but to me the firſt ſeems to be beſt, becauſe in ſpeaking, *Verſe* 1. of his not declining out of the way, he meaneth the way of juſt and righteous dealing, and *Verſe* 11. he ſaith, *He walked in uprightneſſe.* Verſ. 12.

uprightneſs. Wherefore moſt probably in ſaying, *My foot hath ſtood in righteouſneſſe.* He meaneth the ſame, and in acknowledgment that God gave him the grace ſo to do, when he had ſo many provocations by his enemies to the contrary, he praiſeth God therefore:

PSAL. XXVII.

Verſ. 1. THe Lord is my light and my ſalvation, of whom ſhall I be afraid, &c. *David* having prayed earneſtly to the Lord in the Pſalme before going, now triumpheth, as it were, over all his enemies, as being moſt confident by the experience of his favour ſhewed in former deliverances, that he ſhould ſtil ſtand by him and protect him, from all their malicious attempts againſt him, wherefore he cals him his light, to intimate his keeping him alive and ſafe from the darkneſſe of death, and his ſalvation, whereby he meaneth the ſame, as the next words, *The ſtrength of my life*, declare. And for his experience, whereupon he was thus confident, he ſpeaketh *Verſe* 2. And hereupon how void of all feare of his enemies he grew, *Verſe* 3. ſee the like, *Pſal.* 3.

Verſ. 4. *David* being in this ſafe condition, what doth he now think upon or look at, as his main ſcope, not as *Pirrhus* King of the *Epirots*, to ſit ſtil and to be merry, when he had overcome the *Romans*, and all his enemies, as he ſometime ſaid to *Cyneas* the Philoſopher, but to improve his reſt to perpetual piety, in going from day to day to Gods houſe, as *Hannah* is ſaid afterwards to have done, *Luk.* 2. And this firſt, For the ſolace of his Soule, in ſeeing the beauty of his Sanctuary. Secondly that he might ſtil be directed aright and be ſafe. Thirdly, That he might yet be more highly exalted in kingly Glory. Fourthly, For all this, as he ſhould have abundant cauſe, ſacrificing and ſinging Pſalmes to God without ceaſing *Verſe*, 5. 6.

Verſ. 8. *My heart hath ſaid unto me, ſeek yee my face.* He prayeth, *Verſe* 7. to be heard, and here he concludeth, *My heart hath ſpoken to thee.* That is, Thus I have prayed and that not without ground, for thou bidſt thy faithful Servants, *Seek yee my face.* Therefore I will ſeek it, and beleive that in ſeeking, thy face or favour ſhall be towards me, in approving and anſwering me as I deſire: And in this confidence we ſhould all ſeek Gods face, to have it turned towards us, as it is to all that cal upon him faithfully, and not away from us as from them, with whom he is angry, as *Verſe* 9. is further expreſſed: *Ainſworth* paraphraſeth thus upon the words; Thou haſt bidden us ſeek thy face, this my heart meditated upon, and upon this ground I will ſeek, ſeek it in my tentations: *Calvin*, *My heart hath ſaid of thee*, that this is thy invitation to thy Servants in diſtreſs. *Seek yee my face*, &c. The Reader may follow whether he pleaſeth, but I reſt in the firſt; and if it be demanded where God hath ſaid, *Seek yee my face.* He ſaid ſo in effect to *Abraham*, when he directed him to Mount *Moriah*, *Gen.* 22. To ſacrifice his Son, for then he ſhewed his face ſo to him, as that he departed ful of unſpeakable comfort, giving the place for the memory of it this name, *Jehovah fireh, the Lord will be ſeen.* And what was ſaid to *Abraham* by way of inviting him, is ſaid to all the faithful, who are his Children. And this muſt be the ground of our confidence in ſeeking to the Lord, *Viz.* his gracious inviting of us ſo to do, and this ſhould cauſe a readineſs in us to pray in all times of our trouble, yea and alwaies according to that precept, *Pray continually.*

Note.

Ainſworth.
Calvin.

Note.

Verſ. 10. *Though, when, or for my Father and Mother forſake me, the Lord gathereth me.* For the word כי may admit of either of theſe ſignifications: The meaning is not, that *Davids* Parents did in his troubles forſake him, for we may rather gather the contrary from the Hyſtory; but as *Calvin* wel

wel expounds it, he meaneth, If it ſhould be ſo, hereby extolling Gods love and care above that of Parents, to whom their Children are moſt deare, as *Iſa.* 49.15. By gathering he meaneth, taking him to him, to ſave and cheriſh him.

Lead me in the path of right, becauſe of my enemies. That is, Both keeping me from all unrighteouſneſſe and ſin, whereby they may have advantage againſt me, and from any overſight in managing my affaires indiſcreetly: For both theſe waies enemies get advantage, but ſpecially by the firſt; as cunning *Balaam* knew wel enough when he counſelled *Balack* to tempt the *Hebrews* to ſin, by the faire women of *Midian*, that he might fal before the *Moabites*. Verſ. 11.

Give me not to the Soule of my oppreſſours. Commonly rendred, *To the deſire or will.* As indeed the meaning is, for the wicked have ſo earneſt a deſire to oppreſſe the righteous, that they are carryed on, as it were, with all their Soule againſt them. Verſ. 12.

Except I had beleived to ſee the goodneſſe of the Lord in the Land of the living. This as all conſent, is an Eccliptical ſpeech, it being underſtood, I had periſhed by the hands of mine enemies, whereas *Calvin* ſpeaks of ſome that take it for an oath, there is no colour of reaſon for it, but that it is an expreſſion, by what meanes he was preſerved, and that his enemies had not their wil of him, there is good reaſon, becauſe having thus prayed, *Verſe* 12. It moſt aptly followeth, that he ſhould declare by what meanes it came to paſs that they had it not, for he truſted to ſee Gods goodneſs in the Land of the living, that is, By being ſtil preſerved here to glorify him, which he ſhould not have been, unleſs he had confidently truſted in God; whereby we may ſee, what the benefit of faith is, that we alſo may beleive and be preſerved, although as *Calvin* noteth, every ones caſe is not like *Davids*, who had particular promiſes concerning this life, beyond many other faithful perſons, yet becauſe according to our faith, it ſhall be unto us, let us likewiſe truſt in God in our diſtreſſes, as every one is hereupon exhorted, *Verſe* 14. Verſ. 13. *Note.*

PSAL. XXVIII.

THIS Pſalme, as the former, is alſo a moſt earneſt prayer made by *David* unto God, that he would heare and anſwer him, as who did ſo depend upon this, as that without it, he accounted himſelfe to differ nothing from a dead man, *Verſe* 2. He mentioneth the lifting up of his hands, as a ſign of his ſeeking help only from above, and *Pſal.* 134. He bids us lift up our hands, and *Moſes* his hands were lifted up, and *Iſrael* prevailed, which reproveth the remiſneſſe of moſt men in praying, who lift up no hands, nor make any outward expreſſion, ſurely it ſheweth a dead heart, and yet if this be done in hypocriſie it availeth not neither, for with the hands the heart muſt be lifted up, that we may prevail, *To thy holy Oracle, or the Oracle of thy ſanctuary.* The moſt holy place being thus called, דביר from דבר to ſpeak, becauſe there the Lord gave anſwer. Verſ. 2. *Note.*

Draw me not with the wicked. See a like ſpeech before, and the expoſition, *Pſal.* 26.9. Verſ. 3.

Give to them according to their works. Having prayed that he might not be drawn with the wicked, as it were, to the ſame common execution, *Verſe* 3. Here he prayeth, that they might be dealt with according to their doings towards others, which we muſt not conceive yet came from troubled affections, or a deſire of private revenge, for then it had been evil, but from zeale for Gods glory, and a prophetical ſpirit, by thus praying, ſhewing Verſ. 4.

ing that it ſhould be ſo, aiming yet alwaies at this, that the wicked enemies being judged in this World, might at the laſt be made ſo aſhamed of their evil doings, that they might be brought to repentance and laved,

Note. as he elſewhere expreſſeth: Any imprecations which are not thus moderated, or made againſt any without abundance of ſin, by them firſt committed and long perſiſted in, come from the fleſh and are ſinful; for he ſaith not only, *Their Works*, *But the evil of their doings*, *and the works of their hands*, To ſhew that they were very many, and committed time after time without end.

Verſ. 5. *For they underſtand not the works of the Lord.* Here he ſheweth the ground of mens ſo audaciouſly going on in doing evil, they ſet not their mindes awork to ſee into and conſider Gods works of judgment againſt ſinners, to be hereby deterred from ſin, as the deſtruction of the old World and of *Sodom*, *&c.* Or his works of making the Sun to ſhine, and the rain to fal upon the bad as wel the good, as a meanes to win them to repentance, and for want of this conſideration, they go on in ſin without ceaſing: Neither do they conſider it as his work, when the godly ſuffer by the wicked, or otherwiſe for their chaſtiſement or tryal of their faith, which makes them think, that it is all one to feare God or not to feare him, but we contrariwiſe muſt ſee the work of God both in the proſperity of the wicked, and the adverſity of the godly, and conſider the end of his thus dealing with either, with the wicked to aggravate their condemnation, with the godly for their future greater reward in his Kingdome, and we muſt have his works of judgment in minde, to be confirmed more in his feare.

He will deſtroy them and not build them. Some render it, *Will deſtroy*, *or ſhall deſtroy.* As if it were ſpoken of this their inconſiderate going on in ſin, but moſt render, *He will.* That is, The Lord, both may wel agree, for when men are deſtroyed for ſin, it may be ſaid to do it, as elſewhere, *The ſin which the wicked doth ſlayeth him.* Or God for ſin, and it is added, *And not build them up.* To ſhew their everlaſting deſtruction, without ever recovering again.

Verſ. 6. *Bleſſed be the Lord for he hath heard.* As he prayed ſo he beleived, and
Verſ. 7. in aſſured expectation of victory over his enemies, he exulteth in God,
Verſ. 8. as his ſheild and ſtrength, *Verſe* 7. For the next words, *Verſe* 8. *The Lord is ſtrength to them.* Heb. it is לָמוֹ *To him*, *or with him* Hereby ſome underſtand praiſe aſcribed to God, as being the ſtrength of the people, helping *David* in his wars, ſome ſtrength ſimply aſcribed to God, as if it had been ſaid, *He hath ſtrength.* Which I prefer, but ſo the ſenſe is the ſame, it was not by his own, but by the ſtrength and power of God that he prevailed. *And the ſtrength of the ſalvations of his Anointed.* Hebrew, *He the Anointed*, *or Chriſt the ſtrength of ſalvations.* Whereby all power is aſcribed unto Chriſt Jeſus, to ſave at alltimes all ſuch as beleive in him, to

Note. their aſſured comfort: And of *David* learn we to beleive likewiſe when we pray, and when we have victory over our enemies, to aſcribe the power whereby to him alone, and not unto our ſelves, looking upon Chriſt alſo, though deſpiſed by the Jews as weak and unable to ſave himſelf, as being of all power to ſave, both temporally when he pleaſeth and eternally.

Verſ. 9. According to this profeſſion of the power of the Lord, and of Chriſt to ſave, *Verſe* 9. He concludeth, *Save thy people*, *&c.* By heritage added meaning the ſame, for Gods people are his Heritage, and he prayeth that they may be lifted *Up for ever*, being advanced above all other peoples

Note. upon earth, by ſpiritual bleſſings, and afterwards in Heaven, and ſo it is promiſed, *Deut.* 32. 13. And hereby we are taught not to pray for our ſelves alone, but for the whole Church of God as we commonly do, and are expreſly bidden, *Pray for the peace of Jeruſalem.*

PSAL.

PSAL. XXIX.

Aſcribe to the Lord yee Sons of the mighty: *David* ſeeing, that of all others the greateſt in this world to be readieſt to rob God of his honour by their pride and lofty carriage of themſelves above the common ſort, as if they were divine Gods, calls upon them in this *Pſalme* to aſcribe all Glory to God by an humble Deportment, of how great dignity ſoever they were in this world. For which purpoſe he puts them in mind, as not likely otherwiſe to be wrought upon, of a ſenſible ſign of Gods almighty power, making the proudeſt and ſtouteſt heart to tremble, *Viz.* the Thunder: For this made even *Caius Caligula*, that proud *Romane* Emperour, (who would have divine Honour done unto him, and that he might be counted a God, had Devices to thunder and lighten) to tremble and to haſten into ſome Cave of the Earth for fear, when it thundred indeed: And for this cauſe *David* is ſo copious in ſetting forth the powerfull Effects of this voice of God, the Thunder, *Verſe* 3. 4. 5. 6. 7. 8. 9. He calls not upon the mighty to give Glory to God, as if all others were not Bound to do the like, but becauſe it was hardeſt to bring them to do it. And therefore (yee Potentates, learn hereby to conſider your ſin of pride, and affectation of all honour and worldly pomp, and flee it, as thinking your ſelves unworthy, and God only worthy, who hath advanced you to this height of greatneſs, the more high thou art, be the more lowly minded, and bend all thy forces to the Glorifying of God, whoſe very voice will terrify thee if thou doeſt not, be then as magnanimous as thou canſt: The *Hebrew* word here uſed ſignifieth alſo Ramms, and therefore the *Sept.* render it, *Give to the Lord yee ſons of Rams*: But the *Hebrewes* do all agree in the Sons of the mighty, but as *Calvin* ſayth, ſome by them underſtand Angells, ſome the Starrs, ſome the holy Patriarcks, which is altogether from the purpoſe: For mighty men and proud are ſpoken to, as hath been ſayd, who ſhall be all brought down and abaſed, if they repent not, and do as is here exhorted, ſee *Iſa.* 2. 12. Verſ. 1. *Note.*

Worſhip him in the Beauty of the Sanctury: This is ſpoken according to the manner then preſcribed, when all that would worſhip the true God rightly were required to do it at the Tabernacle, and at the Temple, when it was built, this being ſet up as a ſign of his preſence during the time that he would have his People worſhip him by outward things: And whoſoever eyther worſhipped Images or other things, or the Lord, but not in his Sanctuary was not accepted of as a Worſhipper of the true God. Now the true worſhippers worſhip God in ſpirit and in truth, and if any go to *Jeruſalem* to do it, or by an Image, or in any holy place, thinking that the place makes his Prayers the more available, he erreth in the way of Superſtition in ſtead of Devotion, yet for orders ſake to join together in Prayer we muſt come to Cods Sanctuaries, and being there, no man is to think, that he erreth, who prayeth by himſelf whilſt the publick prayers are not yet begun, becauſe we are bidden, *Pray continually*, and in every place, therefore certainly not debarred, when we are in the houſe of Prayer, as not only the Temple, but every Synagogue is called, *Pſal.* 74. 8. Verſ. 2. Joh. 4.

The voice of the Lord is above the Waters: Here by voice he meaneth Thunder, as is by and by expreſſed, and it is ſayd to be above the waters, becauſe it is heard above the watery Clouds, and he addeth, *Above many waters*, meaning in the loud ſound thereof: For although abundance of Water gathered togethet roare and make a horrible noiſe, yet the Thunder makes a noiſe more terrible: And he ſingles out this amongſt the powerfull works of God, becauſe, that even naturall men are moſt affected with it, and cannot when they hear it thunder greatly, but quake and fear, Verſ. 3.

Hor. *Igne coruſco nubila dividens plerumque per purum tonantes egit equos, volucrem que currum.*

as I inſtanced before in *C. Caligula*, and *Calvin, in Horace*, who confeſſed that whilſt he did little worſhip God and wandred after mad Wiſdome, he was compelled to turn ſail, and to iterate the courſe left, and that by the bright fire dividing the clouds, when he drives through his thundring horſes and Chariot.

Verſ. 5. *The voice of the Lord breaking the Cedars*, &c. By the effects of the thunder and lightning upon the talleſt and greateſt Trees upon Wilderneſſes and Mountains and wild beaſts, he ſheweth how dreadfull Gods voice is in his thundring, that if dumb and dead things be moved hereby, living men might much more be moved to fear God, who is thus terribble when he utters his voice, Philoſophers ſtrain their wits much to find out the cauſe of Thunder and lightning, and have found it out ſo far forth as concerns the immediate or ſecondary cauſe, but what is this, when they reſt here, and ſearch no further, who giveth fire to that matter within the Cloud making it ſo terribly to roar, and lightnings and thunder-bolts to break through, deſtroying both houſes and men and beaſts, in ſuch an irreſiſtable and unſpeakable manner: What is it, ſayth *Calvin*, but to look only upon the fingers ends of him whom we ſhould know and fear, and never aſcend higher to ſee his glorious face. For then only do men ſearch rightly into the cauſe of the Thunder, when they look up to God whoſe terrifying voice it is, for his power and terribleneſs to ſinners, to ſtand in awe of him, and not to dare to go on in ſin.

Verſ. 6. *Lebanon and Shirion like a young Unicorn*: *Lebanon* was a forreſt full of Cedars, which the voice of the LORD is ſayd before to have broken, *Shirion* is otherwiſe called mount *Hermon*, *Deut.* 3. 9. It lay on the other ſide of *Jordan*, where *Ogge* raigned, *Joſh.* 12. 1. 5. He ſayth, they leaped by an Hyperbole.

Verſ. 8. *Maketh the Wilderneſs of Kadeſh to tremble*: By the Wilderneſs meaning the ſavage Beaſts therein, the Wilderneſs of *Kadeſh* had the name from the City *Kadeſh*, by which it lay, *Num.* 20. 1. 16. It was very large & ful of moſt fierce wild beaſts, being otherwiſe called the Wilderneſs of *Para and Zin*, through which the *Iſraelites* paſſed, *Numb.* 13. 27. and he ſpeaks of theſe places in particular, becauſe beſt known to the Jews, but hereby meaning all places, and Creatures inhabiting therein, for this voice of the Lord peirceth into them all.

Verſ. 9. *The voice of the Lord makes the Hinds to bring forth*: Amongſt all other beaſts he inſtanceth particularly in the Hinds, as which bring forth their young with greateſt difficulty, which the Lord alſo ſpeaks of, *Job* 39. 3. *She boweth her ſelf, brings forth her young, and caſts out her ſorrows*, And ſpeaking of it as one of his wonderfull works, he asketh, Who can tell how ſhee bringeth forth? Yet God by this his voice peirceth into the hidden places of the thickeſt Forreſts, where ſhee keeps at ſuch times, and by ſtriking feat and trembling into her, cauſeth her inſtantly to bring forth, and yet her young miſcarry not, but live and are well liking, *Job.* 39. 4. *And makes bare the Forreſts*: That is, whereas they are covered with Trees and buſhes ſo thick, that the wild beaſts are hidden in them from the ſight of men, yet they lye open to his Thunder, nothing can hide or cover them therefrom. Some expound this making bare, of ſtorms beating off the leaves and fruits of Trees, but this is more genuine, as agreeing beſt with the Premiſes about Hinds hidden in thickets there, *And in his houſe or Palace*, (For ſo the word ſignifieth, *all his ſay*) *Glory*, That is, All the faithfull give him Glory and praiſe continually, and they are deſcribed by their being in his houſe, to intimate, that ſuch only are his faithfull people, as be of his Church, and repaire diligently to his Sanctuary, to worſhip him together there from time to time. And this may eyther be underſtood thus, the voice of God worketh upon the dumb and dead Creatures to make them fear, and without this tertifyiug means, his faithfull people ſerve him with the trembling

Note.

and

and feare in his houſe, giving him glory, therefore be moved alſo yee mighty ones to do likewiſe; of the Creatures he ſpake before, of his faithfull people here, or thus, ſuch be the effects of his voice in all parts of the World, but amongſt none is glory aſcribed unto him, but amongſt his own people, who repair to his houſe, and imbrace the truth there taught, never departing from it, or from the right way of worſhipping and ſerving him, others heare and ſee ſuch prodigies, and are for the preſent affected with them, but by reaſon of the blindneſſe of their eyes, ſee not ſo much of God as to be moved to feare and ſerve him, whoſe voice is ſo powerful, and who ſheweth hereby with what power he will one day come to be avenged upon all men, that know and feare him not; which is the uſe that indeed they ſhould make of this his terrible declaring of himſelf: And this paſſage is to be noted; *In his houſe every one of his ſhall ſay, Glory.* And I wiſh it may be conſidered, whether it be not a ground of that cuſtome in the Church, of ſaying often, *Glory be to the Father, &c.*

The Lords ſits upon the flood. Some ſaith *Calvin*, refer this to the Deluge in *Noah* his time, which they ſay is remembred here, as another terrible act of Gods power, that the conſideration hereof might make the greateſt to feare God, but he rather takes it, as ſpoken of Gods ſending great floods of water at ſundry times, making men afraid, that all would be drowned again, but ſitting as King, as he expreſſeth in the next words, he ruleth this raging Element ſo, that his promiſe may be kept, of never drowning the World again, and therefore timely ſtaying it from making ſuch a deſtruction any more: And this is beſt and moſt agreeable to the word here uſed, *Not ſat, but ſitteth.* Denoting a continued act of his providence. Verſ. 10. *Calvin.*

The Lord will give ſtrength to his people. That is, As he ſheweth his power to the preſervation of all men generally throughout the World, ſo much more in peculiar manner, he wil extend it to the ſtrengththening of his againſt their enemies, and to eſtabliſh the bleſſing of peace and proſperity amongſt them, as the next words do ſhew; for godlineſſe hath the promiſe, not of the life to come only, but of this life alſo. Verſ. 11.

PSAL. XXX.

A *Pſalme ſung at the dedication of the houſe of David, Deut.* 20. 5. It is commanded that when a man built him a new houſe, he ſhould dedicate it to the Lord, in acknowledgment that the whole land of *Canaan* was his in a peculiar manner, and that they who built houſes there did it, as Tenants under him the great Land-Lord of them all, and this dedicating, as may hence be gathered, was by ſolemnly ſinging praiſes to God, the Author of all their welfare, whereunto moſt probably feaſting was added: And although we be not bound by the ceremonial Laws given to the Jews, yet we may hence learn, to account our houſes Gods houſes, and therein as in his houſe ſet a part to worſhip him in, to praiſe him, and to do other duties of piety daily, as repeating his commandements, and charging each houſholder his Children and Servants to feare God, and keep them from day to day. And this Pſalme moſt probably was made, when *David* had built his houſe, ſpoken of 2 *Sam.* 5. 11. Some expound it of his houſe, to which he returned again, after that he had fled from it for feare of *Abſalom*, who poluted it by inceſtuous going in to his Concubines, being hereunto moved, becauſe it is ſaid, That he had been ſo ſtrongly ſetled, that he thought he ſhould never be moved, but the Lord hid his face and he was ſmitten, *Verſe* 7, 8. But becauſe no ſuch dedication uſed to be made but of an houſe new built, this expoſition falleth: Deut. 6. 7.

Some as the *Cald.* paraphraſt, expound it of the houſe of the Lord, becauſe *David* built him a Tabernacle; ſome, of the houſe of God re-edifyed, after the Jews return from *Babylon*, but without any colour of reaſon; the firſt therefore only ſtands firme, but whereas the contents ſeeme to make againſt it, we ſhall conſider that, as we come unto them. *Auguſtine* who draweth all things to Chriſt in every Pſalme, by *Davids* houſe here underſtands Heaven, where the Saints dwel for ever in peace and tranquility.

Verſ. 2. *I cryed unto thee and thou healedſt me.* From hence ſome gather, that *David* had been dangerouſly ſick, about the time that he was building, but recovered his health again, this is mentioned by *Calvin*, but he rather thinketh ſome other danger meant, wherein David was, becauſe it is not unuſual to ſpeak of deliverances from deadly dangers by this word Healing: But what other danger, unleſſe by ſickneſſe, can we imagine *David* to have been in about this time, which he confeſſeth juſtly befel him, for his foregoing ſecurity upon the eſtabliſhing of his Kingdome, which he calleth his Mountain made ſo ſtrong: For we read not of any danger by enemies before this dedication, but altogether of his proſperity, after his anointing King in *Hebron*, by the men of *Judah*; *Sauls* houſe continually waxing weaker, and his ſtronger, it muſt needs be therefore ſome dangerous ſickneſſe out of which he lately recovered, that he toucheth upon, and praiſeth God for it: And this is further confirmed, *Verſe* 3. Where he ſaith, *Thou haſt delivered my Soule from the grave*, &c. Becauſe in deadly ſickneſſe a man is neere to the grave, and going down to the pit, but health being reſtored again, he is delivered.

Calvin.

Verſ. 3.

Verſ. 4. *Praiſe the Lord his holy or mercifull ones*, for the elect of God have alwaies this property, that they are merciful, as hath been before noted upon *Pſal.* 4. 3. *For a remembrance of his holineſſe.* That is, That his holineſſe whereby all goodneſs and graciouſneſs is meant, may alwaies be had in remembrance, as it ought by all his people: For we muſt not only pray in time of danger by ſickneſs or otherwiſe, but being delivered, praiſe God from time to time, thus putting that which he doth for us upon record, as it were, to the end, that others may alſo be drawn to feare and ſerve God, who is ſo good and gracious to them that call upon him.

Note.

Verſ. 5. *A moment in his wrath, but in his being Well pleaſed Life, or Lives*, as the word properly ſignifieth: Thus *David* and others like *David* account of their Afflictions, although they be oft times long and greivous, both becauſe all the time of our ſufferings is but as a moment, being compared with the joyes of the life to come, as 2 *Cor.* 4. 1. And becauſe the inward comfort by the ſpirit in the faithfull, doth ſo overpoiſe them, that even in their Sufferings their joy is greater then their Sorrow for the pardon of their ſins, and peace with God, *Rom.* 5. 1. See the like promiſe to this, *Iſa.* 54. 7. Contrariwiſe worldlings think any thing that they ſuffer greivous to be born, and if it continueth, that none are puniſhed like unto them, and therefore they murmure and complain always, and have their hearts ſtirred up againſt God as their Enemy, or they look only at ſecondary cauſes, being full of ſpleen againſt them. But in ſuch is not the ſpirit of God, but the ſpirit of the world, which is the ſpirit of Bondage, contrary to the faithfull who have not this, but the ſpirit of Adoption. Whereas he varyeth the word, ſaying, *Weeping ſhall lodge in the evening or night, but joy in the Morning*: The ſame is meant, that before, and not according to the Letter, that all and every faithfull perſon ſhall find it thus from day to day, but though in this life as in the night of ſorrows, they ſuffer greivous things, yet as after the darkneſs of the night, the morning light comes on, ſo the morning of the Reſurrection ſhall put a full End to all their miſeries for ever, neither ſhall they lye always in miſery in this life, but ſhall have ſome mornings of joy and comfort by deliverances.

Note.

Rom. 8. 16.

I ſayd

I ſayd in my proſperity, I ſhall never be moved: Here *David* confeſſeth his ſin, for which the Lord layd that dangerous viſitation upon him, before ſpoken of, which was carnall ſecurity, by reaſon of his continuall good ſucceſs: For this was no little but a great ſin to truſt in worldly things, which are alwayes flitting and uncertain, as if there were ſtability in them. For what is this, but for a man fondly to think himſelf exempted from the common condition of all others, ſith every mans eſtate here is uncertain and vain, when it is at the beſt. and what can follow hereupon but pride, and diſdain of others, a licentious life in pleaſure and negligence in the Worſhip and ſervice of God, and a diminution of our confidence in him. That we may all take heed of this ſin, and in proſperity think we are not ſure to continue long herein, and therefore not truſt in it, but in God only. Verſ. 6. *Note.*

Thou hadſt made my hill ſo ſtrong, This he ſpeaks in alluding to mount *Zion*, where he dwelt, which was a moſt ſtrong place, held before by the *Jebuſites*, even till his time, but they were by him ſubdued, and he having gotten poſſeſſion, dwelt there and fortified it more, 2 *Sam.* 5. 7. 9. But this was his ſin, that having done ſo, he now truſted to the ſtrength of the place, and not in God alone, who made it ſo ſtrong to him: It is a good confidence in reſpect of Gods Grace in Chriſt to beleive, that we ſhall never be herefrom moved by Satan, or any thing that his accurſed inſtruments can do againſt us, as *Rom.* 8. 35. Becauſe we are built upon a Rock, but not herein to be without fear and ſolicitude that may keep us from ſin, according to *Rom.* 11. *Phil.* 2. 12. *Thou hiddeſt thy face, and I was troubled*, here he ſheweth how he ſmarted for this carnall ſecurity, although we read not now that he lived after the manner of carnall men in proſperity, in laying the Reines looſe to his inordinate affections, to follow any ſinfull pleaſure, yet this very thing, that he truſted to his own ſtrength in this world, was before God counted ſuch a ſin in him, that he turned from his wonted kindnes towards him, which is meant by his hiding of his face, and afflicted him ſore. And well is it with thoſe, who are thus met withall in their proſperity, if their hearts begin to be likewiſe infatuated: For otherwiſe it hath been ſhewed by many Experiments, they are in a way of utter ruine, as he of whom *Ambroſe* writes, to whom he came to lodge, but hearing that he never had any adverſity, he immediatly departed, as from one to whom he feared ſome deadly danger to be neer, and he being gone, the Houſe ſuddenly fell down and ſlew him; and *Creſſus*, who was in like proſperous condition, had a fall by *Cyrus*, into whoſe hands he and all his wealth came, and he was adjudged to be burnt to death, although the King when Execution was ready to be done, ſpared him, in conſideration of his own uncertain condition. And if *David* meerly for his carnall confidence, was ſore ſmitten, what ſhall become of them, that by reaſon of their worldly proſperity think all things to be lawfull for them, that they liſt to do, and live accordingly in all ſenſuality. Verſ. 7. *Note.* *Qui quid libet licet.*

What profit is there in my blood, ſhall the duſt praiſe thee? To inforce his prayer of *Verſ.* 8. the more he takes an Argument from hence, that it would not conduce ſo much to Gods praiſe now to take away his life, he being but newly come to the Kingdome promiſed him, becauſe God had choſen him not only to be King, but alſo to ſettle the Kingdome upon him and his poſterity for ever: But if he were ſo ſoon taken out of this life, where were the truth of this promiſe, when neither he had reigned long, neither had he Iſſue that ſhould ſucceed him yet born. Wherefore in ſaying, What profit or advantage in my blood, he meaneth that it would not make for Gods Glory, becauſe it would not redound to his praiſe, yet to turn him to the duſt from which he was taken, but make againſt it, he that ſhould for his promiſe accompliſhed, celebrate his praiſes, and publiſh his truth being cut of by an immature death, it is not meant, that the Saints departing out of this life, do not any longer praiſe God, for they are as the Angels, who Verſ. 10.

who ceaſe not crying, *Holy, holy, holy, &c. Iſa. 6.* And ſinging *Halalujah* in Heaven, *Revel.* But that they do it not in the hearing of men upon Earth, in way of exciting one another, as *Calvin* wel noteth: See ſomething like unto this before, *Pſal. 6.*

Verſ. 11. *Thou haſt looſened my ſack, &c.* That which he prayed before being nothing elſe, but a declaration, how he had pleaded in the time of this danger, he here ſheweth, how the Lord heard him and healed him, giving to him therefore condigne praiſe: But whereas *Calvin* conceiveth his mentioning of ſackcloath, to be an overthrowing of our foregoing Expoſition, that it was ſome dangerous ſickneſs out of which he was delivered, becauſe in time of ſickneſs they did not put on ſackcloath, though they did in mourning upon other occaſions, this is eaſily anſwered, the putting of ſackcloath is not properly to be underſtood here, but metaphorically in this place, it being meant, that he had delivered him out of that ſorrowful caſe, and brought him into a joyful, for his health reſtored.

Verſ. 12. *That glory may ſing Pſalmes to thee.* The *Sept.* for further expreſſion inſert (*my*) and indeed his tongue or Soule is meant here by glory, as alſo, *Pſal.* 16. 9. And ſuch a tongue is truly a mans glory, but an evil tongue his foule ſhame.

PSAL. XXXI

ONE, ſaith *Calvin*, thinks this Pſalme to have been compoſed by *David*, when he eſcaped ſo narrowly out of the Wilderneſs of *Maon* from *Saul*, 1 *Sam* 23. 25. And if it be ſo underſtood, the argument of the Pſalme agreeth very well; for herein he firſt profeſſeth his great confidence in God, and accordingly commends himſelfe to his protection, *Verſe* 1. *&c.* to the 7. 2. He praiſeth God for delivering him, *Verſe* 8. 3 He declareth in what a dangerous condition he was, and how deſolate and forſaken, *Verſe* 9. 10. *&c.* to *Verſe* 14. 4. He profeſſeth his confidence again, and praies, *Verſe* 14. to *Verſe* 19. 5. He praiſeth Gods goodneſſe and mercy both towards him and all that feare him, *Verſe* 19. 20. and to *Verſe* 23. 6. An exhortation is by him made to all the faithful, to put their truſt alwaies in him, promiſing that ſo doing they ſhall be ſafe, *Verſe* 23. 24. And thoſe words, *Verſe* 7. 8. make ſpecially for this conjecture, that it was compiled after his deliverance from *Saul* in *Maon*, becauſe he ſaith, *Thou haſt not ſhut me up in the hands of my enemie.* Forſomuch as he was then very neer falling into his hands, he being with his men on the one ſide of the mountain, and *David* on the other, and *Saul* now ready to come upon him, but by the good providence of God, at that inſtant, news came to *Saul*, that the *Philiſtims* invaded the Land, whereby he was immediatly called off from his purſuit of him: And this is alſo favoured by the words of *Verſe* 13. *They conſult together againſt me, and think to take away my life.* For both the men of *Keilah* a little before joined with *Saul* againſt him, and he was never neerer looſing his life then at this time, and *Verſe* 15. *Deliver me from the hands of them that perſecute me.* Intimating that he was then purſued, as he was indeed at that time very hard; yet it is not unlikely, but that he had reſpect to other deliverances alſo, wherein God had likewiſe ſhewed his providence over him, to ſave him from the like danger: Here is nothing difficult but what hath been often ſaid before in the 1. 2. and 3. *Verſes.*

Verſ. 4. *Bring me out of the net, which they have ſpread for me*, by theſe words he intimateth, that his Enemies did not only by open force come againſt him, but by cunning and policy attempted to circumvent him, as when they put him on, as *Saul* inſtructed them, to be the Kings Son in law, and to this

this end ſet him on to get two hundred foreskins of the *Philiſtims* for a dowry, under a Pretence of good wil ſeeking his ruine, and when wait was layd for him to kill him in his houſe, *&c.* But truſted in God and prayed to be delivered, if there ſhould be any the like Enterpriſe againſt him hereafter.

Into thy hands I commend my ſpirit: *David* having prayed in his danger, unto God, now reſolveth to commit the care of his life to him, nothing doubting, but that he was able to preſerve it in the midſt of a thouſand dangers, and accordingly our LORD JESVS being ready to dye, ſayth, *Into thy hands, O Father, I commend my ſpirit*: and *Steven* after his Example, *Lord Jeſus receive my ſpirit*: And likewiſe every faithfull perſon by his laſt Will and Teſtament, wherefore we are without doubting to beleive, that God is the keeper of every faithfull perſons life in this world, to be courageous and fear nothing in doing our Dutyes, although we ſee apparently deadly danger hanging over our heads therefore, and when we ſee this life ready to depart, ſtill to do the ſame and fear not, but that he will preſerve our Souls to Eternity. For want of this, men are full of Feares, making them uncomfortable in ſickneſs and Puſillanimous in danger of men looking terribly upon them, forgetting that of our Saviour, *Fear not man that can kill the body, &c.* And by this means we are diven from God, and do things which we ought not, to the indangering of our Soules through his diſpleaſure, whereas if this were ſetled in our mindes, that he is the Keeper of our lives, we would confidently caſt our care upon him, come life or death, and be comfortable in ſuffering and even in dying, as is ſayd, *Rom.* 5. 1. But now where is there a man that is chearly in troubles or ſickneſs, although in proſperity moſt frolick and merry? The next words, *Thou haſt redeemed me*: Are the Ground of his commending his Spirit to God, becauſe he had formerly delivered him, and he calleth him, *God of truth*, as who having promiſed and ſtood hitherto by him, would never fail to ſave him. Verſ. 5. Act. 7. 59.

I hate thoſe that obſerve vanities of deceit, or lying vanities: Hereby he meaneth the vanities of Idolaters, againſt whom he had proteſted before, *Pſa.* 16. for it is uſuall in Scripture by this word Vanity, to ſet forth their practiſes and Images, wherein they truſted, *Deut.* 32. 21. 1 *Kings* 16. 26. 2 *King.* 17. 15. *Jer.* 2. 5. 8. 19. And in this ſenſe it is ſayd, *Jonah* 2. 8. *They that obſerve lying vanities forſake their own mercy*: *Calvin* by vanities underſtands any thing of this world, that may draw a mans mind from God, and worldly profits and pleaſures indeed are lying vanities alſo, for all are called vanity of vanity, *Eccl.* 1. And they are lying, becauſe there is in them a ſhew of good and happineſs, drawing the mind after them ſo, that God and his Lawes are caſt behind the back, as hated; but this ſhew of good will appear one day to be deceitfull and lying, when gain ſhall be turned into loſs, and pleaſure into pain intollerable for ever. And therefore we may underſtand the words of theſe vanities alſo, but more properly of the Superſtitions of Idolaters, becauſe it is ſayd, that keep or hold, as the word ſignifieth, intimating a ſtiff ſtanding for them in an opinion of piety, the true God and his ſervice being for them neglected, as if eternal happineſs ſhould thus be attained, whereas they that are drawn by other vanities look at none other end but benefit, or pleaſure here, and what they aime at they have for a time, but the Superſtitious nothing for their coſt and paines, ſo that theſe of all others are the moſt meer vanities, yet the next words, *But I have truſted in thee Lord*: Oppoſed to the former do ſhew that any vanities at large are meant, whereunto men truſt, either in reſpect of this Life or the Life to come whether Idols, gain, or pleaſure. Verſ. 6. *Calvin.*

Mine eye is conſumed with Wrath, Hereby he ſheweth, that his Afflictions were not light or of ſhort continuance, but great and tedious, cauſing ſome impatience in him: As *Calvin* noteth, and ſo it happeneth through the infirmity of the fleſh ſometimes to the beſt of Gods Servants, but not to make them go from God who ſmiteth them, as the murmuring *Iſraelites*, but Verſ. 4. *Calvin.*

but to turn and pray the more earneſtly to him, as *David* here doth, and *Hoſ.* 8. 1. And he ſets forth his low condition, to which he was brought by the conſuming of his eyes: *Ainſworth* renders it, *My eye is gnawn upon with wrath.* Calvin, *Computruit.* New Tran: *Conſumed with greife.* And if by wrath we underſtand Gods wrath, whereby he now ſuffered, it is not improbable, becauſe, *Verſe* 10. He imputes theſe his ſufferings to his ſinnes or iniquities, it may well be rendred *Greife*, the effect being put for the cauſe: He names his eye, which by long ſufferings is ill affected and ſinketh, and his ſoule and belly, meaning the whole man pined away and infeebled.

Verſ. 10. *My life is ſpent, my ſtrength decayed through mine iniquity*, &c. Which words tend further to expreſſe his greivous miſery, and the cauſe thereof, his iniquity whereupon he commonly layeth it, and ſo ſhould every faithful man, and not look only at ſecondary cauſes, becauſe no man liveth and ſinneth not, yet by iniquity here he meaneth, not only ſin, but miſery cauſed hereby, as is common in other places.

Verſ. 11. *For all mine enemies I was a reproach, even to my very neighbours*, &c. That is, I had ſo many and great enemies, that all men counted it a reproach unto them to ſhew me any countenance, although formerly my neer neighbours and friends, I was a terrour to them, by reaſon of *Saul*, that raged ſo againſt *Abimeleck*, and other Prieſts of God for my ſake, they feared to be ſeen comming neer me, or having any thing to do with me.

Verſ. 12. *As a dead man out of minde.* Hebrew, *Out of heart.* So ſpoken, becauſe no man thought upon him in his heart, but they were towards him, as to one long dead, who is remembred no more but forgotten, for ſo the dead are ſet forth, *Eccle.* 9. 5. *Pſal.* 88. 13. *And as a broken veſſel*, then which nothing is more neglected, as being of no uſe.

Verſ. 13. *Calvin.* *For I have heard the reproach of many*, or as *Calvin* hath it, *Of great ones.* Juſtifying that reading the rather, becauſe it is not ſo greivous to be ſpoken ill of amongſt many of the vulgar ſort, that are light and vain, but have no power, but when Princes or other great ones ſhall ſpeak reproachfully of a man, he may wel feare then, that there is evil towards him: And this he further confirmeth from the next words, *Feare on every ſide, they take counſel againſt me.* For this did not the common ſort, but the Nobles about *Saul*, as being of his counſel.

Verſ. 15. *My times are in thy hands.* That is, The times ſet for me to ſuffer and to be delivered, ſo that I ſhall not be under affliction any longer then the times ſet by thee; in this reſpect my moſt potent enemies have no power, do thou therefore, who alone canſt do it, put an end to the time of my perſecutions, and grant me a time of peace and comfort.

Verſ. 19. *How great is thy goodneſſe, which thou haſt hidden for them that feare thee.* From himſelf in particular, he proceeds to ſhew generally, that the Lord is good and beneficent to all that feare him, and he ſaith, *Which thou haſt hidden.* To intimate, that he ſeemeth ſometimes not to regard them, when they are under divers ſufferings and long, but there is goodneſs towards them comming, although it yet appeareth not, whereupon they muſt reſt, goodneſs here and goodneſs hereafter, here to break out in time, *Before the Sons of men.* So that even worldly men ſhall ſee in this life, and do often ſee the righteous riſing out of miſery to proſperity; as *Job*, *Joſeph*, *David*, the Jews returning out of captivity, the Chriſtian Church out of perſecution to honour, in the time of *Conſtantine* the great: And Col. 3. 3. hereafter there is a life, which *is hid with Chriſt in God*, *And hidden Manna.* Of which it ſhall be given to him that overcometh, to eate, *Revelations* 2. 17.

Verſ. 20. *Thou ſhalt hide them in the ſecret of thy face, from the pride of man.* Hebrew, רכסי *Known prides.* Whereby their harſh dealings with the righ-

teous

teous in pride and contempt is meant, and they are ſaid to be hidden in the ſecret of his face, becauſe it is by his face and favour towards them, which the World knoweth not of, that they are thus preſerved, and *From the ſtrife of tongues as in a Cottage.* Whereby is implyed, that the virulent tongues of malicious men againſt the righteous, are like to a ſtorm, ſharp, and weather-beating thoſe that are in it, but ſuch as they may well contemne, becauſe they are through the teſtimony of a good conſcience, as it were, in an houſe ſufficient to ſhelter them all the time, for which it is ſaid, *Bona conſcientia murus aheneus eſto, A good conſcience a brazen wall.*

He hath ſhewed marvellous mercy to me in a ſtrong City. That is, as if he had been in a ſtrong City, ſafe from the aſſaults of all enemies, for ſometime God is compared to a Rock, ſometime to a Tower, and here to a City ſtrongly fenced with Wals, Gates, and Bars. Verſ. 21.

I ſaid in my haſtening away. Calvin, In my trepidation, conceiving, that his bodily fleeing is not meant, but an aſtoniſhment of mind through ſome ſudden great danger: But others expound it of his fleeing either from *Saul* or *Abſalom*, which I rather prefer, becauſe, according to the proper ſignification of the word, he did tremblingly flee, and this he is not aſhamed here to confeſs, to ſhew the weakneſs of his faith, for which he was unworthy of ſuch mercy; but this notwithſtanding the Lord heard him, as he addeth to more, to magnifie his grace for our comfort, when in diſtreſſes we pray, but feel not that life of faith, but weakneſs of doubting in our praying, God will not yet reject any that feare him. Verſ. 22. *Note.*

Love the Lord, Becauſe he is ſo gracious to you, cleave to him by the love of all your hearts, as he requireth, *He will abundantly repay proud doers.* As his grace abounds to ſuch as feare him, ſo to deſpiſers of him and his Laws, ſhall be abundance of wrath; the word rendred abundantly, is עליתו *Upon the remainder*, whereby their poſterity may be underſtood, as if it had been ſaid, he will repay the proud doer to the Generations coming after him, or remaining when he is gone, for ſo they are often threatned to the third and fourth Generation, and as the righteous are commonly ſet forth by humility and meekneſs, ſo the wicked by pride and loftineſſe, becauſe the wicked generally have pride in them, as the original of all their vile and harſh carriage towards the righteous. Verſ. 23.

Be of good courage, and he ſhall ſtrengthen your heart. Having laid a foundation in loving God, feare nothing, and if yee ſuſpect your own weakneſs, flee to God by prayer, and yee ſhall with his ſpirit be ſupplyed with ſtrength to beare you up in all time of danger. Verſ. 24.

PSAL. XXXII.

Of David Maſchil, *that is, Inſtructing.*

Bleſſed is the man, whoſe wickedneſſe is forgiven. David having ſundry times profeſſed his innocency and godly care to walk in the waies of Gods commandements, now to ſhew that his confidence was not in this, and to teach the ſame to others, for which he intituled this Pſalme *Maſchil*, he ſaith in effect, that he was not bleſſed by reaſon of his own righteouſneſs, no nor any other man, how juſt and innocent ſoever, or what good works ſoever he doth, but in this, that his ſinnes were pardoned and not imputed unto him; ſo that neither doth he hereby ſpeak comfort to any that live wickedly ſtil, nor aſcribe juſtification in any part to a mans own righteouſneſs, or the good works which he doth: Againſt theſe that live and go on in ſin, but yet count themſelves bleſſed, and juſtified by faith in Chriſt, becauſe to beleivers ſin is not imputed, and againſt them Verſ. 1.

that aſcribe juſtification in part to their own righteouſneſs, holding that we are juſtified by beleiving, and the juſtified thus makes themſelves more juſt, by living righteouſly and doing good works; and that deny ſuch a ful juſtification from ſin by Chriſt, as lets the beleiver cleare both from guilt and puniſhment, holding that a man muſt ſatisfie in part, for the puniſhments by his ſinnes deſerved, here by acts of penance, and hereafter by ſuffering the fire of Purgatory; for if all our ſinnes be forgiven, we are at the ſame inſtant acquitted, both from all guilt and all puniſhment, it being ſuch a forgiving of debts, as never was heard of, to keep the debter ſometime in priſon and miſery, notwithſtanding after forgiving: And the Juſtice or righteouſneſs, whereby a ſinner is juſtified, is the righteouſneſs of Chriſt, of God, as is ſaid, 2 *Cor.* 5. 20. *That we might be made the righteouſneſs of God through him.* And how can this be imperfect, and ſuch as needs increaſe, ſith the righteouſneſs of God is perfect, but that a ſinner by beleiving is made ſo righteous, that he is without ſin, or can attain to ſuch perfect righteouſneſs in this life, by his moſt godly care, as to be altogether without ſin, I deny, becauſe his righteouſneſſe whereby he is juſtified, is not his own, but Chriſts altogether, and made his by imputation, as our ſinnes were made Chriſts, 2 *Cor.* 5. 20. For thus Saint *Peter* ſaith of himſelfe, *That I may be found, not having mine own righteouſneſſe, but Chriſts by faith.* And *Rom.* 4. He teacheth at large, that juſtification is by imputation, there being hereof only theſe two parts, Remiſſion of ſinnes, and imputation of Chriſts righteouſneſs: And that he only is thus juſtified, that beleiveth and ſheweth his faith by his works, turning by true repentance from all ſin, and doing good from time to time, according to his ability; appeareth by the next words, *In whoſe ſpirit there is no deceit.* Becauſe he doth neither in his heart ſecretly love any ſin, nor yet beare himſelfe, now that he is juſtified, as juſt by his own inherent righteouſneſs, but ingenuouſly confeſſeth, that in him ſtil, there is corruption, the fleſh fighting againſt the ſpirit, ſo that he cannot do the good that he would, as *Gal.* 5. 17. *Rom.* 7. And as *David* alſo ſaith, *I confeſſed my ſinns unto thee, O Lord, and thou forgaveſt me, Verſe* 4. So that the new upſtart Sect of the Antinomians, who deny ſin in the juſtified, or confeſſing ſo any more, may feare that they are out of the way of forgiveneſs, and that is but a vain imagination, that they are juſtified perſons, for they are hereby proved indeed to be far from it: And for doing good, this is *James* his doctrine, that we are *Not juſtified by faith only, but alſo by works.* Meaning, as he after expreſſeth himſelfe, that we are then juſtified by faith, when we ſhew our faith by our works: So that the wicked liver, that beleiveth, but faith works not upon his heart to purifie it, nor by love to put him on to do good, is yet far from this bleſſedneſs, his ſinnes are not forgiven, but he is ſtil in them: But forbearing the puniſhment of a mans own ſinnes in part, ſo far as he is able without periſhing for ever, it may ſeem to make, that judgment begins at Gods houſe, and yee are judged, that yee might not periſh with the World, and I beat down my body, ſaith *Paul*, leaſt I ſhould prove a reprobate, and the fire ſhall try every mans work; that is, The fire of judgments in this World: To this I ſay, That no man is ſo forgiven his ſinnes, as to be acquitted from all ſufferings in this life, thereby deſerved, or ſo, as that he needs not put himſelfe to penance therefore by faſting and ſorrowing, but whatſoever judgments the juſtified ſuffer, are only in this life, and that not as puniſhments for their ſinnes, whereby Gods wrath due therefore, is in any part ſatisfied, but as chaſtiſements to uſher on godly ſorrow for ſin paſt, and carefulneſs to live better for time to come, as fathers chaſtiſe their Sons, *Heb* 12. 7. 2 *Cor.* 9. 10. And accordingly *David* ſaith, *It is good that I have been afflicted, for I am hereby taught to keep thy commandements.*

Phil. 3. 8.

Note.

Jam. 2.

Note.
Act. 15. 9.

1 Pet. 4.
1 Cor. 11.
1 Cor. 9.
1 Cor. 3.

To conclude, that which is here ſaid of the bleſſedneſs of him, whoſe ſinnes

ſins are forgiven, is alſo often ſayd of the Charitable, as *Pſal.* 112. *Bleſſed is he that conſidereth the poor*, *Bleſſed is the man that feareth the Lord*, &c. *Matth.* 5. *Bleſſed are the pure in heart*; *bleſſed are the Peace-makers, and Meek*, &c. But in theſe and the like, it is ſtill always to be underſtood, not that we are bleſſed for theſe things, but that ſuch are bleſſed in this, that their ſins, from which yet they cannot be free, when they do all that is required according to their power, are mercifully forgiven them. For even in ſuch if God ſhould mark ſtrictly what is done amiſs, none were able to abide it; every one muſt confeſs ſtill he is an unprofitable ſervant, and all our Righteouſneſs is as filthy Rags, *Iſa.* 64. 6.

When I was ſilent, my bones wore away with age: The Prophet *David* having with joy declared the Bleſſedneſs of him, whoſe ſins are pardoned, *Verſe* 1. Now ſheweth, how he attained to this great bleſſing for his own particular, *Viz.* By confeſſing them, for *When or Becauſe* (for the word כי ſignifieth either;) He was ſilent, as *Baſil* hath it, not ſeeking medicine for his wound or ſickneſs of ſin by confeſſion, he was like unto a man in a deep languiſhing diſeaſe, decaying and waxing feeble, and by roaring this feebleneſs was more increaſed, that is, Whilſt he cryed out for pain under his ſufferings, and yet confeſſed not nor prayed; in ſtead of comfort his Terrour grew greater: But then he confeſſed his ſins and had the comfort of forgiveneſs before pronounced ſo great a Bleſſing. That we all might learn of him in our miſery cauſed by ſin likwiſe to confeſs, being aſſured that in ſo doing we ſhall have comfort, otherwiſe if in ſtead of going to God by confeſſing, we fret and cry out only through Extremity of pain and ſtreights, wherein we find our ſelves to be, we ſhall have our miſery aggravated to the macerating of us, and the weakning of our vitall ſtrength, ſet forth by bones, till we dy and periſh under ſuch paſſions. And that this is the Application that we all ſhould make of Gods Grace and favour ſhewed to him upon confeſſion, appeareth further, *V.* 5. Verſ. 2. *Note.*

Therefore ſhall every meek one pray to thee in a time that thou mayſt be found: A like paſſage to this, ſee 1 *Tim.* 1. 15. And for the words added about the time, ſee the like *Iſa.* 55. *Seek the* LORD *whilſt he may be found, call upon him whilſt he is neer*; whereby is not intimated, that God will not be found of the truly penitent at any time; but that they who let upon Repenting and ſeeking him afterwards, and take not the preſent time of Grace offered, are in danger of ſeeking to him in vain, as is alſo taught, *Luk.* 13. 29. And in the Example of *Eſau*, whereas it is further ſayd, *The floods of water ſhall not come nigh him*, He meaneth when he is now in danger of drowning, and being ſwallowed up with miſery, as a flood; not ſeeing any way to eſcape, he ſhall be delivered as *Noah* in the Ark. Verſ. 5.

Thou ſhalt compaſſe me with Songs of deliverance: Here the Prophet applyeth that again to himſelf which he had ſpoken touching every meek or mercifull man, by being ſaved out of deadly danger, as he had cauſe given him, he ſayth, That he ſhould ſing hereof, and praiſe God abundantly therefore, and ſo muſt every one of us make conſcience to do in like caſe; ſome render it, *Thou haſt compaſſed me*, but the word is a future, and it is beſt ſo to render it, as ſhewing the conſtant practiſe of the faithfull for deliverances from time to time. And thou art compaſſed about, as is here ſayd, when our words and hearts, and good works of Charity and Righteouſneſs make a melodious Conſort, ſinging altogether Glory to the higheſt. Verſ. 6. *Note.*

I will counſell thee, mine Eye ſhall be upon thee: *Calvin*, *I will counſell upon thee with mine Eye*: The firſt is moſt agreeable to the *Hebrew*, and moſt ſenſible. The meaning being, I will not only teach and counſell thee what to do, but I ſhall be continually looking, to ſee whether thou doſt ſo or no, not reſting in this, that I have once taught thee, but providing with my beſt care that thou mayſt do ſo continually, rebuking and punishing thee, if thou doeſt otherwiſe, but incouraging and countenancing thee, if thou doeſt Verſ. 7.

ſo. And this ought to be the care of every King and Ruler over his People, or elſe he diſchargeth not his duty: See this performed by *David*, *Pſalm.* 101. See the like Phraſe, *Jer.* 40.4. *Ezr.* 5.5. *Dent.* 11.12.

Note.

Verſ. 9. *Be not yee as the horſe and mule:* To make men capable of his Inſtruction, he firſt ſeeks to remove the two Impediments, that commonly hinder from taking it, and profiting thereby, ſtupidity and dulneſs, for where this is, no goodneſs, although taught never ſo plainly, will enter, for what is teaching to a bruit beaſt.

2. Obſtinacy and ſtoutneſs, againſt which they muſt be intelligent that will learn, and tractable, when the truth is taught them in any thing. And becauſe the firſt in many is a defect in nature, they muſt pray to the Father of Lights to inlighten them by teaching, and ſuch as have underſtanding for the world; that it may be turned into ſpirituall underſtanding of things pertaining to Salvation; and againſt Obſtinacy conſider, that forced obedience is nothing worth, if for fear of puniſhment only a man be withheld from doing Evill, as many are in well governed Kingdoms, for then the Heart refreineth not, which is all in all, and without it Externall Obedience is nothing elſe, but as that of an Horſe by bit and bridle.

Verſ. 10. *Many be the miſeries of the Wicked:* Here he ſeeketh further to move mens hearts willingly to obey, and not by compulſion by propounding the miſeries that ſhall be to ſuch, and on the other ſide the mercies, that ſhal compaſs obedient beleivers round about.

Verſ. 11. *Rejoyce (O yee Righteous)* That is, Yee that have your ſins forgiven you, not others, for rejoycing in the LORD is peculiar to ſuch, and who are theſe, but the upright hearted, as in the laſt words, that from the Heart obey the word, for thus do all the truly faithfull, neither is there true faith in him that doth not, *Act.* 15.9.

PSAL. XXXIII.

Verſ. 1. *SHout joyfully (yee Righteous) in the Lord, praiſe is comely for the Righteous.* As he ended *Pſal.* 32. So he beginneth this, uſing more arguments to move hereunto. And the ſame is meant by the word here uſed, ſignifying *Shout joyfully*, and by the word there uſed ſignifying Rejoyce, wherefore our New Tranſlat. renders it alſo *Rejoyce*, and *Calvin Exult*, the words following, are a reaſon, why the juſt and not others are ſtirred upto this, *Praiſe is comely for the Upright*: GOD is not honored by the Wickeds praiſing of him, but only when the upright hearted do it: yea, ſayth *Auguſt.* A Righteous life is a prayſing of God, contrariwiſe a Wicked: Whereby yee may ſee (O yee wicked) how abominable yee are to the Lord, even ſo abominable that he loveth not, but is averſe from your very praiſing of him: See alſo, *Iſa.* 1. *Chap.* 66.

Note.

Prov. 15. 8.

Verſ. 2. *Praiſe the Lord upon the Harp:* The upright muſt not only praiſe God by ſinging, but alſo uſe all other ſuch means as are apt to make their ſinging the more delightfull unto him, as ſweet and pleaſant Muſick, and ſometime loud ſounding Muſick, as *Pſal.* 150. *Calvin* commends this only under the Law, when God was praiſed by ſacrificing and Muſick added thereunto, by ſounding with Trumpets, ſinging, playing upon the Harp, the Organ and the Pipe, *&c.* And therefore ſayth, as other Ceremonies of the Law, this praiſing by muſicall inſtruments hath no place in the Church of God at this day. For the voice of man ſpeaking that which the ſpirit dictates, is beyond all muſick with ſinging and Inſtruments in his Ears, and yet if it be not underſtood, is forbidden, 1 *Cor.* 14. Therefore ſingnig and muſick, it not being underſtood, which is ſung or playd to, is not only inconſiderate zeal amongſt the Papiſts that uſe it, but alſo impious perverſneſs; Thus *Calvin.*

Calvin.

vin. Auguſtine ſpeaks nothing of it, but by Allegory, by the Harp underſtanding praiſe for proſperity and Adverſity: becauſe the wood of the Harp whereupon the ſtrings are, making a pleaſant ſound, when they are ſtricken, is downward below, but the Pſaltery, the other Inſtrument here named is ſo framed, that the hollow part yeilding the ſound is upward. Now we are not to ſeek theſe Inſtruments elſewhere, for we have them in our ſelves, the Harp, when we praiſe God for ſuch good things as befall us concerning this life, yea and for ſufferings here alſo, as *Job*, when he had loſt all: *The Lord giveth and taketh away, bleſſed be the Name of the* LORD: And the Pſaltery, when we praiſe GOD for higher Bleſſings, wherewith he bleſſeth us in Chriſt: And whereas the Pſaltery is ſayd to have ten ſtrings, we have it compleate, when we praiſe God in our lives lead according to Gods ten Commandements, having but one only true God, honouring his name, keeping his Sabboth, not as the Jews by bodily reſt, giving themſelves to feaſting and pleaſure all day, for they that do ſo had better dig all day then reſt, *&c.* And herein I think *Auguſt.* was right, we are required to praiſe God with theſe muſicall inſtruments being underſtood ſpiritually; the People of God under the Law of Ceremonies according to the Letter, we under the Goſpel, as hath been ſayd, and ſo we have ſtill our ſpirituall ſacrificing and Incenſe, when we honour God by our ready Obedience, looking for acceptation of our ſervice in and through the ſweet perfume made by the Incenſe of his merits alone. And thus I conceive our praiſing of God without muſicall Inſtruments at this day is beſt approved, and the Papiſts muſick condemned, becauſe they underſtand this literally, which now is to be done ſpiritually, and ſo far forth only with ſinging as may be with underſtanding, the ſounding with muſiccall inſtruments at the Inſtant, which makes the new ſervice of God and the old all one, being layd down. For by as good reaſon may they offer the fat of Rams and Incenſe, as keep up muſick in Churches ſtill, and Altars as they do: For the Argument brought againſt them before by *Calvin*, I cannot ſee ſuch force in it, becauſe as under the New T. ſo under the Old all things were to be done to Edification, and therefore that Argum. is as good againſt their practiſe then as now, if in muſick and ſong going together, there were no Edification by reaſon that it is not underſtood by all the Congregation. It is true there is no Edification in teaching, unleſſe it be in a Tongue underſtood, but in making Melody to God by ſong and muſick there may, though not underſtood, *Viz.* The heart being hereby made to rejoyce in God, in thinking upon the Harmony made to him continually in Heaven, to beare a part, wherein we ſhall one day come, and this is one Grace, wherein we ſhould be Edified, for ſuch is joy in the Spirit.

Auguſt.

Gal. 5. 22.

Sing to the Lord a new ſong, ſing skilfully in praiſing: Calvin, *Sing luſtily:* Ainſw. *Do well, playing on the inſtrument with triumphant noiſe*, which is neareſt to the *Hebrew* הֵיטִיבוּ but to render it word for word, it is, *Do good, ſtrike up with Exultation*, that is, Make good, or excellent muſick upon the Harp and Pſaltery before ſpoken of, as men uſe to do, when they would with their beſt skill expreſs greateſt joy. And a new Song we are bidden to ſing, as alſo *Pſal.* 40. 4. 96. 1. 98. 1. 144. 9. *Iſa.* 42. 2. *Revel.* 14. 3. In reference to the time of the Goſpel, wherein all things are new, and yet the ſame that were before, but ſet forth in a new manner, the Melody that is made, not being ſo much in the voice and muſicall inſtrument, as in the heart; according to which it is ſayd, *Singing and making Melody to the Lord in your hearts.* So the ſame Commandement is called both *The old Commandement, and the new*, 1 *Joh.* 2. 7.

Verſ. 3.

2 Cor. 5. 17.

Epheſ. 5. 19.

For the word of the Lord is right, That is, Whereby he commandeth all things to be done, every thing being done rightly, and juſtly in the adminiſtration of the world, as is particularly ſhewed. Verſ. 6. &c.

Verſ. 4.

The Lord loveth Juſtice and Judgment: Some, ſayth *Calvin*, underſtand this

Verſ. 5.

this, as if he had ſaid, In men he loveth juſtice, but this, although it be a truth, is not to the purpoſe here, for he proceeds to prove what he had ſaid, *Verſe* 4. Of his doing all things righteouſly, and this he doth by ſhewing, it is his nature ſo to do, for the love that he beareth to juſtice; if any man ſhal ſay, Is this ſuch a matter of a new ſong? Do not, and have not al almoſt ever acknowledged this, that God is juſt: *Ainſworth*, It is true in general, but coming to be tryed by ſufferings, ſcarce the hundreth part of men acknowledge it, but murmure and complain, as if they were unjuſtly dealt withal; and therefore it may wel be called a new ſong, to acknowledge this even in all things, and to give him thanks, as is commanded, 1 *Theſ.* 5. 17. And as *Job* did, when he had loſt all. *The Earth is full of his goodneſs.* So *Iſa.* 6. 3. *The whole Earth is full of his glory.* As in reſpect of temporal bleſſings, ſo and cheifly in reſpect of his Son, ſent into the World to redeem and ſave us: And even in our ſufferings we muſt look up to God, as doing it in goodneſs for our benefit, as *Hebrews*, 12. 9. and *Pſalme* 119.

Note.

Note.

Verſ. 6. *By the word of the Lord the Heavens were made, and by the breath of his mouth, all their hoaſts.* Having *Verſe* 4. ſaid, *The word of the Lord is right.* Now he beginneth to prove it, by an induction of particulars; and firſt, Of his making the Heavens and all the Stars by his word and ſpirit, where by Word Chriſt is underſtood, who is ſaid to be his Word, and that Word whereby all things were made: And for the breath or ſpirit of his mouth, hereof is expreſly ſaid, *Gen.* 1. 2. *The ſpirit of God moved upon the waters.* Or ſat upon them as an Hen, to hatch and forme them into that glorious and excellent expanſion which we behold, for what are the Heavens, Hebrew, but שמים *There are Waters.* And the Heavens and their Hoaſts are firſt mentioned, becauſe the moſt glorious of all Gods works, as *Pſal.* 19. 1. And this word and ſpirit are commonly by the Ancients taken for Chriſt the Son of God, and the holy Ghoſt; although *Calvin* thinks, that they were deceived, whereas they hence brought an argument to prove the divinity of the holy Ghoſt, againſt *Sabellius*: For if the Word be God, what can the Spirit be, whereby the Word is brought forth but God alſo?

Ioh 1. 1.2.3.

Verſ. 7. *He hath gathered as an heap the waters of the Sea.* Of which ſee alſo, *Gen.* 1. And it argueth an infinite power to do this, when theſe waters are fluid by nature, and not otherwiſe to be kept within their bounds, yet that they lying higher then the earth, ſhould be kept from overflowing it ever ſince the beginning of the World.

Verſ. 10. *The Lord ſcatters the counſels of Nations.* From his works of Creation and providence in containing the Seas, the Prophet paſſeth on to other acts of his providence towards men; whole Nations, and many plot and deviſe daily againſt the Nation which he hath peculiarly choſen, his Church, the people of *Iſrael*; but their devices and counſels take none effect, but are from time to time fruſtrated, as thoſe of the *Egyptians* firſt, then of the *Amalekites*, *Medianites*, *Moabites*, *Philiſtims*, and *Syrians*; As is ſhewed in *Exodus*, *Judges*, *Kings*. Therefore, *Verſe* 12. The Nation choſen by him is pronounced bleſſed, becauſe both their enemies counſels vaniſh, and his ſtand alwaies firm and ſtable, *Verſe* 11.

Verſ. 12.

Verſ. 13. *The Lord looketh down from Heaven upon the Sons of Adam.* Having ſhewed the happineſſe of the Nation by him choſen, now he proceeds to the reaſon, and that is, The Lord knoweth the hearts and waies of all men, as he muſt needs do, becauſe he made all their hearts, and he ſeeth, that neither any King nor mighty man, is of power to ſave himſelfe, neither are Horſes of any avail, *Verſe* 14, 15, 16, 17. but the Lords choſen people, that feare him, are ſaved from death, and famine.

Verſ. 18. 19.

Verſ. 20. *Our Soule hath looked to the Lord.* It being ſo as is before ſaid, that there is no power in Creatures, but only in the Lord, to ſave and deliver in time of

of danger, or to aſſault and prevail, we that are his Church and people, ought to make this uſe of it, to have our eyes towards him, not towards any humane or created ſtrength, and then as *Verſe* 21. We ſhall be ſure of a joyful event, and that it may be ſo, we muſt ſtil alwaies be praying, as *Verſe* 22. *Let thy mercy be upon us (O Lord) as we truſt in thee.*

PSAL. XXXIV.

OF David, *when he changed his countenance before* Abimelech, *and he expelled him.* Of this ſee, 1 *Sam.* 28. How for feare being in the Court of *Achiſh* King of *Gath*, leaſt he ſhould ſlay him, being now in his power, as an infeſt enemy of the *Philiſtims*, he changed his behaviour, letting ſpittle fal down upon his beard, and ſcrabbling upon the wals as a mad man, by which meanes he eſcaped this danger, and here he praiſeth God for it, and ſtirs up all the faithful to put their truſt in him, in ful aſſurance, that they ſhall likewiſe be kept ſafe, in what dangers ſoever they be: Touching his fact in thus diſſembling, whether it were juſtifiable or not, ſee my Expoſition upon that place: Touching the King before called *Achiſh*, here *Abimelech*, it is to be underſtood, that this was the general name of the Kings of the *Philiſtims*, as we may ſee, *Gen.* 20. and *Chapter* 26. As *Pharaoh* was the name of the Kings of *Egypt*, and *Caſar* of the *Roman* Emperours, his proper name being *Achiſh*: For the word Countenance, as *Calvin* renders it, the *Sept. Face*, Some, *Behaviour*. It is טעם properly ſignifieth Taſte, but becauſe, as by the taſte meat is known, ſo by the countenance or behaviour the man is judged of, it is uſed to ſet this forth both here and elſewhere.

I will bleſſe the Lord at all times Although *David* by his policy eſcaped the danger of *Achiſh*, yet he thankfully aſcribeth it unto God, who wrought with it for his deliverance, and probably by inſtinct taught it him for his own preſervation; as *Joſhuah* to feine a fleeing before the men of *Ai*, for his greater advantage: And hence we ſhould learn by what policy or meanes ſoever we eſcape dangers, not to aſcribe it to our ſelves, but to God alone, and therefore to praiſe him unceſſantly. Verſ. 1. *Note*

I ſought the Lord and he anſwered me, &c. He truſted not to any device of his own, but acknowledging all good ſucceſs to come from God, he prayed to him in his ſtreights, and ſo was delivered. Verſ. 4.

The Angell of the Lord pitcheth his tents about them that feare him. See the like, *Matth.* 18. 11. Where I have handled the queſtion, whether every one of the Elect hath his Angel-Guardian, or each one more, as *Pſal.* 91. 11. But is it not comfort enough, that God by his providence is alwaies neer unto us to ſave us from dangers, and if ſo, what need of the guard of Angels? *Ainſworth*, The Lord herein condeſcends to our weakneſs, that we might be the more confident, when we know that he provides for our ſafety in all places, and at all times by his ſo glorious and mighty Miniſters, who are ſaid to be ſent out for the good of all that are choſen to life: And doubtleſs it was a ſingular comfort to *Jacob*, when being in danger by *Eſau*, he ſaw the Angels of God pitching their tents about him, for which cauſe he called the place where, *Mahanaim*, *Gen.* 32. 1. Verſ. 7. Heb. 1. 1.

Taſte and ſee, that the Lord is good. Here the Prophet *David* layeth the fault of not having that comfort, which we might in Gods goodneſs towards us upon our ſelves, as he that hath pleaſant and nouriſhing meate, but will not taſte of it, is without the comfort thereof, wherefore he exhorteth us to amend this fault, which is by committing our ſelves to his protection at all times, and then obſerving how graciouſly he dealeth with us, hence ariſing to more confidence. Verſ. 8.

He

Verſ. 20. *He keepeth all his bones.* Here he ſheweth that the providence of GOD is extended, not only to every one that feareth him, but even to every ſmal part of the body of ſuch, his bones which be very many, and elſewhere the LORD ſaith to the ſame effect, the very haires of our head are numbred.

Verſ. 21. *Calvin.* *Evill ſhall ſlay the wicked.* Some, ſaith *Calvin*, hereby underſtand miſery, as if nothing were meant, but that they ſhal periſh miſerably, but by evil is rather meant, the evil which they do, as is expreſſed in the ſinging Pſalme, ſo that the righteous to their comfort, may look upon them in their malicious practiſes againſt them, as working their own ruine, which ſhould deter all men from perſecuting the righteous at all times, for though they be able to do nothing againſt, theſe Malignants ſhall come to the deſtruction in the end, which they machinate againſt them: But the Servants of GOD ſhal be redeemed, which implyeth, although even now in danger of death, ſhall be delivered, as Verſe 22.

Verſ. 22.

PSAL. XXXV.

THIS Pſalme is framed, ſo that each Verſe beginneth in the firſt letter as the Hebrew Alphabet, the firſt with א the ſecond with ב the third with ג the fourth with ד *&c.* Which is an elegancy amongſt the *Hebrews* uſed in ſong, and is moſt notable in *Pſalme* 119.

Verſ. 1. *Strive (O Lord) with them that ſtrive againſt me.* When *David* compiled this Pſalme is uncertain, but *Calvin* thinks, whilſt yet *Saul* lived and perſecuted him, for by ſaying, *Strive O Lord with them that ſtrive with me.* He intimateth, that he had many enemies who ſtrove againſt him with their tongues, by ſlandering and ſpeaking evil of him, to make him odious to all men, againſt theſe he prayeth, that the Lord would clear his innocency, ſtopping their foule mouths: And by ſaying, *Fight againſt them that fight againſt me.* That many were up in armes againſt him to deſtroy him, but in either caſe he makes the Lord his refuge by prayer, as we muſt alſo do upon the like occaſions, and in him be comforted againſt all the calumnies and violent attempts of men againſt us: And thus *Auguſtine* underſtands it, as made for the comfort of all the poor members of Chriſt, againſt their cruel Perſecutors.

Note.

Verſ. 2. *Lay hold upon the ſheild and buckler.* This is ſpoken after the manner of men, that come to help others againſt their enemies, and not that God hath need of, or doth uſe any ſuch kind of weapons, the breath of his mouth alone being ſufficient to confound all, even moſt Potent enemies.

Verſ. 4. *Let them be aſhamed and confounded that ſeek my Soul.* In this and *Verſe* 5, 6, 7. *&c.* *David* teacheth the diſtreſſed Servants of GOD in his own example, what to pray, not doubting, but that they ſhal be heard and ſaved; as followeth, *Verſe* 9. 10. Where he ſpeaketh of rejoycing herein, yea and the rejoycing of his very bones, hereby meaning, that all his parts, and whatſoever ſtrength and vigor was in him, ſhould be ſpent in celebrating his praiſes, which ſpeaks againſt them that are remiſs and negligent about this duty.

Verſ. 9. 10.

Verſ. 11. *Cruell Witneſſes roſe up againſt me.* Here is laid down the cauſe of his calling upon God for help, before going, he prayed, *Verſe* 1. That God would *Strive with them, that ſtrove againſt him.* That is, By calumnies and ſtrife of the tongue, now he ſheweth, how they ſo ſtrived againſt him, *Viz.* By falſe accuſations of things, which he knew not of, whereby they ſought to bring him in danger of his life, and this may have reference in particular to his ambitious ſeeking of the Kingdome, and the deſtruction of *Saul*, for that ſome accuſed him of this, appeareth, 1 *Sam.* 24. 10. Where

he

he ſaith, *Why doſt thou hearken to mens words, that ſay,* David *ſeeketh evill againſt thee.*

They rendred me evill for good, the bereaving of my Soule, or life. For by their falſe accuſations, they ſtirred up *Saul* to take away his life, and for that end, he came out to ſeek him with three thouſand men: But what good had *David* done them? Very much in killing *Goliah*, the terrour of them all, and ſlaying the *Philiſtims*, the ſpoylers of their Country: And *Verſe* 11. Expreſſeth further what good he meant, *Viz.* His faſting, and mourning, and praying for them in their miſery. Verſ. 12.

Yet I in their ſickneſſe put on ſackcloath. By ſickneſs any affliction is here to be underſtood, as *Verſe* 15. *Halting.* When he cometh to ſpeak of himſelf, ſets forth any weakneſs or miſery likewiſe, whereby he was diſabled and brought low: His putting on ſackcloath and faſting, as if his Friend or Brother, or Mother had been afflicted, *Verſe* 14. Is ſpoken of to ſhew, how far he was from all hatred againſt them, yea, how great his love was towards his deadly enemies, as we are all commanded to be likewiſe affected, *Matth.* 5. 45. And to pray for them, as is intimated alſo that he did, in ſaying, *My prayer turned into my boſome.* That is, ſaith *Ainſworth*, Either I prayed for them oft times in ſecret, or let it turn into my boſome, if I prayed for any evil to come upon them: *Geneva* notes, with inward affection or bowing down my head: But *Baſil* beſt, I received the fruit of my prayers for them, upon my booſome, for ſo עַל ſignifieth, and this he did through inward comfort to God-ward, upon the diſcharge of this his duty, although extreamly provoked to the contrary by their malice: And thus it ſhall be to every one, that ſincerely prayeth for his enemies, becauſe he is now aſſured in his conſcience, that he is the Child of his heavenly Father, *Math.* 5. 45, 46. *That yee may be the Children of your Father which is in Heaven.* Or may it not be meant, my prayers for them took no effect in them, to abate their malice towards me, but cruelty was by them repayed me, and curſing from their mouths. For the expoſition preceding, the word turning, makes againſt the firſt, as arguing not a direct going on, and here is nothing ſpoken of evil, whereby it might be underſtood, as an imprecation againſt himſelf according to the other. Verſ. 13. Verſ. 14. *Note.* *Ainſworth.* *Geneva.* *Baſil. magnus.*

But in my halting they rejoyced, they gathered together, the abjects gathered together, they teared me, and were not ſilent. Having ſhewed, how he behaved himſelfe, when his enemies were in miſery, which alſo may be referred to the words before going, *Verſe* 12. *Evil for good.* Which though no particular be ſpoken of before, was abundantly done by him after the overthrow of *Saul* and *Iſrael* with him by the *Philiſtims*, when he mourned and ſhewed his love towards *Saul* as much as he could, by thanking the men of *Jabeſh-Gilead*, and praiſing them for fetching his Corps from the *Philiſtims*, and giving it a more honourable burial, 2 *Sam.* 1. 11. 12. Having I ſay, ſhewed this, he now cometh to move the Lord the more, by the heinouſneſſe of the thing done on their part, to ſhew, how ſpiteful their doings were towards him; at his miſeries they rejoyced, and that not only a few of the great ones about *Saul*, but even the ſcum of the people, and a multitude of the baſer ſort, whoſe mouths were alſo opened againſt him without end, although they knew no cauſe; but in them the Proverb was verified, like Prince like People; *Saul* being inſeſt againſt him, the people were generally ful of rage alſo: The word נכים *Nachim*, rendred *Abjects*, Signifieth men of a ſmitten or broken condition, men of no worth, for it comes of נכה ſignifying to ſmite; yet ſome render it actively, *Smiters*, expounding it ſmiters with the tongue: but the former is to be preferred, becauſe he addeth, *Men that he knew not*, Or took no notice of, they were ſo baſe; ſee the like, *Job* 30. 8. And for their tearing of him, it was with the tongue by ſpiteful words; the word ſignifieth alſo divided, for which ſome render it ſo, but this is more genuine. *Note.* Verſ. 15.

Verſ. 16. *With Hypocriticall mockers in feaſts, they gnaſhed upon me with their teeth*: Calvin, *With perfidious perſons, mockers for a Cake of Bread*: But *Ainſworth, Hypocrites, Scoffers for a Cake of Bread:* It ſeemeth to be a further Deſcription of the Abjects ſpoken of, *Verſe* 15. as if he had ſayd, baſely turning themſelves into any colour, to help on my miſery by bitter Scofs, being drawn to this to humour *Saul* by his feeding them. For to this Effect it is ſayd, *Prov.* 28. 21. *That ſome will tranſgreſſe for a morſell of bread.* Others take it either thus, or as ſpoken of making him their Table talk, when they fed themſelves deliciouſly, choaking him with ſuch intolerable Scoffs, alledging, *Hoſ.* 7. 8. Where the Enemies of *Ephraim* are ſet forth as banquetters, *Ephraim* as the bread, that they fed upon. But *Calvin* holdeth, that the great ones about *Saul* feaſting with him are particularly here meant, as the vulgar and baſer ſort before.

Ainſworth.

Calvin.

Verſ. 17. 18. 19. 20. *&c.* *My darling, Hebr. only one from the Lion.* Of this ſee before, *Pſalm.* 22. 21. and from hence to the end of the *Pſalm*, He prayeth for deliverance from his Enemies, and that they might be confounded, and his freinds made joyfull.

PSAL. XXXVI.

To him that excelleth of the Servant of the Lord, David. Of this Addition ſingularly here, *The Servant of the Lord:* See before *Pſalme.* 18. It doth denote ſomething in either ſet forth, declaring a difference betwixt him and his wicked Enemies, there his wonderfull mercy in delivering him out of their hands, for which his Eyes were towards him, as a Servants to his Maſter; here their profligate wickedneſs, wholly addicting themſelves to do Evill, from which he abhorred, as it becomes Gods Servant to do.

Verſ. 1. *The tranſgreſſion of the Wicked ſayth, in the midſt of my heart, there is no fear of God before his Eyes*: *Hebr. Tranſgreſſion ſayth to the Wicked*: That is, His obſtinate, and ſhameleſs giving himſelf to live in all manner of Wickedneſs, telleth him as by a lively voice, what ſhew ſoever he makes to the contrary, that he hath no fear of God in him, and this I ſay, becauſe I know it in my heart to be ſo, as if I heard his wickedneſs ſpeaking ſo much, and I know in the midſt of my Heart, through the inward greif and ſorrow that I have therefore. And this is true touching all, that do, *Dare operam peccato*, live and go on in groſs ſins from time to time, being touched with no Repentance therefore, their ſinning outwardly proclaims what they are inwardly, although they ſet a good face upon it, and ſay that they have a good heart.

Note

Verſ. 2. *For he flattereth himſelf in his own eys til his iniquity be found out to hatred.* Here he ſheweth that the wicked harden themſelves to the doing of Evill through a better conceit, which they have of themſelves; when as others, that fear God hate and abhor their doings, and look upon their caſe as abominable to God and dangerous. And this layeth open the Originall and Nurſe of ſo great wickedneſs, as abounds in the world, that men againſt their own Conſcience, that accuſeth them to be without all true fear of God and againſt the judgment of good men, who hate their doings, ſooth up themſelves, asif they were accepted before God as well as the beſt, N. Tran. *Till his iniquity be found to be hatefull.*

Note.

Verſ. 3. *The words of his mouth are wickedneſs and deceit:* That is, Saith *Calvin*, he hath ſomething to ſay to excuſe and juſtify himſelf to the deceiving of his own Soul, and the hardning of him in ſin. *He ceaſeth to underſtand to do good*, That is, He is averſe from all good Inſtruction and Reaſon, whereby he might be perſwaded better.

Calvin.

Verſ. 4. *He meditates Iniquity upon his bed*: That is, In his retiredneſs through the

the corruption of his heart he beginneth to enter into this evill way by himſelf alone not being drawn on to it by others. *He perſiſts in a way not good:* not only beginning and going on far in a wicked courſe, but without Repentance always going on. *He abominates not evill,* being carryed by a contempt of God on in his wickedneſs; and then he ſumms up the differences betwixt the Wicked, and ſuch as fear God thus.

1. He flatters himſelf in his wickedneſs; this man judgeth and condemneth himſelf. *Note.*

2. He deviſeth reaſons to harden his heart in ſin; this man reaſons againſt ſinning in any thing, in ſtead of extenuating, aggravating his leaſt ſins.

3. He ſtopps or turns away his Eares from hearing Reaſon againſt his Evill ways, this man is willing and deſirous of good inſtruction, that he may be more ſtirred up to good, and againſt evill.

4. His meditations in private are, how he might practiſe this or that wickedneſs; this mans meditations are, how he may yet grow better, and what abundance of ſin he is already guilty of, to be accordingly humbled therefore.

5. He goes on in Evill, waxing dayly worſe and worſe; this man perſeveres in good, and cannot by any means be beaten, or allured out of the Way hereof.

6. He being ſo Evill, as hath been ſayd, abominates not himſelf therefore, but in contempt of God pleaſeth himſelf ſtill therein; this man through the fear of God, trembles and abhors himſelf, even for his Infirmities: yet it is not to be conceived, that every wicked man is ſuch in all degrees, but that there are ſuch, When there is no dram of Grace to reſtrain them, others not being ſuffered to be ſo exorbitant for the common Good of thoſe politick Bodies, whereof they are members, and not that they are any whit the more in the way of Salvation.

(O Lord) thy mercy is in Heaven, thy truth unto the Clouds. Calvin, to the Heavens, New Tranſlat. Thy faithfullneſs to the Clouds: Reſpecting rather the ſenſe then the ſignification of the word. Having ſet forth the abomination of wicked Enemies, to God and his people, now he proceedeth on the contrary ſide to ſet forth Gods mercy and Goodneſs for the comfort of all them that fear him, both to make the wicked aſhamed and to fear, and to comfort all ſuch as fear God, againſt their wicked practiſes, and himſelf in particular. In this and V. 6. are four Excellencies in God ſpoken of. Firſt, Mercy or Goodneſs. Secondly, His truth or faithfullneſs. Thirdly, His Righteouſneſs. Fourthly. His Judgments. His mercy, *In the Heavens Pſalm.* 57. 11. *Unto the Heavens, Pſal,* 108. 5. *Above the Heavens*: And the ſame is meant here alſo; it is ſo great that it filleth the World below and Heaven above alſo. *His truth unto the clouds,* For he dealeth truly and faithfully with all creatures, keeping touch with all in every thing, that he hath promiſed: And the Heavens and Clouds, haply are mentioned in reference to the Rain-bow, which he ſayth he would place in the Clouds, for a ſigne that the Earth ſhould never be drowned again. *His Righteouſneſs like the mountaines,* To adminiſter all things by his providence moſt juſtly in puniſhing thoſe that are ſo intollerably addicted to all manner of Wickedneſs, and doing Good to thoſe that fear him, and delivering them out of their Hands: *His judgments like a great deep*: Or Abyſſe, the bottom whereof cannot be ſounded, whereby is meant, that although the Wicked for a time may live in proſperity, the Righteous in miſery, they in honour, theſe in diſgrace, yet the juſt judge will one day put a contrary difference between them, making theſe happy and honorable, them infamous and miſerable for ever: but yet this judgment lyeth hid, as the bottom of an Abyſſe, no ſuch thing appearing to men a long time. *Thou ſaveſt both man and beaſt*: So good is the Lord, that his Goodneſs in governing the World is extended to all his Creatures, yea Verſ. 5. Gen. 9.

even the very beaſts, therefore much more to men, and ſpecially to ſuch as fear him, and truſt in him. ſo that they ſhall be ſaved from the hands of their Enemies here, and from Death and damnation hereafter, and partake of this Heavenly Kingdom for ever and ever. And in this ſenſe the Apoſtle ſayth, *God is the Saviour of all men, eſpecially of them that beleeve.*

Verſ. 7. *How precious is thy mercy, and the Sons of men ſhall truſt under the ſhadow of thy wings*: That is, Not all promiſcuouſly, but the faithfull that live in his fear: Of the Wicked it is ſpoken contrariwiſe before, ſo that if they truſt, they ſhall be deceived, the like Phraſe is alſo uſed of the Faithfull, *Pſalm.* 91.

Verſ. 8. *They ſhall be ſatisfied with the fatneſs of thy houſe*: That is, They ſhall have joy in thee, as they that are feaſted in the houſe of a King, where all Delicacies, both of meat and drink abound, for a good Conſcience is a continuall feaſt, and this is in the Senſe of Gods Grace and favour in Chriſt, juſtifying from our ſins, there being no worldly thing that can ſatisfy, yet becauſe Godlineſs hath the promiſes of this life, and of that to come, I hold with *Calvin* that the one is ſo promiſed here, that the other is not excluded. For all ſuch as fear God and truſt in him ſhal be fed corporeally, *Pſ.* 37. 1. and Spiritually with the light of Gods countenance, *Pſal.* 4. 7. and Eternally with hidden Manna, *Revel.* 2. 17.

Verſ. 10. 11 12. After promiſes of favour to them that fear God, here he addeth prayers, both for them and for himſelf, concluding with Threatning to the Wicked that they ſhall fall and never riſe up again.

PSAL XXXVII.

Verſ. 1. *FRET not thy ſelf at the Wicked neither be envious at evill doers*: Having before ſhewed the Ruin of the Wicked, *Pſal.* 36. 12. Now he admoniſheth all ſuch as fear God, not to be vexed to ſee them or any of them for a time in proſperity, to be diſcouraged in the ways of godlineſſe, or to ſin by envying hereat. For their proſperity is but like the green Graſs, which is ſoon cut down and withereth.

Verſ. 3. *Truſt in the Lord and do good, dwell in the Land and thou ſhalt be fed aſſuredly*: Having in the former *Verſes* made Application of that ſpoken of the Ruin of the Wicked, *Pſal.* 36. 12. Now exhorteth and comforteth the Righteous, by promiſing, that it ſhall be unto them as he prayed, *Pſal.* 36. 11. But he begins with truſting in the Lord, as the foundation of doing Good and of all Bleſſings: For Philoſophers excelled in morrall Virtues, Temperance, Patience, and Contempt of the world, but doing theſe things not out of faith, they were not accepted. By dwelling in the Land he meaneth, that the faithfull ſhall have a ſetled Habitation, and that God will take care for them to feed them with Food ſufficient, ſo that they need not be diſtracted with worldly Cares, but caſt all their Care upon God. And that feeding with food ſufficient is meant, is further confirmed, *Verſe.* 19. Where he ſayth, *That in time of famine they ſhall have enough*, So that other Expoſitions referring this feeding, to feeding upon faith, or feeding others with Truth, *&c.* are worthily by *Calvin* rejected.

1 Pet. 5. 7. Matth. 6.

Calvin. *Ainſworth.* *Ainſworth* renders the words, *Feed on faith*, and he takes the words before going, *Dwell in the Land*: Either for a promiſe or a command to keep in the Land of *Canaan*, as *Iſaack* did in time of Famine. But here is no word ſignifying Faith, but *Truth*, or *Verily*, therefore render it word for word, and it is, *Feed thee verily*, For thou ſhalt have wherewithall to do it, and likewiſe *Truſt in the Lord, do good and dwell in the Land*, Can have none other ſenſe, but as of a promiſe that thou ſhalt do ſo, poſſeſſing it as an Inheritance, thou and thy Seed after thee for ever, as is expreſſed, *Verſe* 29.

Yet

Yet *Ainſworth* hath one thing here remarkeable, that this *Pſalm* is begun with the firſt Letter of the *Hebrew* Alphabet, and every two *Verſes* go on in order with the reſt, to the laſt letter of that Alphabet.

Delight thy ſelf in the Lord, and he will give thee thy hearts deſire: That is, Let this be thy joy, that the LORD is thy portion, and not that thou haſt worldly things which will deceive thee, and then thou ſhalt never want, but have thy hearts deſire, becauſe in him is a confluence of all comforts and bleſſings, See the like, *Iſa.* 58. 14. Verſ. 4.

He will bring forth thy Righteouſneſs as the Light. If any Godly man being in miſery for a time, ſhall ſay, I cannot find any ſuch comfort in the Lord as thou promiſeſt, here is ſomewhat ſpoken that may ſatisfy him. The darkneſſe of miſery ſhall be turned into the Light of felicity unto thee, only wait Gods leiſure, till it ſhall ſeem good to him to do it. Verſ. 6.

Be ſilent or ſtill to the Lord, wait for him. Till he ſhall be pleaſed to do for thee, as is before promiſed, be not impatient or murmure, but wait. The word חול here uſed as *Calvin* noteth, ſignifieth either mourn or wait, and if we take it for mourn, it is meant of mourning ſilently, but he followeth the firſt, *Wait.* Then he repeateth again in more words that which he had ſayd, *Verſe* 1. concluding *Verſe* 8. That this were to do Evill to vex at the Wickeds proſperity. Verſ. 7. *Calvin.*

They that wait for the Lord ſhall inherit the Earth: Here is a reaſon why we ſhould not vex at the proſperity of the Wicked, for although now they flouriſh, yet they ſhall be cut off, and the Righteous ſhall have the better of it, even in this world, for however they be tumbled and toſſed about, yet their comfort is great in all places, through the Lord, for whom they waite or ſtay a time, firſt in miſery, or the Righteous are promiſed the inheritance of the Land, becauſe if the people of *Iſrael* had been ſuch, they ſhould alwaies have injoyed the Land of *Canaan*, and it ſhould never have come into the poſſeſſion of their Enemies. For it was for ſin that they were caſt out, and that they were conſumed with Wars, and therefore to the Righteous is promiſed alſo, *Abundance of Peace.* For *the fruit of Righteouſneſs is peace, Iſa.* 32. 17. Verſ. 9.

Better to the Righteous is a little, then the Riches of many Wicked: the word מהון here rendred *Riches* ſignifieth alſo a multitude, or abundance, which ſome refer to people, as if it were meant, a few Righteous are better then many or multitudes of Wicked, and ſome joyn it, and the word רבים many together, as if it had been ſaid, *Then great riches of the wicked:* but either of theſe is more forced, and it agreeth better to the Argument in hand to render it as before; For whereas the Righteous inheriting the Earth, is ſpoken of, *Verſe* 15. If it ſhould be objected, they have but little in compariſon of many wicked, here it is reſolved, this little is better to him, then their abundance to many of them, if they be put altogether. And a reaſon is rendred *V.* 17. *Their bones,* That is, Their ſtrength ſhall ſoon *be broken, but the Lord will eſtabliſh the Righteous:* That is, Be as a continuall fountain of good unto them, ſo that they ſhall never want, but the Riches of the wicked are vaniſhing by Gods Judgments, ſo that their abundance is turned in a ſhort time into want. Thus *Calvin*, And the little of the Righteous is better alſo, becauſe his Goods are truly Goods coming from Gods bleſſing and uſed to his Glory, but the Goods of the wicked are Evills, according to the ſaying, *Bona hujus mundi ſunt bonis bona, malis mala,* Becauſe they are ill gotten, and if not, turned to be a means of more licenciouſly doing Evill, by Rioting, Pride, Oppreſſion, and coveteouſneſs, from *Hamon* here uſed to ſet forth Riches, *Ainſworth* noteth the Word *Mammon* cometh. Verſ. 16. *Calvin.* *Note.* *Ainſworth.*

The Wicked ſhall periſh, and the haters of the Lord as the fat of Lambes, Here that which was ſayd, *Verſe* 18. is further amplified, as the fat of lambs melteth away with the heat of the fire, ſo their Riches ſhall fade, and he calleth them haters of God, hereby denoting how much they deceive themſelves Verſ. 20. *Note.*

ſelves when they ſay, that they love God: So Commandement the ſecond.

Verſ. 21. *Calvin.*

The wicked borroweth and payeth not again. This ſaith *Calvin*, is expounded of the unjuſt dealing of the wicked, whereunto he granteth, that it may be applyed, but it is properly meant, that he is through the curſe of God made ſo poor, that he hath need to borrow, but when he hath done ſo, his Eſtate waſting more and more, he hath not wherewith to repay what he borrowed; and this is further confirmed, *Verſe* 22. *They that are curſed of him ſhall be rooted out*, Their Eſtates being conſumed and brought to nothing; I take the former words both waies, he borroweth and *Payeth not*, Either becauſe he is brought low, and ſo unable, or unconſcionable, and ſo wil not, thus alſo *Ainſworth*.

Verſ. 23.

The ſtepps of a good man are ordered by the Lord, and he will love his way. Hebrew, *The ſtepps of a man.* Yet it is not meant of every man, but of thoſe that feare him, for it is ſpoken of one, whoſe way is loved by the Lord, ſuch are directed by him in the courſe of their life, to do that which is pleaſing unto him, and ſo he through the favour, which he beares towards them, makes all their waies proſperous, as *Pſal.* 35. 27.

Verſ. 24.

Though he fals, he ſhall not be utterly caſt down. Hebrew, *He ſhall not be caſt off.* It being meant, Though he be afflicted and that often, as *Prov.* 24. 16. yet he ſhall riſe again, he ſhall not ſink under the burden of his afflictions, God wil never caſt away his fatherly care over him: Some, ſaith *Calvin*, underſtand it of falling into ſin, and riſing again by repentance, and ſome, of his courage in adverſity, and his not fainting under ſufferings; but he rejects both, the firſt, becauſe outward proſperity is the argument in hand, and the ſecond, becauſe it doth not ſufficiently expreſſe the meaning, that although he be greivouſly afflicted, yet the Lord wil deliver him; and he renders the word, *Non collidetur*, *He ſhal not be daſht in pieces.* *Ainſworth* is for both falling into ſin and miſery in this World: *Baſil* is for falling into ſin, becauſe *Verſe* 23. The Lords directing of his ſteps is ſpoken of, without whoſe direction the beſt man living falleth into ſin; but herein lyeth his comfort, that when being for a time left to himſelfe, as *Hezekiah* was, and *David* alſo, and by this meanes he falleth; the Lord is at hand to lift him up again, and to ſet him right, which the next words ſhew, *The Lord ſuſteineth him with his hand*, For ſo he renders them; let the Reader follow whether he pleaſeth, or rather both with *Ainſworth*, for falling is ſpoken of both waies, *Gal.* 6. 1. as of falling into ſin, *Michah* 7. 9. into affliction.

Calvin.

Ainſworth.

Baſil.

Verſ. 25. Luk. 16.

I never ſaw the righteous forſaken, nor his ſeed begging. This may ſeem ſtrange, becauſe *Lazarus* begged, and ſometime other righteous perſons are in ſo great want, that they cannot live without begging,; yet *David* had this from *Moſes*, *Dent.* 15. 4. Where to the people of *Iſrael*, being obedient, ſuch a bleſſing is promiſed, that there ſhal be no poor amongſt them. *Calvin* reſolveth it, that even the beſt have their ſinnes, which God correcteth them for, ſometime one way, ſometime another, as he ſeeth moſt meet for each one of them for their greater good: And thus a good man may be puniſhed with want, even to beggery: So *Paul* was often in want, but he had learned to want and to abound, and in all things to be content; yet he concludeth, that in his greateſt poverty, he liveth wel of that little which he hath; *Baſil* applyeth it only to *Iſrael*, the ſeed of the righteous Progenitors, whom God never left: *Ainſworth*, That he is not brought to poverty, nor his ſeed, by liberality to the poor, contrary to the opinion of worldings, who wil not give for feare leaſt their Children ſhould want it another day: And this I take to be beſt, for the words next following, *Verſe* 26. *All the day he is gratious and lending, his ſeed is bleſſed.* He and his Children have never the leſſe but the more for his liberality to the poor, according to that *Prov.* 11. 24. there is *That ſcattered, but is more increaſed.* It is then thus ſaid, not that it falleth

Calvin,

Phil. 4. 11.

Verſ. 26.

falleth out thus to all the righteous, no one being ever excepted; but thus generally God dealeth with them, and hereby we ſhould be encouraged to deeds of charity to the poor, not fearing want in ſo doing: And on the other ſide, although every one that beggeth his bread is not hence to be taxed, as none of the righteous ſeed: (For we may be made ſo poor by perſecution, as the poor of *Lions* in *France*) yet we ſhould rather take any paines to get each one his bread, then to beg; and for the moſt part, they that go about begging, are a curſed Generation, in whom that curſe takes effect, *Let their Children be Vagabondes and begg their bread.* *Note.*

The reſidue of the Pſalme is ſpent in exhorting, as *Verſe* 2. *To depart from evill,* And to *do good.* Uſing reaſon to perſwade hereunto, *Verſe*. 28 29. Then deſcribing him to be one that talketh of wiſdome, and hath the Law of God in his heart, *Verſe* 30. 31. After this he noteth the attempts of the wicked againſt him, and Gods fruſtrating them, *Verſe* 32. 33. then he exhorteth again to truſt in God, *Verſe* 34. And addeth a reaſon taken from the ſtability of ſuch, and inſtability of the wicked, *Verſe* 35. 36. But for this he bidden us mark the end of the juſt and of the wicked, *Verſe* 37, 38, 39, 40. For otherwiſe we might judge amiſſe, if wee look at the preſent evil condition of the righteous, or the proſperous of the wicked. Verſ. 27. 28 30. 32.

PSAL. XXXVIII.

A *Pſalme of* David *for a remembrance.* The *Sept.* addeth, *For a remembrance of the Sabboth.* Which *Auguſtine* following, ſaith, that it was to put us in minde of reſting or ceaſing from ſin, which bringeth even upon the beſt ſo great miſeries: But to leave that, as not being in the *Hebrew*, it was compiled by *David*, that hereby he might helpe himſelfe, to remember his ſufferings, to be thankful to God ever after being delivered, and careful of his waies, leaſt he ſhould again fal into the like or greater miſeries; and not only for himſelfe, but as he was a publick perſon in compiling it, he had reſpect to the publick good of the Church, hereby teaching us all, to remember our chaſtiſements, of which we are ready to be forgetful, ſo ſoon as we have any eaſe, that they may not only work upon us to humble us for our ſinnes, and to make us repent for the preſent, but alwaies after; otherwiſe he that hath ſmitten us, holds his puniſhing hand ſtil over us, and wil judge us again and again: See the like Title, *Pſal.* 70. And for the grievances here complained of, *Baſil* takes them to be the death of his Son *Ammon*, *Abſaloms* conſpiracy, *Achitophels* joyning with him, and *Shimei* his curſing him: For the firſt *Verſe* ſee the ſame, *Pſal.* 6. 1. *Auguſt.* *Baſil.*

Thy arrows ſtick faſt in me. David being afflicted looks not ſo much at men, the inſtruments, as at God, by them puniſhing him, as when *Shimei* rayled upon him; He *curſeth, becauſe God bad him curſe*, ſaid he. See the like, *Pſal.* 18. 15. *Pſal.* 91. 5. *Job* 6. 4. Yet as by arrows peircing words of wicked enemies, ſo God ſmiting or peircing the body with paines and ſickneſſes may be underſtood: But the comfort of Gods Servants is, that although they be grievous, they are but the hand of God, their loving Father, who if he woundeth will heale them again, as *Hoſ.* 6. 1. Verſ. 2. 2 Sam. 16 10. *Note.*

There is no reſt in my bones by reaſon of my ſinnes. Here is ſhewed the original of all our troubles and ſorrows, *Viz.* Our ſinnes, that in all our ſufferings, we may not look onely at Gods hand, but at our ſinnes provoking him, becauſe otherwiſe we ſhall be ready to murmure againſt God, as over ſevere and cruel againſt us. Verſ. 3.

My

Verſ. 5. *My wounds matter and corrupt.* Hereby he ſheweth the long continuance of his afflictions, by alluding to mattery ſoares: but this he ſaith, came to him through his *fooliſhneſſe*, in which word he acknowledgeth, that there is no wildome or reaſon in ſorrowing, but a man is herein carried by his luſts as a bruit Beaſt, contrary to right reaſon, as he alſo expreſly ſaith, *Pſal.* 73. 22. *So fooliſh was I and ignorant, even as a Beaſt.* From hence to *Verſe* 11. With more variety of expreſſions, he ſetteth forth

Verſ. 11.12. his miſery, but there he ſheweth it to be the greater, both in reſpect of

Verſ. 13.14. his friends and enemies, theſe ſtood looking upon it a far of, not daring

Verſ. 15. to come neer him, they laid ſnares for him; that is, Sought by ſubtle meanes to enſnare him, plotting inwardly in their hearts, and outwardly conſulting in their talke againſt him to his deſtruction; but he in the meane ſeaſon by his ſilence, and not ſo much as opening his mouth againſt his Calumniators, ſhewed admirable patience, here he fleeth to God there-

Verſ. 16. fore by prayer, adding, *Verſe* 16. *I ſaid heare me, leaſt they rejoice over me.* Hebrew, *I ſaid leaſt they rejoice, &c.* Meaning as *Verſe* 15. *I ſaid thou art my hope, anſwer (O Lord God)* That is, Save me from mine enemies, leaſt if they prevail, they ſhould triumph over piety, and the power of it ſhould be weakened in mens hearts, when they behold me thy faithful Servant falling before them; and to ſhew what they would do, if they ſhould by Gods forbearing to help him, prevail, he ſaith further, *When my foot ſlipped, they magnified themſelves againſt me.* That is, When I was but a little put to the worſt, whereby it appeares, how much they would inſult, if they ſhou'd have their wils of me to deſtroy me: A horrible motive to move the Lord to help his Servants in time of danger

Note. by their enemies, and a ſign of their overthrow at hand, when they combine together, to bring the true religion into diſgrace, for in ſo doing, they combine againſt and ſtrike at God himſelfe and his glory, and ſo they ſhal be found but to have kicked againſt the pricks: It is juſt with God, to bring to the like miſery or greater, ſuch as rejoice at the miſeries of

Pſal. 137. others, as the *Edomites* that cryed of *Jeruſalem*, inſultingly raze it, raze it, even to the ground, but they had this curſe laid upon them, that their *Babylon* ſhould be brought down, and their Childrens braines daſht againſt the ſtones: And *Paulinus in vita* Saint *Ambroſe*, tels of one *Theodulus*, that when he ſaw another fal, he laughed at him, *Ambroſe* turned to him and ſaid, *Thou that ſtandeſt, take heed that thou falleſt not*; And ſoon after he had a great fal indeed.

Verſ. 17. *And I am ready to halt.* Of this phraſe, ſee before, *Pſal.* 35. 15. He meaneth here, that he was ſo preſſed with miſery, that he could not go uprightly, by ſtil bearing it patiently, but was through the weakneſs of the fleſh, ready to be impatient and murmure, becauſe as in the next words, his ſorrows were ever before him, and he had no mitigation thereof. For

Note. extremity of ſufferings, made even patient *Job* to break out into bitterneſs, neither is any man free from ſuch paſſion at ſometimes, but we muſt pray and ſtrive againſt them, as *David* did, and look upon them as haltings to this end, neer to which is falling, and therefore a caveat is by the

Heb. 12. 13. Apoſtle given here againſt, *Make ſtreight ſtepps unto your feet, Leaſt that which is halting be turned out of the way.*

Verſ. 19. *My enemies live and are mighty*, in the former *Verſe*, he tels of his confeſſing his ſinnes, and ſhewing his grievous ſufferings therefore, now whilſt he was thus in the midſt of ſorrows, he ſaith, That his enemies lived; that is, The more mightily, and drew by their good ſucceſs more unto them whereas he remained deſolate and forſaken of all, wherein it may be thought, that he pointed at *Abſaloms* conſpiracy, after whom all men

Verſ. 20. went, yea many that had been his friends formerly, from remaining with

Verſ. 21.22. him, as the Hiſtory ſheweth. Of their rewarding him with hatred for his good wil, *Verſe* 20. See before *Pſal.* 35. 12. But againſt all this he concludeth, with prayer to God to haſten to him and ſave him.

PSAL.

PSAL. XXXIX.

TO him that excelleth, to Jeduthun, a Pſalme of David. Of *Jeduthun* ſee, 1 *Chron.* 25. 3. He and his Sons were appointed to be ſingers in Gods houſe, wherefore it is meant, that this Pſalme ſhould be committed to him, and them, to be ſung from time to time: ſee the like Title *Pſal.* 77. 1. For the time of compiling it, *Baſil* ſaith, That it was, when *Shimei* curſed him; *Auguſtine* on the word *Jeduthun*, *Trarſiliens* ſaith, That the ſignification of the word is rather to be lookt at, then the name; it is a Pſalme for him that paſſeth beyond them, that is, Worldly things to Heavenly.

I ſaid I will keep my way from ſinning with my tongue. *David* had ſaid before, *Pſal.* 38. 14 That in the midſt of his miſeries he was, as dumb, now he amplifieth the ſame, by declaring his reſolution againſt breaking out into impatient ſpeeches, and he ſaith, He kept a bridle to his mouth, to this end; whereby is intimated, how hard a thing it is for a man being provoked, to refrain from evil and curſed ſpeaking, ſee for this, *James* 3. *Whilſt the wicked are before me*; That is, Leſt they ſhould upon my letting any ſuch words come from my mouth, take occaſion to rejoice, as having taken me by this meanes in a great ſin: Thus Expoſitors generally, but *Calvin* wil not only have this meant, but alſo the wickeds continuing in proſperity about him, as if he had ſaid, I reſolved, though they proſper and increaſe never ſo much, and ſo my oppreſſions be the greater, yet to beare it patiently and in ſilence: But *Baſil* by the wicked before him, underſtands *Shimei*, when he moſt admirably refrained himſelfe, being by that baſe rayler ſo greatly provoked, yet he did not only refrain from evil ſpeeches, but reſtrained *Joab* from taking revenge upon him, ſaying nothing but this, *He curſeth, becauſe God bad him curſe.* And of *David* we learn the like patience in time of provocation, and becauſe we cannot otherwiſe, we muſt put a bridle, as it were, in our mouths, by ſtriving to be thus patient, that the ill language of others againſt us, may not draw the like from us. Verſ. 1. *Calvin.* *Baſil.* *Note.*

I was dumb through ſilence, and I held my peace from good. He did not only reſolve againſt ſpeaking to offend, but he did indeed refrain ſometime, yea, from ſpeaking good, that is, What he might juſtly have ſpoken in his own defence, ſo *Calvin*; but he ſaith, ſome expound it of his ſilence in reſpect of praiſing God, by reaſon of his great troubles. Verſ. 3. *Calvin.*

The fire waxed hot in the midſt of me, &c. Here *David* confeſſeth his own weakneſs, he was not able alwaies to contain, but brake out at length into ſpeeches of impatience; thus Satan is ready, when the Servants of God reſolve, and ſtrive moſt againſt ſin, to ſtir and blow up the fire of wrath: *Baſil*, when I reſolved upon patience, thoughts of my hainous ſinnes came into my minde, in the matter of *Uriah*, and then I was tormented with griefe, as if I had had a fire within me: And although I ſpake not to *Shimei* curſing me, yet I ſpake to the Lord, having death before mine eyes, of which I was worthy, and from which, for the frailty of mans life in general, I ſaw that I could not be long free, eſpecially beginning already for them to pine away; *Auguſtine*, when I refrained ſo from ſpeaking, for feare of ſpeaking evil, that I ſpake no good, I was troubled at this my ſilence, leſt my ſin ſhould be counted greater for this ſilence, then my vertue in refraining from ſpeaking evil. Verſ. 4. *Baſil.*

Make me to know, O Lord, my end, and the number of my daies. This is by *Calvin* expounded, as ſpoken out of impatience, as if he had challenged the Lord for laying upon him ſuch loads of miſery, when as his life was ſo ſhort, and he ſhould not have time after theſe his grievous ſufferings, by joyful daies to be made amends therefore: But the words inforce Verſ. 5. *Calvin.*

moſt foulely. But although the word יתר ſignifyeth to remain, or to be left, yet how out of it this Expoſition ſhould be made of neglecting his owne loſſe, I ſee not: for the other ſignification of the word excellent, or honourable, to render it hereby both agreeth beſt, and this underſtood, the Proverb is notable for the commending of righteouſneſſe above all worldly things to us all. Riches and honours attained to hereby, ſaith *Chryſoſtome*, in wicked men, are but like unto an old Whores ill-favoured face painted over to make it ſhew beautifull, but take away the painting, and then it appeares baſe and contemptible, but righteouſneſſe makes the face faire and ſhining, at the leaſt in another life, like the face of our Lord Jeſus in his Transfiguration. One renders it, *The juſt is abounding above his neighbour*, expounding it in wealth, with which God bleſſeth him in his juſt dealing; whereas the wicked, who is drawne away by his owne deceitfull imagining that by wicked meanes hee ſhall become rich, through Gods curſe is oftimes blaſted in his eſtate, and made poore. But neither doth this reading agree with the originall, neither is it often verified in that ſenſe, wherefore I reject this Expoſition alſo.

Note. *Chryſoſt.* *Cajetan.*

Verſ. 27. *Lavater.* *The ſlothfull man roaſteth not what he tooke in hunting, but the ſubſtance of a diligent man is precious.* *Lavater* for *ſlothfull* here hath *deceitfull*, expounding it thus: as when a man hath hunted all day, and taken veniſon, yet ſometime it happeneth ſo that the dogs eat it up, and he never roaſteth it, or hath good of it; ſo by the juſt judgement of God the goods ill gotten by the fraudulent, ſometimes are torne againe from him, or ſpent by others, he never having any comfort thereof. *But the ſubſtance of the diligent is precious*; that is, what by honeſt labour is gotten, is durable, as precious gold. To this of *Lavater* doe I ſubſcribe, and the word רמיה here uſed ſignifieth not ſlothfull, but deceitfull; but becauſe the word diligent is oppoſed to it, our NewTranſlation rendered it *ſlothful*, reſpecting rather the condition of Hunt-men here ſpoken of, who are ſlothfull for doing any works of husbandry, being onely addicted to the pleaſure of hunting, and hawking, then the ſignification of the word. The Vulgar Latine in following the ſenſe alſo, not the ſignification hath it, *non inveniet fraudulentus lucrum ſuum, the deceitfull man ſhall not finde his gaine.* The words properly ſignifie *the deceitfull man ſhall not burne what he tooke in hunting*; whereupon *Rab. Joſeph* ſaith, that it was the manner of old, when a man had taken fowles, to burne their wings, and that hereunto it was alluded, it being meant, that as he that taketh fowles, but keepes them not till he hath burnt their wings, hath no profit of them, becauſe they flye away againe; ſo he that getteth worldly wealth by deceit; wherefore this gaine is nothing worth, but that which is gotten by honeſt labour, is gaine to be valued and accounted of indeed, as gaine that will continue.

R. Joſeph.

Verſ. 28. *In the way of righteouſneſſe there is life, and in the path-way thereof there is no death.* Having ſpoken much in this Chapter in the commendation of righteouſneſſe, now he concludeth with the greateſt motive of all others to follow after righteouſneſſe; to them that doe ſo is life, that is, joy and proſperity here, and life everlaſting hereafter, and here is no death, or which is as a death, ſorrow and ſadneſſe in wordly reſpects: For he meaneth not, that the righteous ſhall not dye by a naturall death, for ſo all men muſt, *Rom.* 5. 12. *Heb.* 12. but that they ſhall have no ſuch ſorrow, as hath beene ſpoken of, which as the Apoſtle ſaith, is *unto death*, nor ſuffer *death eternally as the wicked ſhall.*

2 Cor. 7. 10.

CHAP. XIII.

Verſ. 1. *A wiſe ſonne heareth his fathers inſtruction, but a ſcorner heareth no rebuke.* Heb. *A wiſe ſon the inſtruction of his father*; that is, in his life, and doings repreſents his father, ſo that in him, as in an inſtruction penned to ſet forth his fathers goodneſſe, and good teaching of him, it may apparently be ſeen; but the

ſcornfull,

ſcornfull, wicked, proud ſonne, who is impatient of any reproofe, or correction, is ſo farre from being one that commends his good Father by his life, that he diſgraceth him.

A man ſhall eate good by the fruit of his mouth, but the ſoule of tranſgreſſours ſhall eate violence. The firſt part of this Proverb ſee before, Ch. 12. 14. The meaning is, he that inſtructeth others in goodneſſe, ſhal another day be rewarded accordingly, as *Daniel* ſaith; They that turne others to righteouſneſſe, ſhal ſhine as the ſtarres in the Firmament; but contrariwiſe, they that with their mouthes either ſinne by lying, common ſwearing, curſing, or any corrupt talking, or ſet forth any corrupt doctrine, to the depraving of others in opinion, or life, inſtead of this ſweet fruit of the Tree of Life, ſhall be compelled to eate, and feed continually upon a moſt tormenting and violent death, as all the damned doe for ever-more: wherefore it ſtands every one in hand, as by a bit and bridle, to keep his tongue from evil ſpeaking, and as at that time he deſireth to gather, and enjoy good fruit, to utter good ſpeeches, which may be to the uſe of edifying from time to time. Verſ. 2. Dan. 12. Pſal. 11. 6.

He that keepeth his mouth, keepeth his life, but he that openeth wide his lips ſhall have deſtruction. Moſt aptly doth this follow after verſ. 2. wherein Tranſgreſſours with their mouthes are threatned with violence; therefore let every one keep his mouth, as his life: if evil words indanger thy life, as they doe, take heed of them, as of death it ſelfe. And well were it with evil tongued perſons, if they were in danger of a corporall death only, for by thy words, ſaith Chriſt to ſuch, thou ſhalt be condemned; for which cauſe let us remember, and with all carefulneſſe put in practiſe that of *Pſal.* 39. 1, 2. for *openeth his mouth wide*, the vulgar hath, that *is inconſiderate in ſpeaking*, and ſo ſpeaking wickedly, which is true ſence. Verſ. 3. Mat. 12. 36. *Note.*

The ſoule of the ſluggard deſireth, and hath not, but the ſoule of the diligent ſhall be made fat. Thus Hebr. and the Caldee ſpeakes to the ſame effect, but the vulg. *Piger vult & non vult, He willeth, or deſireth, and deſireth not*; That is, he is ſo long in deliberating before he putteth to his hand to doe, that for want of action and labour he wanteth ſuſtenance; or becauſe Hebr. it is only *the ſloathfull deſireth not*, which may as well be ſupplyed *obtaineth not*, as *deſireth not*, and then here is ſhewed, how vaine they are, that would willingly enjoy good things, but this is all that is in them, they are not induſtrious to get them; and as it is touching the things of this life, ſo it is touching thoſe of a better to come; a man may wiſh for them with *Balaam*, but it is the diligent, and carefull to doe good, that ſhall be ſatiated here-with, they that are not ſhall never have them, although they beleeve they ſhall. Verſ. 4. Numb. 23. 10.

A righteous man hateth lying, but a wicked man is loathſome, and cometh to ſhame, Hebr. *ſhall make to ſtinke, and to be aſhamed.* Of ſtinking, thus *Jacob* ſpeaketh to his ſonnes, after that bloudy maſſacring of the men of *Shechem*, telling them, that they had made him to ſtinke in the noſtrils of the Nations about: And the Hebrewes told *Moſes*, when they were the more hated by *Pharaoh* for his ſake, that he had made them to ſtinke before *Pharaoh*. So it is here meant, that wicked lyers ſtinke, and are an abomination to all the godly; That is, ſo as that they abhorre their company, and to be amongſt them; they that doe not, are made by them to ſtinke, and to have ſhame ſpoken of them, becauſe they aſſociate themſelves with ſuch companions. Verſ. 5. Gen. 34. Exod. 5.

Righteouſneſſe keepeth him that is upright in the way, but wickedneſſe overthroweth the ſinner. To the ſame effect he ſpake before, chap. 11. 3. the meaning is, the man that hath an upright heart declineth not from the right way, howſoever he be tempted; but he that hath not, is ſoone ſeduced, when temptation cometh, as one over-throwne, and caſt downe. Verſ. 6. *Chap.* 11. 3.

There is that maketh himſelfe rich, yet hath nothing; and that maketh himſelfe poore, yet hath great riches, Hebr. There is that maketh himſelfe rich, מתעשר, and *not all*, or not any thing; That is, he hath not any thing: Of theſe words, divers expoſitions are given by divers; ſome, there is, that vain-gloriouſly pretendeth himſelfe to be rich, and liveth accordingly, but is indeed a poore man. Verſ. 7.

Another againe, that is rich, ſaith, and doth ſo, as if he were poore, the better to avoyd charges; ſome, there is a man that is poore, who makes himſelfe rich through the contentation of his minde; another that is rich, makes himſelfe poore, through his covetouſneſſe, becauſe he is a rich man that is content with his owne eſtate, and he poore that is covetous.

Pallingen. *Quis dives? qui nil cupidus; quis pauper? auarus.*

Gregor. Nazianz. in his Poems ſaith, A covetous man that is rich, emulating the greedy Horſe-leech, holding ſome things in his minde, and thinking ſome things, and beholding ſome things againe, with no good eyes, and lightly feigning ſome things to himſelfe through vaine hope, through deſiring is alwayes more indigent. And the Apoſtle ſaith, *Godlineſſe is great gaine with contentation.*

1 Tim. 6. 6.

The covetous man for his unſatiable deſiring of riches, is by *Nazianzen* compared to *Tantalus*, and the Dragon, that keepeth treaſures, but maketh no uſe of them.

Greg. Nazianz.

Laſtly *Beda*, There is a man that makes himſelfe rich having nothing, in that being poore in this world, yet he gets him faith, and other graces; but that rich man, who is voyd of grace, is poore; to which that of *James* agreeth, *The poore in this world, rich in faith.* And that written to *Laodicea*, *Thou ſayeſt, that thou art rich, but knoweſt not that thou art poor, and miſerable.*

Beda.

Iam. 2. Revel. 3.

The Reader may follow any, or all of theſe expoſitions, and let both the vaine-glorious and covetous take notice each one of his ſinne, to turne there-from, and above all riches, let us all aſpire after the ſpirituall.

Note.

Verſ. 8.

The ranſome of a mans life is his riches, but the poore heareth no rebuke. Of this alſo there are divers expoſitions.

1 A rich man is in danger of being called in queſtion, becauſe he is rich, and by this meanes he hath ſometimes much trouble, and contention, from which he cannot come off, but by paying good ſums of money; but the poore man heares nothing of any ſuch trouble, being never ſo called in queſtion, or ſuffering ſo much as a check at the Judges hands, becauſe they care not for medling with thoſe that have nothing, but only ſuch, as by whom gaine may come in.

Some, when a man of wealth hath done ſomething againſt the Law, for which he is in danger to be called in queſtion for his life; he by his riches giving largely is acquitted, whereas a poore man without hearing is preſently condemned, and executed.

Some, a man that hath wealth is hereby incouraged, and regards not the menaces or quarrels of other men againſt him, becauſe he hath where-with to defend himſelfe, and ſo cannot be made to yeeld to the will of others, in that which he conceiveth to be evil, and conſequently dangerous to his ſoule, and therefore he is hereby ſaid to run ſo in his life; but a poore man being required by the rich and mighty to doe any thing, and threatned if he doth it not, is preſently overcome through feare, he ſtands not to heare any further threatning, becauſe he dares not.

Thus *Auguſt.* The poore man being required by the rich to teſtifie for him, anſwereth, he dares not; but then he promiſeth him a reward; and if he will not, threatens him: then the poore, unable to beare this, yeeldeth, and giveth falſe teſtimony, and by this word bearing, the vulgar renders it, *the poore man heareth no reproofe.* But herein the ſence is more reſpected then the ſignification of the word, which is, *to heare.*

Auguſt. De temp. Ser. 213.

Laſtly, riches laid up in Heaven by charity, are a ranſome, which *Chryſoſtome* proveth by the Parable of the rich man, that laid up his goods for many yeares; for as he by this meanes loſt his ſoule, ſo he that is charitable, ſaves it; for he that hideth his goods, laying them up, and not diſtributing them to the poore, looſeth his ſoule; but he that brings them forth, and diſtributeth them, delivers it. According to this then the meaning is, riches given away in almes, are as a ranſome of the ſoule; and he that contrariwiſe hoordeth them up, ſhall one day heare that ſharpe reproofe, *Thou foole, this night ſhall they fetch away thy ſoule from thee:* But the poore man having nothing to give, ſhall never heare any ſuch rebuke. And this

Chryſoſt.

expoſi-

expoſition is of all others moſt genuine, and next unto it, that of *Auguſtine* immediatly before going.

Lavater ſaith, that *Clemens Alexand.* expounds theſe words, as I have ſaid; but becauſe the bloud of Chriſt is the only price of our Redemption, he rejecteth this; and there is good reaſon I confeſſe to doe ſo, if by Redeeming, or Ranſoming ſhould be underſtood properly the paying a price ſufficient; but underſtanding by a ranſome parting with our worldly goods to the poor, for Chriſts ſake, which who ſo doth, ſhall be delivered from death, and received into everlaſting life; I ſee no cauſe of rejecting it, but imbracing it, as the beſt ſence; yet the ſame *Lavater* hath another expoſition upon the laſt words, which is not improbable, the poore man heareth no rebuke, whereby the idle are rebuked and threatned with want for their idleneſſe, and ſo they come to be pinched with poverty, which if they would have hearkened to ſuch reproofe, they needed not to have falne into, but might have had alſo where-with-all to have borne it out, if at any time they had been indangered; for ſo he expoundeth the firſt words of riches, being a mans ranſome, alledging the ſaying of *Anacharſis*, Rich men are like unto great flyes, that break through the Spiders web, in which little flyes are catched, and hang, and dye; ſo rich men, by the ſtrength of their owne wealth, breake through the net of the Law, when poore men are hereby condemned, and hanged. *Lavater.* Matth. 25.

To conclude, the ſcope of this place is to ſet forth the commodities both of riches, and poverty; becauſe either of them hath its commodities, as well as diſcommodities; the rich are many times indangered by their wealth, but ſometimes againe they have a benefit hereby; if they fall into the enemies hands in warre, they are ſpared for a ranſome; if they have enemies, that ſeeke by ſuits in Law to wrong them, their wealth will defend them; ſo the poore that indureth much miſery, if there be any rebellion in the Land made by great men, whereby they at length being over-come, ſuffer great blame, and often looſe their lives, with the poore the King medleth not in this caſe, neither doth he heare any rebuke; the rich being begged off, and denying reliefe, is railed upon by the ſturdy Rogue, but the poore man not. &c. thus, and divers other wayes he heareth no rebuke. *Muffet*

The light of the righteous rejoyceth, but the lamp of the wicked ſhall be put out; That is, the proſperity of the righteous, which commonly in Scripture is ſet forth by light, is ſtable, and permanent, but if the wicked have a little ſuch light, it ſoone goeth out, and ends in the darkneſſe of miſery. Verſ. 9. *Lavater.*

Thus *Lavater*, and ſome others, who alſo expound the light of fame, which to the righteous increaſeth, but to the wicked is ſoone put out, and ſo put out as that it cannot be lighted, or come to ſhine any more; as flax flaming, that hath water poured upon it, is not only put out, but oppreſſed, as the word here ſignifieth, never to flame any more.

And it is to be noted, that two words are here uſed, אור light, ſignifieth a greater light, as the light of the day, and נר a Lamp, or Candle, as *Job* 18. which is put out either by wind, or water; ſo the good name and proſperity of the wicked is put out by the wind of his pride, and the water of his voluptuous lying, or covetouſneſſe.

Some by light underſtand knowledge, which bringeth to the righteous great joy, there being nothing in the world wherein he ſo much delighteth, as in the knowledge of the Word, and things of God; and this light is daily increaſed more and more, it being his continuall ſtudy, and meditation: from a little light of the Prophets ſuch increaſe to the dawning of the day, and the ariſing of the Day-ſtarre in their hearts; but the Lamp, or little light which the wicked have, goeth out againe, as is ſhewed in the fooliſh Virgins, and ſo they had no joy of the Bridegroomes coming, but ſorrow for being ſhut out. And they that receive the ſeed of the Word into ſtony ground, have joy, for a time, but perſecution ariſing, this withereth. Pſal. 1. Pſa. 119.89.100 2 Pet. 1. 19. Mat. 25. Mat. 13.

Only by pride cometh contention, but with the well adviſed is wiſdome. This is chiefly ſpoken in caſe of mens conſulting together about truth, or errour, the beſt or woſt way of doing things: if they be proud, that reaſon together, one preferring his Verſ. 10.

his owne opinion, and another his, there muſt needs be ſtrife, brawling, and falling out; but if humble, as the well adviſed, or ſuch as enter into a ſerious conſideration of their owne weakneſſes are, then things are wiſely and peaceably tranſacted.

The proud man thinkes himſelfe ſo wiſe, that he ſcorneth the advice of others, and doth of his owne head whatſoever he luſteth, but by this meanes many contentions ariſe; ſo one ſelf-conceited man becomes the Author of one Hereſie at one time, and another of another, till all the Churches of God are filled with contentions. But he is not wiſe, but fooliſh, that doth ſo, how good a conceit ſoever he hath of his owne wit; he only that is well adviſed, before he attempts the broaching of any new opinion, is wiſe, and he is well adviſed, that ſeekes firſt the approbation of others, that be learned, and godly; wherefore Chriſt often commends humility to his Diſciples, when ſtrife began to ariſe, as the only meanes to quell it, and the like were to be wiſhed now, to take away our ſtrifes.

Verſ. 11. *Wealth gotten by vanity ſhall be diminiſhed, but he that gets it by labour ſhall increaſe.* This ſentence is plaine, and therefore they that get wealth by Gaming, Stage-playing, or keeping Brothel-houſes, or Tipling-houſes, cannot expect that their wealth ſhould continue; but the honeſt Paines-taker in a lawfull Vocation may, and that inſtead of waſting, it ſhould increaſe more and more, and this hath been often proved true by experience in many.

Verſ. 12. *Hope deferred maketh the heart ſicke, but when the deſire cometh, it is a tree of life.* Some expound this altogether of the hope of everlaſting life, of which St. Rom. 8. 17. *Paul* ſpeaketh, ſaying, *The creature groaneth, and we alſo having received the firſt fruits of the Spirit, ſigh together, looking for the adoption of the Sonnes of God.* Some, becauſe this hope is not ſo deferred, but that it bringeth preſent joy, for the certainty of the thing hoped for underſtand not it, but generally the hope of any good in this world, when the time is come, but yet it cometh not, this makes the heart to pine away; but the deſire accompliſhed in due time, and not deferred, heateth, and reviveth a mans languiſhing ſpirits; But hope of the life to come, ſaith *Gregory*, erecteth the minde to eternity, and feeleth nothing, that a man ſuffereth in the meane ſeaſon.

Verſ. 13. *He that deſpiſeth the Word ſhall be deſtroyed, but he that feareth the Commandement ſhall be rewarded.* By the word here is meant, not only the written Word of God, but alſo collations, or doctrines rightly raiſed here-from, by the preachers of the Word; he that deſpiſeth them, and their teaching, and threatning, deſpiſeth the Word of God, and ſhall periſh; but he that trembleth at the Word, Eſa. 66. 2. as *Joſiah* did, fearing to doe againſt it, ſhall have a reward; ſo much doth God ſtand upon reverence to be given to his Word, that although he that doth ſo, doth but his duty, yet he ſhall be rewarded therefore, with bleſſings here, and hereafter.

Verſ. 14. *The way of the wiſe is a fountaine of life, to depart from the ſnares of death.* Here by the way, or law of the wiſe, is meant his teaching the Word, or Commandement before ſpoken of, whereby is commended the expoſition before going, againſt the contempt of Gods Miniſters; the Word taught by them is Gods Word, and it keeps from the ſnares of death, which are every where laid to take, and will take them that are not inſtructed, or being inſtructed againſt them, deſpiſe it.

Verſ. 15. *Good underſtanding giveth favour, but the way of tranſgreſſours is hard*; That is, he who feareth God, hath ſo much favour done him by God, that he is kept from trouble, whereas the wicked by meanes of the many troubles, that come upon them, finde their wayes harſh, and rugged.

Lavater underſtandeth the way of the wicked to be hard, in reſpect of his hard and harſh dealing; but contrariwiſe, the intelligent finde favour both with God, and men, for their love and kindneſſe ſhewed in all their dealings. But he expounds it alſo of the troubles, and miſeries which befal the wicked, the Adulterers, Drunkards, Theeves, Curſers, and common Swearers.

Chryſoſtome followeth that of the meekneſſe, and goodneſſe of the man of underſtanding,

derstanding, whereby all men are drawne to love him, and to desire his acquaintance, comparing him to the Sun that dispelleth all fogs and mists when it shineth, and to Christ, who reconciled Angels and men together, being before at a great distance.

Every prudent man dealeth with knowledge, but a foole layeth open his folly; this is much like unto Chap. 12.23. but there the wise mans concealing his knowledge is commended, here his doing according to wise counsell in all things, whereas the foole by his rash and inconsiderate doings layeth his folly open. that we might learne to doe all things advisedly, and nothing rashly, lest we repent afterwards to our losse. Vers. 16. *Note.*

A wicked messenger falleth into mischiefe, but a faithfull ambassadour is health. The Vulgar, *The messenger of the wicked*: It is true both wayes, hee that is sent out about matters of trust by his Prince, if he be unfaithfull, incurreth his displeasure, and suffers death sometimes for it; Againe, the messenger of the wicked that is sent about a wicked businesse shall suffer for it as the Captaine with his fifty, that were sent to fetch *Eliah*, they were consumed with fire from heaven: and railing *Rabshekah*, who was sent to blaspheme the living God, and to detract from godly *Hezekiah*, perished both he and his whole Army. So likewise servants sent out by their Masters about their private affaires, if they be unfaithfull and deceive their Masters, shall be found out and suffer for it. *Lavater* instanceth in the Popes Legats a *Latere*, by him sent out to the Princes of the earth, as is shewed *Revel* 16. But the *faithfull Ambassadour is health*, such was *Paul* and the rest of the Apostles, because by their meanes salvation came to the Nations of the earth, and such are all the faithfull Ministers of Christ, who are sent by him to preach the Gospel, whereby faith cometh, and consequently life and salvation for evermore. Vers. 17. *Lavater.* 2 Cor. 5 20.

Poverty and shame shall be to him that refuseth instruction, &c. This is commonly verified, for as he that submitteth to his teachers and governours, and their good instructions proveth well, and liveth afterwards in good reputation, so he that despiseth them, head-strongly going on in his owne evill wayes, shall not prosper, but live in poverty and disgrace. Vers. 18.

Let them that be young therefore, and rebell against their Parents or governours thinke upon this, and turne obedient, humble and tractable, as knowing this will make most for their future good and credit, being otherwise in danger, although they bee rich for the present, to come into a most despicable condition. *Note.*

The desire accomplished is sweet to the soule, but it is abomination to fooles to depart from evill. The Septuagint, *The desires of the godly delight the soule, but the workes of the wicked are far from knowledge.* Hereby it seemeth that the seventy Translators understood the desire here spoken of to be the desire of the godly, that is, their desire universally of being indued with all good graces, and to grow herein, and when it is thus with them, and they attaine them accordingly, this is an exceeding great joy to their soules; others that doe the same things, but not from an heart so affected, cannot finde such sweetnesse herein. Moreover it may also be referred to their desire, that others by their instructions may be converted, for when this is effected, very great is the joy of their soules, as St. *Paul* often sheweth in his owne example, calling the Corinthians his joy and his crowne. Vers. 19.

There is another reading of *Pagnin. Cajetan*, and some Hebrewes, *The desire broken, or interrupted, is sweet*, for so the word נחיה also signifieth, and then this is given for the sense, the pleasure taken in any thing, if it be sometimes intermitted, is the sweeter, when a man cometh to it againe; yet the wicked cannot endure to cease from their sinfull pleasures at any time, but dwell and abide in them, till that by common use they come to be tedious and irksome to them. But this exposition doth not arride me; for if it were admitted, here should be a reproofe of wicked persons for not putting spaces betwixt their sinfull pleasures, as if using them more rarely they were the more justifiable. One makes these words to cohere with the former *Cajetan. Pagnin.* *Rodolph.*

former thus, there he said, that shame and poverty shall be to them that despise instruction, here yet because that going contrary to instruction they doe for the present enjoy their desires, and this is sweet unto them, he saith it is an abomination to them to depart from evill. Vers. 12. there are the same words in effect. *The desire coming is a tree of life.* By desire here, I thinke, that the honour to which it is promised, that they shall come, that heare instruction is meant, it being as if he had said, it is true, yet there appeareth no such difference betwixt the despiser of instruction and him that hearkneth to it, but the time shall come, when this honour by such expected shall come, and when it cometh it shall be sweet and comfortable, God hereby manifesting himselfe to be one, that regards obedience and dutifulnesse in youth, whereby others may be drawne on to doe likewise, and no more despise their teachers; but notwithstanding all this, fooles are so farre from being reformed, that it is an abomination to them to depart from evil'; yea, as some adde, to see any of their companions to depart therefrom, as thinking themselves by their meanes left the more naked and ashamed.

Lavater.

Vers. 20. *He that walketh with wise men shall be wise, but the companion of fooles shall be destroyed*; The vulgar *shall be made like*, Hebrew, it is either *destroyed*, or *made evill*; יֵרוֹעַ, which last reading is followed by *Muffet*, and is best. To walke with the wise, is, to keep company with the godly, who are able to instruct others in the wayes of God, by conversing with, and observing their doings, and sayings, a man may become wise; but contrariwise they are corrupted, that converse with the evill, as by being amongst those that are sicke of any infection, a man is in danger of being infected likewise.

Note. Some note here, that it is said, *He that walketh with wise men*, not with a wise man, to intimate, that he who desireth to be wise, must not onely associate himselfe with one, but with more wise men, this vertue of making wise, not working so much by ones conversing with one, but there is need of the helping hands of many to effect this. If one wicked man converseth with one that is godly, the godly man is more in danger of being corrupted, then the wicked likely to be converted, as there is more strength in a little vinegar to make a little honey sharpe, then in the honey to make the vinegar sweet.

Some for companion of fooles, have feeding fooles, as also the word רֵיעַ signifieth, but it answereth best to the first part of the proverb, to hold to the first reading.

Vers. 21. *Evill pursueth sinners, but to the righteous good shall be repayed*; that is, although a wicked man may long be spared, and feeles no evill, yet it certainly followeth after him, as the shadow doth the body, and will at length overtake him, and then he shall suffer for all his wickednesse, neither shall he be able by any meanes to save himselfe here-from; and in the meane season, there is a conscience within every man, that committeth any notorious wickednesse, that pursueth and terrifieth him, even as Hounds doe a timerous Hare by their crying after it. And on the contrary side, although the righteous goeth a long time, and seeth no good more coming to him then to others, or not so much, yet he shall finally be repayed for all his labour and constant going on in righteousnesse (which is inseparable from charity) in Gods heavenly Kingdome: besides, he shall bee blessed even in this world, although for a time it may much frowne upon him, as it did upon *Job.*

Vers. 22. *A good man leaveth an inheritance to his childrens children, and the wealth of the wicked is laid up for the just.* Here is further prosecuted the argument in hand before, because he had said, *Good shall be repayed to the righteous*, Now he inlargeth himselfe further, and saith, that the good which shall be done to him in this world, shall not be floting and fading soone away againe, but continue to him and his posterity to the third and fourth generation; contrariwise, if the wicked getteth goods here, when as it is said, *evill shall pursue him*; these his goods shall not continue to him, and his, but come by some meanes or other into the hands of the just, as God hath divers wayes to bring this about: yet the just abhor by theft, or deceit, or unjust judgement to take his wealth, or

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any part of it, bee hee never ſo wicked, for then they ſhould not bee juſt.

There is much food in the tillage of the poor, but there is that is deſtroyed for want of judgement. The Vulg. *In the fallows of fathers, and in others they are gathered without judgement.* Hebr. is ראשים ſignifieth either *poore* or *heads*, which latter ſignification the Vulg. following hath it *Fathers*, and ſome render it *Princes*; for the next word alſo נסחפה ſignifieth either loſt or deſtroyed, or gathered. But the New Tranſlation doth beſt expreſſe the meaning, which is that a poore man having but a little ground, but well and skilfully tilled, reapeth abundance of increaſe of it, when as others having a farre greater breadth of ground either through want of skill in husbandry, or of induſtry, reap but little profit; hereupon comes the Proverb, *A little ground well tilled.* Verſ. 23.

Lavater out of *Pliny* telleth of *Furius Creſinus*, that he being a poore man, that had a little ground, through his great induſtry had much increaſe, but his neighbours grounds about him bearing little: they complained to the Senate of him, ſaying, that he had bewitched their corne; then he going to the Senate, carried his mattocke and ſpade, and other inſtruments of Husbandry with him, and his daughter, that holpe him work, and ſaid, Loe theſe are my Witch-crafts, whereupon he was acquitted. *Lavater.*

One *Paridius* alſo, who had two daughters, having a piece of ground, that was a Vineyard, gave a third part of it to one of them, when ſhe married, and by his good husbandry ſo improved the reſt, that he reaped as much fruit of it, as he had before done of the whole, and the like he did, when he had given another part to his other daughter alſo.

He that ſpareth his rod hateth his ſonne, but he that loveth him, chaſteneth him betimes. He had ſpoken before of a fathers leaving an inheritance to his children, Verſe 22. Now becauſe children not well nurtured, if they have an inheritance left them, may ſoone ſquander it all away, he ſpeakes of correction. It is not love, but hatred in thee to forbeare correcting thy ſonne if he doth wickedly, or ſevere correcting of him, if his wickedneſſe deſerves it; for thus *Ely* was the cauſe of his ſonnes, and families ruine. *There is much iniquity in the heart of a childe, but the rod of correction drives it away.* Therefore he that loveth him, chaſteneth him betimes, Heb. *in the morning*, whereby is meant both his care to doe this above all other worldly buſineſſe, becauſe he intends this firſt in the morning, and his freedome from paſſion, when he doth it, and laſtly, his frequent doing of it: his freedome from paſſion, becauſe he correcteth him not preſently when he hath angred him, but having firſt taken his nights reſt before, and his frequent doing it, as need requireth, becauſe that every morning, after he hath deſerved it, he ſpareth him not, but duly chaſtiſeth him. Verſ. 24. Chap. 22.

The righteous eateth to the ſatisfying of his ſoule, but the belly of the wicked ſhall want. Some by the eating of the righteous to ſatisfaction, underſtand that he keeps his ſtomach alwayes good by his temperance, ſo that when he ſits downe to eat, he feeds to ſatisfaction of nature, and is hereby ſtrengthened; but the wicked, that commonly keep no meaſure, at length are ſo weakned by exceſſe in eating and drinking that their bellies want, and bodies decay for want of an appetite. Some, the righteous getteth worldly goods to the ſatisfying of his ſoule, becauſe he is content with that he hath, but the wicked are never ſatisfied, but ſtill have, as it were, as hungry bellies when they moſt abound, and by reaſon of their covetouſneſſe indeed they keepe their bellies empty enough, that they may fill their purſes the more. Some, the juſt have enough, but the wicked ſhall be poore, and want neceſſaries for this life; and this is to bee preferred as the moſt genuine, and true meaning of the words. Verſ. 25.

CHAP. XIV.

Verſ. 1. *Every wiſe woman buildeth her houſe, but the fooliſh plucketh it downe with her hands.* By the wiſe womans building her houſe, here is meant her providence, and induſtry to be ſuch, that her husband himſelfe, and his whole family doe all fare the better therefore, and are in the more proſperous condition; as the mid-

Exod. 1. wives of Egypt, who feared God, built their houſes, that is, made them eminent, becauſe God, that liked well of their doings, built them houſes, ſo that they did it through Gods bleſſing upon them. And *Abigail*, the wiſe wife of *Nabal*, built

1 Sam. 25. her houſe, when by her providence her family was preſerved from ruine, and ſhe was afterwards promoted to be wife to King *David*.

But the fooliſh plucks it down, when either by her wickedneſſe the whole family is corrupted, as by *Jezabel*, who was the ruine of her husband *Ahab*, and of all his ſonnes, or by her fooliſh, and prodigall waſting, the family decayeth and becomes poore.

It is obſerved by ſome, that a woman new married to a man of old, lived in her father in-laws houſe, till ſhe had gotten ſo much, as wherewith to build her an houſe, and then ſhe removed thither, and to this it ſeemeth here to be alluded. When God made woman at the firſt, hee is ſaid to have built her, for ſo the word בנה there uſed ſignifieth; now as ſhe was built, ſo ſhe muſt be a builder by governing well, and ordering all things in the houſe for the beſt, as the Apoſtle ſpeaketh ſay-

1 Tim. 5. 14 ing, *I will that young widows marry, beare children, and guide the houſe.* And both *Ariſtotle* and *Demoſthenes* ſay, that all things in the houſe ought to be cared for, and ordered by the woman, all things abroad by the man. And it is to be noted here, that Heb. two nownes of the plurall number, *wiſe women* are uſed, but a verb of the ſingular, to intimate, that they doe all, as one, build their houſes, and ſhe is a fooliſh, no wiſe woman that doth not. Of all others *Deborah*, and *Heſter* were moſt famous for their building, not of private houſes onely, but of States and whole Kingdomes, raiſing them up againe, when they were dangerouſly decayed: For the fooliſh woman, ſaid to plucke downe her houſe with her owne hands,

Note. The note of one is good, that her coſtlineſſe in rings, and bracelets, and jewels, and chaines, and apparell, and other implements without end, to ſet forth her pride, is one, and that none of the leaſt meanes, to plucke it downe, and her caring more to keepe her hands, and body fine, then to keep up her houſe.

Verſ. 2. *He that walketh in his uprightneſſe, feareth the Lord, but he that is perverſe in his wayes, deſpiſeth him.* Becauſe much is ſpoken of the feare of God, both in this and other bookes of holy Scripture, it is here ſhewed, who feareth God indeed, and who not, *viz.* He that walketh uprightly, eſchewing evill, and do-

Gen. 17. 1. ing good from a good heart, not in hypocriſie; as *Abraham* was bidden to walke before God, and to be upright, and *David* is often praiſed for this; but he that either liveth in any ſinne, or doth good diſſemblingly for his owne ends, and not for Gods glory, walkes perverſely, and inſtead of fearing God, deſpiſeth him. It is not a mans ſaying that he feareth God, that will juſtifie him from being a deſpiſer of him, if he walkes contrary to his will.

The Vulgar, *He that feareth God, and walkes uprightly, is deſpiſed of him that goeth in an infamous way*, and ſo the word *him* is taken to be meant of him, that feares God, whom the wicked deſpiſe, as counting him moſt fooliſh, not of God, as indeed it is. Neither will the Hebrew beare this reading, becauſe therein, as in other Proverbs, there is an oppoſition in the latter part to the former, whereas in this reading there is none, and ſo it makes the letter ו redundant.

Verſ. 3. *In the mouth of the fooliſh is a rod of pride, but the lips of the wiſe ſhall preſerve them*; That is, a fooliſh man is like unto him, that hath a rod in his hand, and is herewith ſtriking ſuch as come in his way, but ſhall himſelfe be well beaten at the laſt for this his proud, and diſgracefull ſmiting of others; for even ſo he, that with his tongue is raſh to ſpeake things that he ought not, as through his pride ſcorning to have his tongue kept under by any man, ſhall ſmart for this, as with a rod,

rod, when he ſhall be puniſhed for his licentiouſneſſe of ſpeech; of ſuch kinde of men *David* complaineth, ſaying, They ſay, our tongues are our owne, who ſhall controle us? *But the lips of the juſt preſerve them*; they are ſo circumſpect and wary, whereſoever they come, that they forbeare ſpeaking any thing that may offend, or exaſperate others againſt them; and in caſe that they be provoked, yet ſo diſcreetly, and moderately they ſpeake to all men, that they paſſe on in ſafety, whereſoever they come. Pſal. 12.

Gregory underſtands this of a Preacher, given altogether to ſpeake againſt the vices of his people, and to reprove them ſharply therefore, but never commendeth their vertues, or good things in them; And *Jerome*, of a Father, or Maſter, or Lord, who with much pride and diſdaine ſpeakes to his ſubjects, or ſervants, or children; but the righteous, in meekneſſe, and humility; but I reſt in the firſt. *Greg.* in mor. *Hieron.*

Where no Oxen are, the crib is cleane, but much increaſe is by the ſtrength of the Oxe; That is, where good husbandry is neglected, a famine, and ſcarcity of corne enſueth, but where it is uſed there is commonly plenty. And becauſe Preachers are compared to Oxen, it is alſo meant, where Preachers are not, there is a famine in reſpect of Spirituall food, mens ſoules are as it were hunger-ſtarved, but full fed, where plenty of preaching is. Verſ. 4. 1 Cor. 9.

A ſcorner ſeeketh wiſdome, and findeth it not; but wiſdome is eaſie to him that underſtandeth: That is, he that hath a long time ſlighted living in the feare of God, and grace, which is neceſſary to ſalvation, although afterwards he ſeekes grace, whereby he may be ſaved, That is, the grace of repentance, and remiſſion of his ſins, yet he findes it not, as *Eſau* by long ſlighting the Birth-right, at length loſt the Bleſſing pertaining thereunto; but to him that giveth himſelfe to learne, and to fear God betimes, who is the true underſtanding man, this grace is eaſie, it is readily granted to him to be truly penitent, and ſo to be forgiven, and to have aſſurance of his ſalvation. Verſ. 6.

Some by the Scorner underſtand him, that thinkes himſelfe ſo wiſe, that he contemneth all teaching, that comes from others: ſuch ſeeke wiſdome, but finde it not, becauſe they reject the helps granted them by God to attaine unto it; but he that underſtands his owne weakneſſe, and how eaſily he may be deceived, if he be led by his owne ſence, and therefore humbles himſelfe to be taught by others, ſhall eaſily attaine unto it. *Lyra.*

Some, he that ſpends his young time in jeaſting, never applying his minde to any thing ſerious, he ſhall afterwards ſeeke wiſdome, but in vaine; I preferre the two former, taking it to be againſt both the ſelf-conceited, and ſuch as delay the time of repentance; they are, as one ſaith, like unto Hounds, which by a ſtrong wind blowing, loſe the ſent of the Hare, and then they may ſeeke to finde it againe, but all in vaine: A notion worthy to be thought upon by all, that deferre their converſion, the time ſhall come when they ſhall ſeeke, but not finde, although they be never ſo earneſtly deſirous. *Note.*

Goe from the preſence of a fooliſh man, when thou perceiveſt not in him the lips of knowledge. Againſt being the companion of fooles ſee before, *chap.* 13. 20. now the ſame is repeated againe with another reaſon, viz. His fooliſh and foule mouth makes him unworthy to be kept company withall; neither can a good man beare his evill language, but it muſt needs offend him. Verſ. 7.

The wiſdome of the prudent is to underſtand his way, but the folly of fooles is deceit; That is, the thing to which the wiſe are moſt intent, is to underſtand in every thing what is well pleaſing to God, and right, and by what meanes he may moſt benefit himſelfe, and others here, and walke ſo, as that in the end he may be ſaved; but fooliſh wicked men are not intent to any ſuch thing, and if they make any ſuch ſhew of ſeeking, it is nothing but deceit, all their coming to heare, and inquire after the right way is, not to walke therein, but only to make a ſhew before men; yet herein their folly appeares, becauſe God ſeeth with what minde they doe it, and will reward them accordingly, neither ſhall their diſſembling in the end doe them any good, but rather hurt; becauſe feigned holineſſe is double iniquity, ſaith *Auguſtine*. Verſ. 8. *Simulata ſanctitas duplex iniquitas.*

Fooles make a mocke at ſin, but among the righteous there is favour. The word rendred ſinne here is חטאת ſignifying either ſinne, or a ſacrifice for ſinne, as the word is uſed, *Eſa.* 53. *He ſhall make his ſoule a ſacrifice for ſinne.*

Lavater. And *Lavater* hereby underſtandeth the Sacrifice of Chriſt, at which heathen fooles make a mocke, ſaying, It is likely, that God could finde no other way to Redeeme man, but by the death of his only beloved Sonne; [illegible] they mocke at ſinne, that is, they count it a light matter to ſinne, not worthy ſorrowing therefore, but of rejoycing to recount, or to ſee it acted; or becauſe לוץ alſo ſignifieth to interpret; they *interpret ſinne*, the meaning may be, They make a favourable conſtruction of their owne, and the ſinnes of others, that be their conſorts, but an harſh one of the ſinnes of thoſe that they love not, which are better then they, by ſetting their leſſer ſinnes upon the tenter. *But among the righteous there is favour*; That is, if they fall out one with another, their mutuall love and good will is ſuch yet, that they are ſoone reconciled againe; or when the wicked foole makes a mocke at ſinne, they humble themſelves, and mourne for their owne ſinnes, and for the ſinnes of others, and ſo they come againe into Gods favour; as the foole, that is ſo lightly affected at them never doth, nor ſhall; or, the righteous have a complacency one with another, as the word רצון ſignifieth, and like well of the ſame good things, being delighted when they are acting them, as the wicked are, when they be acting of ſinne, and laughing at it.

Cajetan. *Cajetan* the *foole interpreteth ſinne*; That is, ever maketh the worſt of other mens ſinnes; but amongſt the righteous is as favourable an interpretation made of things done amiſſe by others, as may be.

Rodolph. *Rodolph*, *The foole ſpeaketh ſinne*, to the offending of the eares of the godly, but gracious ſpeeches are amongſt the righteous.

Aquila. *Aquila* renders it, *Sinne will illude the foole*; That is, whereas they hope to ſpeed well at the laſt, although they live long in ſinne, they ſhall be deceived, for ſinne will bring them to confuſion; but the righteous, to whom favour and all good is promiſed, ſhal truly finde favour.

Laſtly, ſome, the foole mocketh at ſacrificing for ſinne, and therefore offereth no ſuch ſacrifice, and ſo liveth in Gods diſpleaſure; but the righteous, ſacrificing as God hath commanded, hath favour and reconciliation with God; of all theſe, I preferre that which goeth upon rejoycing, and laughing at ſinne; and contrariwiſe, the endeavours of the juſt to ſpeake, and doe ſo, as that God may be there-with pleaſed, yet he ſhall not erre that followeth any of them.

Verſ. 10. *The heart knoweth his owne bitterneſſe, and a ſtranger intermedleth not with his joy*; That is, the griefes or joyes of mens hearts are knowne only to themſelves, not to others; much like unto this is the ſaying of the Apoſtle, *No man knoweth the things of a man, but the ſpirit that is in him.*

Lavater.

1 Cor. 2. 11

Muffet. *Muffet*, No man by his mirth and jeaſts can make that heart to rejoyce, that is wounded, and troubled.

Cajetan. *Cajetan*, This is ſpoken of a wiſe man, it being meant, that if he hath bitterneſſe of heart, he keepeth it to himſelfe, and ſheweth it not to others; and likewiſe if he hath joy; as it is ſaid of *Socrates*, That no man could ever ſee any alteration of his countenance, for things falling out ill, or well unto him; and his ſaying was, Reaſon muſt be put upon ſorrow, as a Breaſt-plate upon the breaſt, to hide it.

Socrates.

Seneca. And *Seneca* ſaith, Admit not Griefe, if thou canſt keepe it off, if not, hide it.

Gregor. in Mor. *Gregory*, The heart knoweth its owne bitterneſſe; That is, knowne to every one is his griefe for his ſins, but he that is a ſtranger to ſuch ſorrow, ſhall not partake of the joy thereof, when he that mourneth ſhall be comforted.

To the ſame effect alſo *Beda*; Others, when a man hath been in ſorrow, and miſery, and hath met with none to condole it with him, in caſe that he be reſtored to joy, he will call for none to rejoyce with him, it being a common thing amongſt men, he that hath not borne a part with me by ſympathie in my ſorrow, ſhall beare none in my joy. This is true, chiefly touching Chriſt, *If we ſuffer with him, we ſhall be glorified with him.*

Rom. 8. 16.

The

The houſe of the wicked ſhall be over-throwne, but the tabernacle of the iuſt ſhall flouriſh. By houſe here underſtand Palaces, and ſtrong built houſes, which a man would thinke ſhould ſtand many Ages, by tabernacles, poore habitations, or cottages; thoſe ſhall decay, and come to ruine, theſe ſhall wax more illuſtrious. Verſ. 11.

Beda by houſes underſtandeth the wickeds ſetling of themſelves in this world, as wherein, and in the good things hereof they place their felicity; and by tabernacles, the account which the righteous make of their being here, but as Pilgrimes, or, Souldiers in Tents, the happy permanent being which they expect, being in Heaven; thoſe ſhall be deſtroyed by death, but theſe changed from temporary habitations to everlaſting; both theſe are good, and cannot well be disjoyned, becauſe godlineſſe hath the promiſe of this, and the life to come. *Beda.* 2 Cor. 5. 1. 1 Tim. 4. 8.

There is a way that is right before a man, but the end thereof is the way of death; That is, ſome ſinfull way wherein he walketh ſeemeth right unto him, becauſe not only he, but moſt men goe therein, but in the end he ſhall finde it to be the way to everlaſting death; for ſo our Lord hath taught us, ſaying, *Broad is the way that leads to death, and there be many that walke in it.* But becauſe of the pleaſures, and profits, and worldly honours that are herein, it ſeemeth right and good. Verſ. 12. Mat. 7. 14.

The way alſo to Life, by holding Juſtification by workes, ſeemeth to many to be right, and other ſuperſtitious wayes, becauſe all Chriſtians generally have moſt anciently walked herein; but they will in the end prove the way to death, becauſe Chriſt only is the right way, and by the merits of his Death only, to hold Juſtification attainable, and to ſerve God in Spirit and in Truth, not with locall or outward formall worſhip, which he hath ſhewed ſhould be no more under the New Teſtament be done. Ioh. 14. Ioh. 4. 21.

Thus *Lavater*; but ſome by this way ſeeming right, underſtand the way of proſperity of wicked men, becauſe all things ſucceed well unto them, and they enjoy plenty here, they thinke that they are in a good way, although they live moſt wickedly, but in the end it will prove evill and deadly; ſo likewiſe *Pſal.* 49. *Pſal.* 73. *Job* 21. &c. and this teacheth thoſe in thoſe times, that argue from their good ſucceſſe, that their way is good, although againſt the Word of God. *Lavater, Rodolph.*

Even in laughter the heart is ſorrowfull, and the end of that mirth is heavineſſe; That is, there are ſome who have heavie hearts, yet outwardly they feigne mirth, but they cannot alwayes doe ſo, for in the end ſorrow and heavineſſe altogether ſhall over-whelme them; which is true in thoſe, that having an accuſing conſcience ſeeme to ſmother it, by going into merry company; this continueth ſtill notwithſtanding, and if no better meanes be uſed to qualifie this ſorrow, the end will prove moſt lamentable; therefore when it is thus with thee, remember thy ſinne, and repent, and ſeeke to God for pardon, and ſo the end ſhall be joy. Verſ. 13.

Some ſay, that the ſame is meant here, which Chriſt ſaith afterwards, *Woe to you that laugh now, for yee ſhall waile and weepe*; as if it had been ſaid, The laughter of wicked men is not to be looked at, as mirth to be envyed by them, that lead not ſo merry a life, for there is ſorrow of heart coming to ſuch, although it be not yet ſeene, and in the end it will appeare to be ſo, when their laughter ſhall be turned into ſorrow for evermore.

Some, there is a mixture of joy and ſorrow in this life, which to thoſe that improve it not aright, to be weaned from the love of the world, proveth in fine all heavineſſe. So *Auguſtine* ſaith, that God mingleth the bitterneſſe of ſorrowes with joyes, that we might not be too much affected herewith, and have our mindes kept down to things below, and not lifted up to things above. *Auguſt.* Hom. 9. in mat.

A back-ſlider in heart ſhall be filled with his owne wayes, but a good man from himſelfe; Hebr. מעליו *above him*; That is, he ſhall be filled with good things above him. Verſ. 14.

Lavater thinkes, that it is hereby meant, that every one ſhall be rewarded according to his doings, he that ſlides back from good to evill, ſhall be rewarded with evill; but the good man perſevering in good, ſhall accordingly receive good, *Lavater.*

expoun-

expounding מעיו from it, that is, this his goodneſſe; and this doth ſo well agree, and the word beares that reading ſo well, that we may reſt in it, and ſeeke no more expoſitions.

Verſ. 15. *Ambroſ.* De Offic. *The ſimple beleeveth every word, but the prudent man looketh well to his goings.* The vulg. renders it *innocent*; whereupon *Ambroſe* underſtands him that meaneth well, and becauſe he thinkes that others doe ſo to, he beleeveth their ſayings, whereby he is many times circumvented; but it is *ſimple*, oppoſed to *prudent*, which is never in a good ſence, and therefore it is commonly taken as ſpoken of one ignorant, and voyd of the wiſdome required, he is ready to beleeve, and to be carried away with every blaſt of new doctrin, as the Weather-cock with the wind; but the *prudent will underſtand his way*, for ſo it is, Hebr. and it is meant the way that is by another propounded to him to turne unto, he wil firſt ſee good ground, and reaſon out of the Word of God, otherwiſe he is not to be moved; and if they, that now adayes are turned to ſo many new wayes, had been prudent, they would never have done ſo, to the cauſing of ſo many Schiſmes in the Church, and the hazzarding of their owne ſoules.

Note.

Verſ. 16 *A wiſe man feareth, and departeth from evill, but the foole rageth, and is confident.* Here the difference is further ſhewed betwixt a wiſe man and a foole, the one feareth to take into new wayes, for which he ſeeth no ground, or warrant, and ſo is kept from evils that others fall into; but the other, as mad to be in ſuch wayes, is angry at thoſe that feare, and turneth into them with all confidence, and aſſurance, not doubting but he is right, and all others that goe not with him wrong. And the word התעבר rendred angry, or raging, cometh of עבר to paſſe, and according to this ſignifieth, *maketh himſelfe to paſſe*, boldly, and confidently, or thruſteth on himſelf, as blind *Bayard*, fearing nothing in his new way.

Verſ. 17. *He that is ſoone angry dealeth fooliſhly, and a man of wicked devices is hated.* Anger blindes the minde, being as it were a ſhort madneſſe, and therefore the Cholerick haſty man muſt needs doe in many things fooliſhly, and procure much hatred to himſelfe therefore; but here are rather two ſorts compared together, the haſty man called in Hebrew, *ſhort noſed*, and he that concealeth his anger, not breaking out preſently, but deviſing how to be revenged; the one of theſe doth fooliſhly, but the other, as malicious, is hated of all men; for he that is ſoone angry, when he hath vented his wrath, is oft-times ſoone friends againe, but he that meditates revenge, is commonly implacable, a very Satan.

Verſ. 18. *The ſimple inherite folly, but the prudent are crowned with knowledge*; That is, they that care not for divine knowledge, and ſuch as pertaineth to ſalvation, ſhal have folly and ſinne with them, as an inheritance, from which they can never be removed, and conſequently the reward of their folly, which is the fruit of this inheritance, Death and Damnation for evermore; for of Death, as the fruit of ſinne, Rom. 6.22.23 the Apoſtle ſpeaketh, ſaying, *What fruit had yee of thoſe things whereof yee are now aſhamed?* And againe, the *wages of ſinne is death*. On the contrary ſide, the prudent weare knowledge, as a Crowne, eſteeming of nothing ſo much as it, and having the higheſt honour nereby, as *Joſeph* in Egypt; and finally, they ſhall for this be crowned in the Kingdome of Heaven with a Crown incorruptible.

Verſ. 19. *The evill bow before the good, and the wicked at the gate of the righteous*; That is, the righteous ſometimes by Gods bleſsing come to great honour even in this world, ſo that they who before thought themſelves as good, or better, come and bow unto them, as *Joſephs* Brethren did to him, and the people to *Mordecai*, coming into the ſame favour with *Ahaſhuerus*, that *Haman* had been in, to whom all men bowed, and *Pharaoh* expreſly commanded it to be proclaimed, where *Joſeph* came, *Abrech*, bow the knee; and *Revel.* 3. 9. I will make them to come and worſhip at thy feet, ſaith the Lord to *Philadelphia*. And his bowing at the Gate ſheweth yet more, viz. the great poverty that they ſhall fall into, when the juſt ſhall be rich, ſo that they ſhall begge at their Gates; and this is not without coherence with the former words, *ver.* 18. For this is the folly that the ſimple inherite in this world, and the crowne of the righteous; they have beggery, as an inheritance, theſe wealth, and worldly dignity, as their crowne.

The

The poore is hated even of his owne neighbour, but the rich hath many friends; that is, either he hateth to have familiarity with him, as being too ſordid, or he preſſeth upon him, and troubleth him ſo much for food, and other things, that he beggerh daily of him, that he is odious to him; but the rich is ſought to daily: if there be any pretence of alliance or knowledge of him, there are that will frequent him, and to get his favour, and benefit by him, humour him in all things: But theſe, ſaith *Alan.* are the laterals of Princes, Palatine dogs, the artificers of flattery, the forgers of praiſe, the potters of falſehood, who ſound into the ears of the rich with a loud ſound trumpet of praiſe, who that they may draw forth gifts, anoint their heads with the oyle of flattery. To the ſame effect almoſt with this is the common ſaying, Verſ. 20. *Alan.* *Qui ut emungant munera caput adulat. oleo mungunt.*

Dum fueris felix multos numerabis amicos:
Nullus ad amiſſas ibit amicus opes.

And this verſe cohereth alſo with the former, the wicked ſhall bow to the righteous; that is, being by poverty forced, and this his poverty ſhall make him odious, no man caring now to make friendſhip with him, as being moſt baſe and contemptible; yet it followeth,

He that deſpiſeth his neighbour, ſinneth, but he that hath mercy on the poore, is happy; which is, as if he had ſaid, Although this be the common manner of the world to deſpiſe the poore, but to magnifie the rich, yet this is no warrant for any juſt man to doe ſo, for it is a ſinne. A man may be deſpiſed for his wickedneſſe, but not ſimply for his poverty; yea, although he be thy enemy, thou muſt love him, relieve him in his need. And he that doth ſo, is bleſſed, becauſe ſuch ſhew themſelves children of God. Verſ. 21. Matth. 5. 45.

Doe not they erre that deviſe evill? but mercy and truth ſhall be to them, that deviſe good. Here by deviſing good, is meant ſtudying, how with his worldly goods he may doe good to ſuch as need, ſuch ſhall be repayed with mercy, and truth from God, who will not faile to be true of his word, but as he hath made many gracious promiſes to ſuch, ſo he will undoubtedly performe them. They that deviſe evill, are ſuch, as ſtudy how to deceive others, that out of them they may inrich themſelves: this is a foule, and dangerous errour, and going out of the way of mercy into the way of dreadfull judgements. Verſ. 22.

In all labour there is profit, but the talke of the lips tendeth onely to penury; that is, he who ſpeakes much of good husbandry, and talkes, how all things ſhould be done for the beſt, but is idle, and doth it not himſelfe, ſhall be poore, when the Paines-taker ſhall be rich, profit coming in of his labour; yet, as *Lavater* noteth, this is to be underſtood, through Gods bleſſing, ſought by daily prayer, becauſe otherwiſe a man may labour in vaine, as the Pſalmiſt teacheth. And there is the like reaſon of labouring to get learning, he that talketh of learned men, and bookes, but is not ſtudious, hath a ſoule empty of learning for all this. Verſ. 23. *Lavater.* Pſal. 127.

The crowne of the wiſe is their riches, but the fooliſhneſſe of fools is folly; that is, wiſe men having gotten riches juſtly by abour, as was before ſaid, Verſ. 23. purchaſe to themſelves honour by rightly uſing them to charity, and otherwiſe doing good; for thus riches are turned, as it were, into a Crowne, it being hereby ſhewed, that the poſſeſſour of them is a Maſter, and not a ſervant to them, as the covetous, which hold them faſt, and do no good therewith; or, as another hath it, a rich man that is wiſe, is magnified by all men, as a King, and hearkened unto, and obeyed; but if he be a foole, let him be never ſo rich, he is not accounted of; all men ſay, he is rich indeed, but he is a foole: And all thoſe rich men are ſuch, as ſpend their riches in ſumptuous buildings, gorgeous apparel, delicious fare, whores, and hawkes, and hounds, but apply not themſelves to excell others in wiſdome, whereby they may helpe the better to governe the Commonwealth, and their owne families in the feare of God, being alſo hoſpitable, and charitable. And riches are ſaid to be the crowne of the wiſe, becauſe if a man be poore, although very wiſe, he is not regarded; but in caſe that he be eminent for worldly wealth alſo, which ſhould make all rich men to labour to be wiſe alſo, and learned, and not Verſ. 24. *Lavater.* *Muffet.* *Note.*

not ignorant, like the common ſort, and to this end to read and ſtudy much, as having time and leaſure enough, if they well conſider, that without thus doing, their riches are to them but like a fooles coat and bauble, making their folly the more notorious, as being by their wealth ſet up on high, and the eyes of all men upon them; and as *Origen* ſaith, inſtead of making them wiſe, make them mad through pride that hereby growth upon them.

Origen.

Verſ. 25. For Verſ. 25. it differeth little from Verſ. 5. onely it is ſhewed, what good cometh by a true witneſſe, *he delivereth ſoules*; that is, when by falſe accuſation men are in danger to be condemned to dye, true witneſſes by their teſtimony given for them, ſave them.

Lavater. This alſo is by *Lavater* extended to Preachers of the Goſpel, becauſe Chriſt
Act. 1. ſaith, *Ye ſhall be my witneſſes*, and hereunto we may add, 1 Joh. 1. *That which we have heard and ſeen, we teſtifie*; and I cannot ſee, but that holy Martyrs may here be brought in alſo, for both Preachers by teaching, and converting to the truth, and Martyrs by ſealing it with their bloud, worke mightily upon others to converſion and ſalvation of their ſoules. And if by a falſe witneſſe ſpeaking lyes, we alſo
2 Theſ. 2. 11. underſtand teachers of hereſies and errours, the Scripture very well agreeth, becauſe it is ſaid, *Such as love not the truth, God giveth over to ſtrong deluſions to beleeve lyes.*

Verſ. 26. *In the feare of the Lord is ſtrong confidence, and his children ſhall have a*
Muffet. *place of refuge.* *Muffet* joyneth this, and the next Verſe together, ſaying, That herein the feare of the Lord is commended for two things:

1. It makes a man ſtrong through his confidence in God to beare any ſufferings.

2. From hence, as from a fountaine, floweth abundance of good things unto
Verſ. 27. him, for which he ſaith, that it is *a well of life, and delivereth from the ſnares of death.*

Greg. Mor. l. 5. c. 13. Notable is the ſaying of *Gregory* in ſetting forth the ſtrong confidence of thoſe that feare God. In the way of God, it is begun at feare, that a man may come to fortitude, for as in the way of the world boldneſſe cauſeth fortitude, ſo in the way of God, boldneſſe brings forth weakneſſe, and as in the way of the world feare cauſeth weakneſſe, ſo in the way of the Lord, fortitude, becauſe our mindes doe ſo much the more ſtrongly deſpiſe the terrours of temporalls, by how much the more truly they ſubmit through feare to him, that is the Authour thereof, which being ſetled in the fear of God, ſee nothing without to be feared, becauſe that while they are joyned through feare to him, the Maker of all, they are by a kinde of power elevated above them all. *And his children ſhall have a place of refuge.* Here by children ſome underſtand the children of feare, ſome the children of God, and ſome of him that feareth God, which I rather aſſent unto, becauſe the man that feareth God, is commonly comforted by this, that God will be both for him and his children; ſo here, he ſhall have ſtrong confidence, and his children alſo that feare God, by recounting in what great favour with God the father was. *The feare of God is a well of life*; that which is here called, *the feare of the Lord*, Chap. 13. 14. is called the law of the wiſe, where ſee the Expoſition.

Verſ. 28. *In the multitude of people is the Kings honour, but in the want of people, the deſtruction of the Prince.* This is ſpoken to make Kings carry themſelves ſo, as to have the love of their people, that is, uſing all love and courteſie towards them: For who would not keepe their hearts faſt towards him, upon whom their honour and ſafety ſtands?

Plato. It was never knowne, ſaith *Plato*, that any King periſhed for want of money but of friends. A multitude of ſubjects is an honour to a King, becauſe ſo many conſent together to make him their King, herein acknowledging him worthy to reigne over them, and becauſe by their helpe he getteth victories over his enemies, which make him glorious. But by multitude we muſt not underſtand onely their numbers, but theſe multiplyed and increaſed in wealth, and ſo both made the more magnanimous, and able to ſupply him with tribute, when need requires.

But

But through want of ſubjects thus qualified and knit to him in love, he is deſtroyed, for want of ſuch as have wealth and magnanimity, by foreigne enemies invading him, and for want of love, through inſurrections in his owne Kingdome.

He that is ſlow to wrath, is of great underſtanding, but the haſty of ſpirit exalteth folly. Something to the ſame effect of the laſt clauſe hath beene already ſaid. Verſ. 17. for being ſlow to wrath, ſee alſo Jam. 1. 19. *Be ſwift to heare, ſlow to ſpeake, ſlow to wrath*; that ſuch are wiſe appeareth, becauſe they have all the properties required in a wiſe man, whom as *Valerius* ſaith, the Ancients were wont to repreſent by three heads, of a Dogge, a Lion, and an Eagle; Of a Dogge for memory; Of a Lion for his ſtout doing, as the preſent caſe requireth; And of an Eagle for his ſore-ſight of things to come, as an Eagle ſeeth things afarre off: And theſe three are ſaid by *Ariſtotle* to be ſloweſt to wrath of any other creatures, and ſooneſt pacified; for the Lion, as he writeth, although in the purſuit of a man, if he falleth downe before it, ſpareth him; and the Eagle is of all fowles moſt eaſily tamed; and a Dogge, for the property before-ſaid, is like unto a Lion according to *Pliny*. He then that is likewiſe ſlow to anger, and ready to bee againe pacified, is aptly ſet forth by theſe three, who amongſt them have all the parts required in a wiſe man, *viz.* Memory, and Sagacity, whereby to fore-ſee and gather what is to be done, and courage to doe accordingly, when the time cometh. Verſ. 29. *Valerius.*

A ſound heart is the life of the fleſh, but envy is rottenneſſe to the bones. A ſound heart, that is, a mind quiet, and not vexed at things falling out ill, makes the whole body the more healthfull, but that which vexeth either at his owne croſſes, or at the proſperity of others, is deſtruction to the body, as when it is rotten fleſh, and bones, and all. Some underſtand it of ſuch as have a good heart towards others, being affected towards them, as they ought with joy for their welfare, and ſorrow for their miſery, and of ſuch as contrariwiſe are ill affected; the firſt argueth one to be a lively member of the ſame myſticall body, of which Chriſt is the head, the other one dead and rotten. *Gregory* expounds this of all things weakly performed outwardly, becauſe the fleſh is weake, yet a good heart puts life hereinto, and it is accepted of before God, as if done in the beſt manner; but contrariwiſe things ſtrongly done from an envious and malicious heart, are rotten and ſtinking, like rotten bones, which are oft ſpoken of to ſet forth ſtrength, which doth well further ſet forth the ſpirituall meaning of this Proverb. Verſ. 30. *Greg. Paſt. cur. pars 3. admon. 6.*

He that oppreſſeth the poore, reproacheth his Maker, but he that honoureth him, hath mercy on the poore. A poore godly man is the image of God, and therefore the wrong that is done to him in word or deed, redounds to God. 2. He is more the image of God, as *Lyra* ſaith, then a rich man, becauſe man was made naked, when after Gods image, and not apparrelled in goodly cloaths. 3. He is a member of Chriſt, and one with him. 4. God hath made him ſo, and therefore to deſpiſe him for his poverty, is to deſpiſe God. 5. God hath made him the rich mans brother, being a common Father to them both, witneſſe thoſe words in the Lords prayer, which both the rich and poor ſay, *Our Father which art in heaven.* He therefore honoureth God that ſheweth him mercy, whoſe creature and image, and member he is. Verſ. 31. *Lyra.*

The wicked is driven away in his wickedneſſe, but the righteous hath hope in his death; that is, the wicked ſometime is for wickedneſſe baniſhed out of his Country, yea, all the wicked Jewes were ſerved ſo, being carried into *Aſſyria* and *Caldea*. And he that is ſo, when he dyeth, and deſireth to enter into heaven, he ſhall be driven away with *Goe ye curſed, &c.* but then the righteous hath ſure and certaine hope of being received into that moſt bleſſed place; if any other, that hath alwayes lived in ſin hath hope firſt or laſt, his hope is but vaine. Verſ. 32.

Wiſdome reſts in his heart that hath underſtanding, but that which is in a fooles heart is made known. See the like to this Chap. 13. 16. Verſ. 33.

Righteouſneſſe exalteth a Nation, but ſin is a reproach to any people. Then doth a Nation flouriſh, when governed by good Lawes, vice being ſuppreſſed, Verſ. 34.

and rooted out, but it is infamous in all places, when notorious ſinnes abound, and it is in the way of coming to a contemptible condition to be derided and mocked at by every man.

Verſ. 35. *A Kings favour is towards a wiſe ſervant, but his wrath againſt him, that cauſeth ſhame*; that is, when he ſeeth his ſervant doe wiſely in that which he imployeth him about, as being for his honour, he beares a ſpeciall favour to him therefore; but if he doth fooliſhly, whereby he hath diſhonour, he is full of wrath, and diſpleaſure at him, as being much aſhamed of his doings. And that which is ſpoken of a Kings ſervant is true touching any other mans, to acquit himſelfe well he muſt not onely ſerve his maſter with his body, but alſo with his minde, being provident, and wiſely going about his affaires to doe all for the beſt, as *Abrahams* ſervant did, when hee went to fetch a wife for *Iſaac* from *Padan-aram*, *Gen.*24.

CHAP. XV.

Verſ. 1. A *Soft anſwer turneth away wrath, but grievous words ſtirre up ſtrife:* Even as lightning pierceth the hard bones, but hurteth not the ſoft fleſh, and as a Canon ſhot againſt a banke of earth ſhattereth it not, but a ſtone wall it doth, ſo fierce words coming from fury are appeaſed by gentle and reverent ſpeeches lowly uttered; but contrariwiſe, as ſteele and flint-ſtone being ſmitten together, there come forth ſparkles of fire; ſo clamorous and virulent ſpeeches being oppoſed to the like, the fire of ſtrife is kindled and groweth into a flame; for the furious ſeeing the mildneſſe of another, againſt whom he is ſo fierce, beginneth to be aſhamed, and ſo he is as greene wood, or water to fire, ſtopping it from going any further; but two haſty harſh-ſpoken perſons meeting together, as fire meeting with more fire raging the more.

Verſ. 2. *The tongue of the wiſe uſeth knowledge aright, but the mouth of fooles powreth out fooliſhneſſe*, that is, ſuch conſider both the matter and manner of

Col. 4. 6. ſpeaking, and order their ſpeeches accordingly, ſo that they carry a grace with them in the eares of the hearers, as being ſeaſoned with ſalt, and ſo, ſweet and ſavoury. But whilſt fooles ſpeake regarding neither matter nor manner, they powre out folly, as one ſaith, *Flumen verborum, guttam ſapientiæ*, a whole floud of words, but a drop of wiſdome.

Lavater. And this *Lavater* noteth to be intimated in the word נבע to flow forth, as out of a fountaine, the ſame things being often repeated moſt vainly, no regard being had to that which is ſaid by thoſe that are wiſer, through the high conceit that he hath of his owne underſtanding.

The Vulgar for *uſeth knowledge aright, hath adorneth knowledge*, and the word חטוב Hebr. ſignifieth maketh good, or pleaſing, or gracious, which is the ſame in effect with adorning. Here then after gentle and meeke ſpeaking, Verſe 1. is commended unto us, and ſpecially to teachers ornate ſpeaking, with as much brevity as may be, not ruſticall and ſordid; for the foole is taxed for powring out folly, implying his loquacity and ruſticity.

1 Cor. 2. It is true, the Preacher ought not to ſpeake in the *inticing words of mans eloquence*, but in *the plaine evidence and demonſtration of the Spirit*; but as

Auguſt. 4. *de doct. Chr.* *Auguſt.* ſaith, thy Oration muſt not be ſo naked, as to be frigid, nor ſo inculr, as to be ſordid, but gravely adorned, that it may not diſpleaſe; yet he ſaith, the preacher ſo taketh ornaments of ſpeech unto him, as that he careth not for them, being carried more in uſing them by the ardency of affection, then by the induſtry of the tongue: Even as a valiant ſouldier taketh guilded armour, but regardeth not ſo much this adorning, as the ſtrength thereof, and the ſharpneſſe of his ſword to pierce and wound the enemy withall.

Gregor. Nazian. And *Nazianzen*, Knowledge is not to be painted like an Harlot, but adorned as a Matron; and another, ſpeech being but as the Apparrel to the body, that which is

is decent, is to be put on, but it is not to be over-cloathed, to make it goe the more heavily: knowledge is a light coming in at a Glasse window, which if it be much daubed with painting, is dimmed. For the next words, the *foole powreth out foolishnesse*; Herein it is alluded to a violent storme of raine, which doth not so much water, and make the earth to fructifie, as wash it away, and the Corne sowne therein, whereas the distilling raine goeth to the root in a gentle manner, and refresheth all things; so a divine Oration wisely composed, and uttered, enters into the hearts of the Hearers, although uttered in fewer words, more significant, and well set together, whereas the long declamation of a Foole uttered fast in many words, takes little or no effect in the hearers. A thing to be greatly noted for our direction, in teaching to keep us from this errour, into which many run through preposterous zeale, that we may not make knowledge despicable, by so foolish a setting of her forth, but amiable to all by adorning her, as we ought to do by a Matron so noble.

Clem. Alexand. l. 1. Strom.

Greg. Naz.

Note.

The eyes of the Lord are in every place, beholding the evill and the good; The Lord beholdeth all things, but specially good men doing well to reward them, and the evill to punish them, see *Psal.* 139. Vers. 3.

A wholsome tongue is a tree of life, but perversnesse therein is a breach in the Spirit. The vulgar, *A placable tongue*; that is, a tongue softly spoken, according to *v.* 1. Hebr. it is, *a healing tongue*, That is, speaking comfort to such as are humbled, and contrite for their sins, this is a tree of Life, because as that in Paradise being taken and eaten of, when man by sinne had made himselfe sicke, as it were, and dying, would have made him whole againe, and to live for ever; so this healing tongue brings back from despaire and death the wounded by sinne, to hope and life for evermore. Vers. 4.

August.

August. *August.* *Muffet.*

Muffet. yeelds this reason of the Tree of Life healing, and making to live for ever, death cometh by the distemper of the foure humours of the body, but eating of the fruit of that tree would have brought them to an even and equall temper, and consequently to an endlesse life; for the next words, *Muffet* differing from all others, hath *the mischievousnesse of it, is as a breach made by the wind*; That is, as a strong wind blowing downe houses and trees; so an envious tongue is the cause of great ruines, and the word רוח may be rendred either *in the Spirit*, or *with the Wind*, and this last doth very well agree, and the sence is good, as one part of a tree is rent from another by a strong wind, and other things before lying together all blowne farre asunder; so by a perverse tongue divisions and dissentions are often made, never to be united or reconciled againe.

Lavater.

They that are for the other reading say, it is as a breach, or corruption in their owne spirits, or the spirits of others, who are hereby infected, especially if it be the tongue of a Preacher teaching false doctrine; but I rather thinke because the perverse tongue is opposed to the healing tongue, and by the healing tongue cometh life and comfort; so on the contrary side, it is meant by the perverse tongue provoking to horrible sinnes, cometh a breaking in peices, as it were, or tearing to death his life, that is thus vexed and provoked hereby: or, the spirit is so broken and wounded by meanes thereof, as that it cannot againe be healed, but he dyeth in despaire. To this purpose it is commonly said of him, or her, that by his tongue exasperateth another, he vexeth my very soule.

A foole despiseth his fathers instruction, but he that regards reproofe is prudent, chap. 1. 8. He exhorted the Sonne to heare his Fathers instruction, now he condemneth them for fooles, that doe not, and commends them for being in the way of wisdome, that beare his corrections also; for the word יערום here used is a future, *shall be wise, or prudent*; as also the vulg. hath it, where some note, that the prudence here spoken of, is the same of which Christ speaketh, *Be yee wise as Serpents*, and therefore a Serpent-like wisdome is here meant, to which they shall attaine, that heare their Fathers instructions and reproofes, taking heed to doe accordingly, and that is the greatest wisdome that is, seeing more, and understanding more then others. Vers. 5.

Matth. 16. 16

As the Serpent is said to put the juyce of Fennell upon the eyes of her young ones, whereby they are made sharper-sighted then other Creatures; so by Parents

inſtructions, and reprooſes, as by the ſharp juyce of Fennell, children came to have eyes to ſee, and perceive beyond other men; but they that deſpiſe them, muſt needs be fooles, becauſe they will much more deſpiſe the inſtructions of others, that be further from them, and have not ſo great authority over them.

Verſ. 6. *In the houſe of the righteous is much treaſure, but in the revenues of the wicked there is trouble.* Muffet, *the wicked mans revenue waſteth of it ſelfe* The Sept. *ſhall periſh.* The vulg. *The houſe of the juſt, great fortitude,* the word חסן ſignifieth either *fortitude*, or *treaſure*; but *fortitude*, ſeemeth to me to agree beſt; The houſe of the righteous is ſaid to be ſo, becauſe it ſtandeth ſtrongly from generation to generation, if the ſon treades in his fathers ſteps, or obſerveth his precepts; as in the verſe before-going. But the comings-in of the wicked through the curſe of God upon them, waſte, and crumble away, till they come to nothing. But the word Hebr. ſignifieth, as it is rendred, *trouble*, and the ſence given by ſome is, a juſt mans revenues, or his increaſe come in quietly in harveſt time; but thoſe of the wicked, are often times ſeized upon by others for debt, or other cauſes: or, a juſt man dying and leaving wealth, it is kept together for his children, who have great portions divided quietly amongſt them; but about the goods of the wicked oft times contention ariſeth amongſt the children or kinſfolk, one ſtriving to get from another. Or as ſome have it, who follow the rendring by *fortitude*, and noting, that ſometimes fortitude is put for increaſe of the fruits of the earth: In the houſe of the juſt is much increaſe, but the wicked toyling and troubling himſelf, as much as he, or more, reapes little but trouble. But this agreeth not; becauſe if he had meant ſo, he would have ſaid, *in the field*, not *in the houſe*: For the other Expoſitions, thou canſt not chuſe amiſſe.

Gen. 4. Job. 6.

Verſ. 7. *The lips of the wiſe diſperſe knowledge, but the heart of a foole doth not ſo,* vulg. *is unlike.* Expounded by *Gregory*, when as the juſt goeth alwayes on in declaring the ſame truth conſtantly, thus ſowing the ſeed of life, as the good preacher is compared, *Mat.* 13. the wicked is variable and unlike himſelf, ſometimes teaching one thing, ſometimes another, even in ſubſtantialls. But becauſe the words are לא כן *not ſo*, I rather aſſent unto them that ſay, the juſt is diligent in ſowing the good ſeed of knowledge, when he hath attained it, for the benefit of others; but the heart of the foole is not likewiſe ſet, by ſowing, to increaſe ſaving knowledge, but rather to ſet forth himſelfe, and his eminent parts of learning, that he may be magnified of men, not they edified. Vain men may count ſuch wiſe and learned, but God both counteth & calleth them fools: how they are ſaid to conceal knowledge.

Greg. paſt. cur: p. 3: admi. 19.

Note.

Verſ. 8. See ch. 12, 13.

Verſ. 9. *The ſacrifice of the wicked is abomination to the Lord, but the prayer of the upright is his delight.* Verſ. 9. *The way of the wicked is abomination to the Lord, &c.* Theſe two Verſes do ſo cohere together, that the following verſe is a reaſon of the precedent; therefore is the ſacrifice, and ſervice of the wicked abomination to God, becauſe his way is abomination: for a man is accepted by him, or not accepted, as his way is; that no man living in ſin may have any hope, but depart from ſin, and then hope for acceptance.

Verſ. 10. *Correction is grievous to him that forſaketh the way, but he that hateth reproof ſhall dye.* The vulg. *Doctrine is evill to him,* Hebrew מוסר ſignifying either. But *Salomon* ſeems here to ſet forth two degrees of the wicked; one that takes no delight in teaching; the other, that doth not only not delight in it, but hates it: the firſt is out of the way, and ſo in danger; but the other muſt dye without remedy for ever and ever.

Some expound it of Preachers, that live wickedly, thus, their owne inſtruction is evill for them, and that in three reſpects. 1. Becauſe it is a condemning of himſelfe, for as *Proſper* ſaith, to teach well, and to live ill, is with a mans own tongue to damn himſelfe. 2. He hereby ſcandalizeth, and maketh others to fall. Whereupon *Chryſoſtome*, It is better to do well and not to teach, then to teach well, and not to doe: becauſe he that doth well, may benefit others by his example; but he that doth ill, although he teacheth well, benefits none but ſcandalizeth many. 3. He highly diſhonoureth God, whoſe ſervant he pretends to be, becauſe as the ſame

Proſper.

Chryſ. hom. 10. oper. imperf. in Matth.

Chry-

Chryſoſtome ſaith, by the doings of the ſervants, men gather what manner of one their maſter is; For which the Lord challengeth the *Jewes*, his ſervants that taught well, ſaying, *My name is through you blaſphemed amongſt the Gentiles.* Rom. 2.

Some laſtly underſtand it thus; it ſhall be evill for them, that have lived under good inſtruction, but yet are wicked ſtill: and if they have by ſharpe reproof and correction, and many ſufferings been laboured upon to reduce them into the way, but they have deſpiſed them all, hating ſuch as by whom, for them nothing remaineth but damnation; becauſe they would not bear temporall puniſhments, they ſhall bear eternall in hell. Some take this to be ſpoken to children, that are well taught, and duly corrected, but profit not hereby; but it is beſt to underſtand it generally, as hath been ſaid, becauſe it ſhall be ſo to all, who are not moved either by teaching or chaſtiſement. *Rodolph:*

Hell and deſtruction are before the Lord, how much more then the hearts of the children of men? Here by a compariſon of things lying moſt hid, it is ſhewed that other things hidden from other men, are yet manifeſt to God, *viz.* from his knowledge of hell, and death: we heare of hell, and of the ſtate of the dead, but know nothing of it by ſight but the Lord doth; although none that dye and go down into the pit are ever ſeen of us more, yet God ſeeth in what a condition they are. Therefore much more the hearts of all men, whether they be good or evil, upright or not, becauſe, that although this is not known to other men, yet every mans heart is known to himſelf, and how is it known, but by the underſtanding, which God hath given him? therefore, he that giveth this underſtanding, knoweth it much more as the Pſalmiſt ſaith, *He that giveth man knowledge, ſhall not he underſtand?* It may ſeeme to be a compariſon of little force to prove, that God knoweth the hearts of men, becauſe one man by the words or doings of another, may have ſome near conjecture, what manner of heart he hath; but there is nothing, whereby we can know the ſtate of the dead, who periſh, but by the word through faith. Therefore, ſome take it not to be comparative, but enumerative, both hell, and death, and the hearts of men are all known to God. And the Hebrew is וְ גַם which is not a note of compariſon, *yea, for*, yea, it is ſo, ſo, for the heart of man is knowne, ſeemeth to make for it; or rather hereby he proveth hell and death, to be knowne to God, becauſe the hearts of men are knowne. But it is commonly tranſlated both by Vulgar Latine, and Caldee, as a compariſon from hell to the heart. And the Septuagint diſ-agreeth not, which hath it, *How not*; To follow therefore this reading, if thou likeſt not the ſence already given, take another; Hell and death, where ſinne ſhall be puniſhed, are ſeen of God, much more then, mans heart, according to the wickedneſſe whereof this judgement ſhall be; for the judge muſt firſt know the cauſe, before he determineth of the puniſhment. Or elſe, they are before the Lord, that is in his power, together with all the damned ſpirits; therfore much more man, who is weaker then they. But I adhere ſtill to the firſt, as moſt genuine, and it is worthy the conſidering, that God knoweth the heart, and ſeeth all things therein, to ſtir to get us good and upright hearts, and here to harbour nothing ſinful or evill. Verſ. 11. 1 Cor. 2. 11. *Note.*

A ſcorner loveth not one that reproveth him, neither will he goe to the wiſe, That is, he, who mocketh at godlineſſe, hateth ſuch as bring his faults to light, rebuking and ſeeking to reclaim him from them, whereas indeed, he ought to love ſuch above other men, becauſe they indeavour to cleanſe away his faults, againſt the time that he muſt appeare before the ſevere judge of all the world, being otherwiſe in danger of condemnation therefore. But the ſcorner who hateth ſuch, will not therefore come in their company, if he can avoid them, and this is the ſigne of a ſcorner then, to aſſociate himſelfe with merry and diſſolute companions, but not with the godly. Verſ 12. *Note.*

A merry heart maketh a chearfull countenance, but by ſorrow of the heart the ſpirit is broken. This is ſpoken ſaith one, that we may take heed of worldly ſorrow: the Lord ſpeaking herein as a mother to her childe, that cryeth much, thou wilt marre thy face, if thou doeſt thus; ſo the Lord hereby deterreth from griefe, and vexation for worldly things, and diſtracting cares about them, by tel- Verſ. 13. *Muffet.*

ling

ling us, that this is a damping and deading to the ſpirit, but to keep the minde free from ſuch vexations, and joying in the holy Ghoſt, makes a chearfull countenance, and therefore, a chearfull heart upon all occurrences; and this is a thing, which we all affect; and therefore the means hindring it, are to be taken heed of, viz. worldly ſorrow; and the ſpirit of God is to bee ſought for, and begged; the peculiar *fruit* whereof, is true *joy*, and *joy in tribulation*. Notable is the ſaying of *Philo*: Divers affections fight in the mind, but that which gets the victory, ſets up the banner in the face, as in a Towre; ſadneſſe, and envy, the pale colour; wrath, a clay colour; modeſty, a purple; joy, white and red, duly mixed, to make the beauty of the face the more.

Note.

Gal. 5. 2. Rom. 5. 1.

Philo.

Verſ. 14. *The heart of him that hath underſtanding ſeeketh knowledge, but the mouth of fooles feedeth on fooliſhneſſe:* It may ſeeme ſtrange, that he who hath knowledge, ſhould ſeek knowledge; but it is commonly ſeen to be ſo; knowing men being the moſt diligent of all others in reading and hearing, to increaſe that more, which they have already attained: For they thinke, that they know but in part, and in that which they know, they find ſuch ſweetneſſe, as that they are hereby drawn to indeavour the increaſing thereof.

And it is to be noted, that he ſaith, *ſeeketh knowledge in his heart*, intimating that knowledge is cordiall to him; and that great is the delight that he taketh herein, above all other things in this world, as in the food of his ſoul; but fools are delighted with fooliſh and vaine things; ſome with jeſting and vaine talking, ſome with reading vaine bookes, ſetting forth no truths, but phantaſies, ſome with gaming, Paſtimes, drinking, or whoring, or raking together of worldly goods, &c. which are as meat unto them. And it is to be noted, that the word *feede* commeth of רעה to feed, as bruit beaſts doe, of which foure ſorts are ſpecially noted to feed upon the foure Elements, the Salamander upon the Fire, the Cameleon upon the Aire, the Herring upon the Water, and the Mole upon Earth: ſo the envious and contentious foole feeds upon the fire of ſtrife; the proud upon the aire of vainglory, the voluptuous upon the water of ſenſuall pleaſure, and the covetous upon the excrements of the earth, gold, and ſilver; to increaſe which, is all their delight and pleaſure.

Note.

Verſ. 15. *All the dayes of the afflicted are evill, but he that is of a merry heart hath a continuall feaſt*; A man in affliction, and diſcontented at it, and impatient in his minde, hath no joy of his life, but is alwayes as one weary, and tired with the preſent time, wiſhing in the morning, that it were evening, and in the evening, that it were morning; but the man, that is chearfull in his heart, both in proſperity and adverſity is like unto him, that is at a feaſt, where he hath variety, of meats to delight his taſte, of friends about him, to delight his eyes, and of a faire roome, neat and well furniſhed, and the ſweetneſſe of Muſick, and friendly talke, to delight his eares. But as *Muffet* noteth, None can have this merry heart, but the faithfull, who have joy of juſtification from ſin, and conſequently, of deliverance from exile and death; he that liveth in groſſe ſinnes, or in hypocriſie cannot, if hee bee merry, it is but *Sardonicus riſus*, Laughter fore-running deſtruction, the vulg. *All the dayes of the poore are evill*, which is all one; becauſe poverty impoſing a neceſſity of hard labour, and hard fare, is a continuall affliction; Yet the godly poore, through the joy that is in his heart, turneth his courſe and ſpare dyet into a continuall feaſt, he is as well as the rich, that fare deliciouſly every day.

Muffet. Note.

Chryſ. hom: in Cor.

Therefore *Chryſoſtome* ſaith, it is neither wealth nor poverty, that makes men happy, or miſerable, but a mans owne mind, for how healthy, and ſtrong are bodys fed only with bread? when as other bodyes, fed with all variety of dainties, are weake and languiſhing: They that weare a Diamond, if they have a ſicke mind, cannot be of a good and quiet heart: but Philoſophers, even in chaines, and want, injoy pure pleaſure. Some underſtand the firſt words here, as the words of another man, a worldling, in whoſe opinion the poor and afflicted mans daies are all evill, but he ſaith, nay, the merry or chearful heart, even in ſuch is a continual feaſt, which is little differing from the former.

Verſ. 16. *Better is a little with the feare of God, then great treaſure and trouble therewith;*

with. Theſe words are added as a reaſon of that which is ſaid, *ver.* 15. an heart full of heavenly joy and comfort, although one be poore, is a continuall feaſt, becauſe the little that ſuch a one hath, who is a man fearing God, is better then wealth laid up in abundance, in the treaſury of him that hath an evill conſcience, and for this, trouble, and feare in his minde.

Better is a dinner of hearbs, where love is, then a ſtalled Oxe, and hatred there-with. This alſo hath ſome coherence with *ver.* 16. as that with the 15. for they that have but a little, are glad oft-times to dine with hearbs, or as the manner of our Country is, amongſt the poore, with bread and apple, cabbage, turneps, water-gruell, or the like, which coſteth but a little; now in caſe that a man hath no better dinner then ſo, yet if he hath the love and favour of God, as they have that feare him, this dinner, to live with ſuch ſimple food is better, then to have great cheere, as they that have a great deale, but are hated of him; as it is ſaid of *Eſau*, that he was, and all the wicked are, being therefore called veſſels of wrath. Verſ. 17.

Another expoſition is generally followed, as if loving, and peaceable eating and drinking of friends together were meant upon poore commons, and feaſting, and fallings out, and quarrellings at the ſame; but *Lavater* after this mentioneth the other, and I thinke it not only fit to be mentioned, but to be preferred, becauſe men having little, but fearing God were ſpoken of, *ver.* 16. and meant of treaſures, but having no inward peace, but trouble for ſinne. Yet *Chryſoſtome* ſpeaking of a dinner of poore men, and a dinner of the rich, the one conſiſting of hearbs, or other meane fare, with all other accommodations moſt ſimple, but the other of all varieties, all other things alſo being of the beſt, ſaith, That he would rather goe to that of the poore then of the rich, becauſe Chriſt is there, and ſo love; as if this compariſon were made between theſe two feaſts. *Lavater.*

A wrathfull man ſtirreth up ſtrife, but he that is ſlow to anger appeaſeth ſtrife; That is, the one ſtirres up ſtrife where none was before, the other appeaſeeth it by his meekneſſe, and patience where it was, for which *Chryſoſtome* ſaith, As water quencheth hot iron, ſo patience doth fiery anger. Verſ. 18. Chryſ. Hom. 21 in Heb.

The way of the ſlothfull man is as an hedge of thornes, but the way of the righteous is made plaine. As a man that is to goe through thornes, goeth ſlowly, and timorouſly; ſo a ſlothfull perſon goeth creeping about his buſineſſe; but the righteous man, who abhorres from his ſoule the ſin of ſloth, and idleneſſe, and is induſtrious, and laborious in his Calling, is knowne by his very pace, and manner of his going, as the ſlothfull idlesbee is by his; he goeth apace about it, and loytereth not; but the other, as one that is without all ſpirit, or heart unto his worke, he upon a plaine way, as it were, the other as upon thornes, ſoftly, as fearing to ſet his feet downe upon the ground, being ſtaid by the way ſometime by one, whom he meeteth to prate withall; ſometime by another, as he that hath hedges in his way, that he muſt be long in getting over. *Gregory* applieth this, to ſuch as forecaſting what dangers there are in entring into, and walking in the way of God, are hereby deterred, and ſo make ſlow haſt to enter hereinto. Verſ. 19. Gregor. Mor. l. 30. c. 13.

The ſimilitude of an hedge here uſed is taken from hedges, that Husband-men uſe to make with buſhes, to keep beaſts from comming into their Corne fields: for as by ſuch an hedge the wicked are kept from, and when they have good motions in their mindes, to come into the way of righteouſneſſe, and holineſſe, retarded from entring hereinto; but the righteous, who are the elect of God, looke not at the ſufferings which may befall them in ſo doing, unleſſe it be to deſpiſe them, for the glory to come, enter and walk herein without feare, as in the beſt and ſmootheſt way that they can goe in.

Some, by the ſlothfull here underſtand the wicked, wrathfull, and contentious perſon, becauſe the righteous are oppoſed hereunto, and ſo expound it thus; The wicked furious man, of whom he ſpeakes, *ver.* 18. hath his way like an hedge of thornes, if any walke or converſe with him, he ſhall be pricked, and vexed with his harſh manners; but if with the righteous, he ſhall meet with nothing to offend him, ſo ſmooth through his meekneſſe and gentleneſſe is his way; wherefore the vulgar

vulgar renders it, his way is *without offence.* Laſtly, ſome underſtand this, as ſetting forth the difference betwixt the ſlothfull and the induſtrious, in regard of their fields, thoſe of the one are over-growne with thornes; or the way thereunto, becauſe he ſeldome goeth and cometh that way; but the way of the other is ſo often traced by his going and coming, that it is plaine, and his field is kept free from briers and thornes, by ſtubbing up, that corne or graſſe may plentifully grow therein.

And this is favoured by the Septuagint tranſlation, which hath it, *via fortium*, the way of the ſtrong; of all theſe expoſitions none but may well be received, and good uſe may be made thereof.

Verſ. 20. For ver. 20. ſee before, chap. 10. 1. only whereas it is there ſaid, *A fooliſh ſonne is an heavineſſe to his mother*, here, *deſpiſeth his mother*; That is, either by ſetting at nought her precepts, againſt which ſee, chap. 1. 8. or by ſpeaking diſgracefully of her to others; and he that doth either of theſe is fooliſh, and wicked, for he doth herein againſt himſelfe, becauſe upon the honouring of his Parents, and ſpecially of his Mother, depends both his life, worldly bleſſings, and honour, as *Plato* hath well noted, and the Scripture teacheth the ſame, both in Commandement five, and *Deut.* 5. *Eccleſ.* 3. *The bleſſing of the mother eſtabliſheth the houſe of her ſons, and the glory of a man is from the honour of his parents.* They are Gods true Images in their old age, ſaith *Plato* to thee, and therefore above all Images to be worſhipped; the worſhip and honour done to them being done to God, and the contempt of them puniſhed, as the contempt of God himſelfe, *Deut.* 21.

Verſ. 21. *Folly is joy to him that is deſtitute of wiſdome, but he that hath underſtanding walketh uprightly.* This differeth not much from ver. 14. the wicked foole is affected with things vaine, they are, as it were, meat and drinke unto him, as is there ſhewed; and his deſire is to live in vaine pleaſure, but the wiſe takes moſt care to walke in the wayes of God, and herein is his joy.

Verſ. 22. *Without counſell purpoſes are diſappointed, but by a multitude of Counſellours they are eſtabliſhed*; the Cald. *without ſecrets*, and סדר ſignifieth both *ſecret* and *counſell*, but from the ſignification of the word, it is by ſome expounded thus; when men thinke to goe about great matters, but this purpoſe is not kept ſecret, but firſt divulged, this is a great hinderance to the worke intended, and oft-times preventeth the effecting of it.

But by the words oppoſed, whereby Counſellours are called יעצים it appeares, that Counſell is alſo meant here, but counſell ſecretly taken, and ſo kept, till the time cometh of doing, as is adviſed.

Verſ. 23. *A man hath joy by the anſwer of his mouth, and a word ſpoken in due ſeaſon, how good is it!* Having commended counſell in great undertakings, now he commendeth him that giveth good counſell, ſhewing, that he ſhall have joy thereof, when as it being followed hath a good effect, and he hath honour of all men for it; this is a word indeed ſpoken in due ſeaſon.

And likewiſe there is joy in him, that by a milde and wiſe anſwer to thoſe that are upon quarrelling, prevent it, as ver. 1. and to them that ſpeake ſo ſeaſonably againſt any mans ſinne, or in the commendation of vertue, that it takes effect in the hearts of the Hearers, for their reformation; for this the Apoſtle calleth the *Corinthians* converted by him, his joy. It may alſo be underſtood of the Counſellours mouth, whereof the conſulter hath joy, it proving good, who haply, if he had followed his owne minde, and not taken counſell, might have repented, when it had been too late.

Verſ. 24. Col. 3. 7. *The way of life is above to the wiſe, that he may depart from hell beneath*; That is, he ſets his minde upon things above, as is commanded, that is, heavenly, beleeving, living, and doing ſo, as that he may when he dyeth, aſcend to heaven above, and avoyd coming in hell beneath, which all they ſhall be in danger to doe, that minde not heavenly things, but are drowned in worldly cares, ſaying, *What ſhall we eate or drinke, or where-with ſhall we be cloathed?* which Chriſt hath forbidden. Matth. 6.

Beda

Beda. *The way of life is above*, becauſe it is taught of God above, and man of himſelfe knoweth it not, till that God teacheth it him. Some *it is above*, becauſe an hard way, and ſo above our power, if we were left to our ſelves, it being as it were a ſteep aſcent: but the way of death is beneath, downe, which a man may eaſily goe, and he goeth herein that liveth in ſinne; much like unto which is the ſaying of our Lord, *Streight is the way that leadeth to life, and there be few that finde it, but the way of death is broad.* Matth. 7. 14.

The Lord will deſtroy the houſe of the proud, but he will eſtabliſh the border of the widow. By proud men here underſtand mighty men in this world, that being without conſcience of right or wrong, oppreſſe the poor, and take their inheritances from them, as *Ahab* did *Nabeths* vineyard from him; Such may flouriſh for a time, but in the end they ſhall be deſtroyed, and through Gods juſt judgement loſe their lands and inheritances; but the poore thus wronged by them, ſhall in their poſterity enjoy theirs again; for by the Widow, who is moſt ſubject to oppreſſion, the poore and weake are generally underſtood, and by their borders their lands, the borders whereof were ſet, when inheritances were divided amongſt them. But all Widowes, as *Lavater* noteth, are not the widowes thus ſpecially patronized, and protected by God, but ſuch as are deſcribed, 1 *Tim.* 5. Of Gods care of Widowes, ſee *Exod.* 22. 22. *Eſa.* 1. 17. *Jam.* 1. *ult.* Of his deſtroying the proud, ſee the example of *Pharaoh, Senacherib, Nebuchadnezzar*, and *Herod*, and of *Ahab* and proud *Jezabel*. Verſ. 25. *Lavater.*

Ambroſe ſaith, that God taketh widowes eſpecially into his protection, becoming as an husband unto them, for their encouragement to live and ſerve him in Widow-hood; and that he is offended for no ſinne ſo much committed by man againſt man, as for the oppreſſion of widowes, as appeareth by many places. *Beda* expounds this of heretickes inſulting proudly over the true Church, and the Church, which is as Chriſts widow in this world, whoſe borders God will eſtabliſh, and inlarge all over the world. Ambroſ. offic. l. c. 29. *Beda.*

The thoughts of the wicked are abomination to the Lord, but the words of the pure are pleaſant. Wicked men have evill thoughts, and godly men pure thoughts and ſpeeches, the one are abomination to God, although they breake not out into act, the other coming from a pure fountaine, the heart, and being ordered according to the rule of purity, the word of God, are pleaſant to him, and he taketh delight herein. Hereby it appeareth, that God knoweth the thoughts of men, which even *Zeno* the Stoicke knew well, and therefore to one asking him, whether a man doing evill, might not avoid the knowledge of God? anſwered, no, nor thinking it. 2. Evill thoughts are ſinnes, and abominable ſins contrary to the opinion of naturall men, that thought is free. 3. He is a wicked man that hath evill thoughts in his heart, although he ſpeaketh good words. 4. Although a man of evill thoughts: a man of evill thoughts may ſpeake good words, yet they are not pleaſing to God, for thoſe words onely are pleaſing to him that come from the pure in heart. 5. None but good words come from ſuch at any time, if through over-ſight any doe, they looke better thenceforth to their wayes, that they offend not with their tongue. Verſ. 26. Matth. 5. 5. Pſal. 39. 1.

And they that are pure in heart, utter themſelves in ſpeech edifyingly, not being ſullenly ſilent, nor vainglorioully talkative. Some reſtraine the thoughts here ſpoken of, to the unchaſte, ſome to thoughts and inventions of miſchiefe in one man againſt another; and contrariwiſe the words of the pure, to chaſte and true, free from fraud, but of this reſtraint I ſee no reaſon.

He that is greedy of gaine troubleth his owne houſe, but he that hateth gifts ſhall live. This is ſpoken to deterre men from covetous ſeeking to get the world by right or wrong, ſuch can never live in quiet, but through their unjuſt dealing bring trouble and ſuits in Law upon themſelves and poſterity, to whom they leave their inheritance ſo ill gotten. But he that is averſe from taking bribes to prevent juſtice, will certainly avoid all other unjuſt dealing alſo, and therefore hee ſhall alwayes live in peace and quietneſſe. Verſ. 27.

The heart of the righteous ſtudieth to anſwer, but the mouth of the wicked poureth out evill things. Not much unlike to this is Verſe 2. and Chap. 14. 33. Verſ. 28.

and therefore for expoſition, the Reader may have recourſe thither, onely theſe words, *The heart of the righteous ſtudieth to anſwer*, are in vulgar Latine rendred, *meditateth obedience*, becauſe the ſame word ענות ſignifieth *humble* as well as *anſwer*, and becauſe humility is the foundation of obedience. But thus it anſwereth not to the next words of the wicked mans mouth pouring out evill things. Therefore to hold to the New Tranſlation, the meaning is, hee premeditateth before he ſpeaketh, and ſo ſpeaketh to the purpoſe that which is ſolid: but the foole, whatſoever cometh to his tongues end, without any premeditation, by which meanes not onely idle and vaine prate comes from him, but alſo filthy words, oaths, and lyes, and fooliſh jeaſtings &c.

Verſ. 29. *The Lord is farre from the wicked, but he heareth the prayer of the righteous:* That is, he is like one afarre off for hearing, being otherwiſe neare to every man. *Bernard* conſidering that there be two impediments of hearing, nigh deafneſſe, the other a farre diſtance, ſaith, that ſometime God heareth not, becauſe hee ſtops his eares, and will not heare, *viz.* in caſe of hard-heartedneſſe towards the poore, as he ſaith, He that ſtops his eares againſt the cry of the poore, ſhall cry unto God, and he will not heare him; ſometime he heareth not, becauſe he ſtands as it were at a farre diſtance, as in caſe that he be proud that prayeth, *For God lookes upon the proud afar off, but is neare to the humble.*

Bernard.

Eſa. 66. 1.

Verſ. 30. *The light of the eyes rejoyceth the heart, and a good report maketh the bones fat.* Here are two things mentioned which are very pleaſing to men, ſome beautifull object ſet before the eyes, and a good report made of them coming to their eares, and therefore they are herein naturally much delighted; and this good report is their fame ſpread amongſt their neighbours, this is even as a fatning to the bones, as meat of the beſt, wherein one takes great pleaſure; ſo is every man pleaſed with a good report going of him, and to ſee friends and lovers flocking about him, pleaſant gardens and orchards, and faire buildings of his owne, a comely loving wife, faire children, &c.

The word rendred *report* is שמועה *hearing* is rendred therefore by ſome, a good meſſenger. Here are two things compared together, the firſt, light coming to the eyes, and good news to the eare; of the one it is ſaid, that it delighteth the heart; that is, the light of the morning with ſome comfort reſtored after a ſad and ſorrowfull night cheareth the heart of the other, *It is a fatning to the bones*; the meaning being according to ſome, that there is as much joy and comfort in this hearing, as in that ſeeing.

To me the words ſeeme to have coherence with verſe 29. where he had ſaid, *The Lord heareth the prayers of the righteous*; now to ſhew what a comfort this is, he ſaith, as the light is a comfort to the ſight, and ſo to the heart, ſo and much more is this hearing, being ſo great a joy, that it is enough to renew and ſtrengthen, not onely the inner, but the outward man alſo, as it is when the bones are filled with marrow, that all may flye wickedneſſe and purſue righteouſneſſe, that God may heare them calling upon him to their ſo great joy.

Note.

Verſ. 31. *The eare that heareth the reproofe of life abideth amongſt the wiſe.*
Verſ. 32. *He that refuſeth inſtruction, deſpiſeth his owne ſoule, but he that heareth reproofe getteth underſtanding.* Something like unto this hath beene ſaid, verſ. 10. By *reproofe of life*, underſtand reproofe tending to the reformation of a mans life, and conſequently the attaining of life everlaſting, by ſaying the eare that heareth, he meaneth the man that heareth and obeyeth, he ſhall abide amongſt the wiſe; that is, be ſet up with them, and advanced to wealth and honour in this world, if God ſeeth it meet for him, and he be fit for it, but howſoever he fareth here, he ſhall have place amongſt them in the glory to come; contrariwiſe death and deſtruction ſhall be to ſuch as hate reproof, as verſe 10. and thus he ſhall prove one that deſpiſeth or ſetteth light by his owne ſoule in the end, that deſpiſeth inſtruction and reproofe, going on notwithſtanding this obſtinacy in his evill wayes.

But he that heareth reproofe getteth underſtanding; that is, as was ſaid at the firſt, cometh by this meanes to be one of them that are wiſe to ſalvation. All

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which tendeth to ſhew the neceſſity of reproofe, and making a good uſe of it, as a man tenders the good of his owne ſoule, ſo that he is a foole, and void of all wiſdome, that hateth reproofe. *Note.*

The feare of the Lord is the inſtruction of wiſdome, and before honour is humility, Chap. 1.7. *The feare of the Lord is the beginning of wiſdome*, or *the head of wiſdome*, the principall part thereof, the ſame is meant here, they are wiſe and well inſtructed and taught that feare God; and becauſe none ſubmit themſelves thus to do but the humble, before any man comes to this, and ſo to the honour that ſhall be to the wiſe, he is humble, and not proud. Verſ. 33.

CHAP. XVI.

THe preparations of the heart in man, but the anſwer of the tongue is from the Lord. When a man by ſtudy is beſt prepared to ſpeak, or to make an Oration, or Sermon. yet if God giveth him not utterance in going about to ſpeake, hee ſhall be confounded. There is need then of a double grace to him that would ſpeake well. Verſ. 1.

1. Of preparation of the heart, whereby he attaineth the knowledge of good things to be uttered by him, having conned them by heart, as we ſay.

2. Of elocution to ſpeake them for the inſtruction of others: For in ſaying, *The preparations of the heart in man*, he meaneth not, that they are in him without God, but when through the helpe of God his preparation is made to ſpeake, there is further need of the help of God and of his Spirit to utter the matter ſo prepared; for without his helpe a man ſhall either be confounded, not knowing what to ſay, as ſome have ſometimes beene, or things may ſlip from him beſides his matter premeditated, to doe more hurt, then good; to prevent which, Gods aſſiſtance muſt be deſired, that a man may freely ſpeake, as *Paul* deſireth the Epheſians to pray, that a doore of utterance might be opened unto him, and that he would moderate and guide the tongue ſo in ſpeaking, that herewith nothing may be ſpoken, but according to the preparation made. Eph. 6.19.

Pelagius urged much this ſentence to prove free-will in man, becauſe he that can prepare his owne heart muſt needs have liberty of will ſo to doe; but *Auguſtine* anſwereth, that although the preparations of the heart are in man, yet hereby it is not implied, without God co-operating with him in his ſtudies. Some underſtand this of the anſwer of the tongue, onely in caſe of being queſtioned, when ſo, for him to anſwer ſo as to ſatisfie the queſtioner, is from God. This is too ſtrict, yet ſomewhat is ſaid, which is alſo meant here, the beſt prepared matter, when it cometh to be uttered, cannot take effect in the hearers without God, and his Spirit working therewith, as is ſaid, 1 *Cor.* 3.7. *Pelagius. Auguſt. Cajetan.*

All the wayes of a man are cleane in his owne eyes, but the Lord weigheth the ſpirits. Chap. 12.15. it is ſpoken almoſt to the ſame effect; the meaning is plaine, a wicked man is ſo fooliſh (for he is there called a *foole*, that is here called a *man*;) that he thinketh even his owne wayes and doings good and right, as ſuppoſing that he hath reaſon to juſtifie them; For as *Quintilian* ſaith, there was never a reaſon wanting to any hainous wickedneſſe, and the ſame is true touching thoſe that are in the way of errour, their opinions ſeeme to themſelves good and true, though never ſo erroneous. But the Lord weigheth the ſpirits, the things done by them may be good, as giving almes, praying, reading, preaching, and hearing of the word, but their hearts and ſpirits not being right that doe theſe things, they are wicked and abominable to God; if vain-glory or worldly gaine be herein aimed at, or by theſe outward performances it be thought that God is well pleaſed, the heart being afarre of. Verſ. 2. *Quintilian. Sceleri nunquam defuit ratio.*

This ſerves to ſhew the blindneſſe of wicked men and hereticks, and the cauſe why they goe on in their evill wayes, and are not reformed, although their ſinnes and errours be plainly laid open, yet they will not thinke of them; but as of truth *Note.*

truth and righteouſneſſe, as the wicked Jewes ſaid, *That the wayes of the Lord were unequall, and their owne wayes equall*; but this ſhall not ſtand, but as in a well ordered Commonwealth things are weighed by the Kings Standard, and then they that have falſe ballances are found out and puniſhed, ſo God will bring to weighing in his ballance all their doings and opinions, ſet forth here by the word *ſpirits*, becauſe they are carried unto them by an evill ſpirit, if the thing done bee evil, and not by the Spirit of God ſpeaking in his word, or if for matter it be good but done with an evill heart, or in an ill manner, for all ſuch ſhall be weighed and judged alike to condemnation.

Ezek. 18.

Verſ. 3. *Commit thy workes to the Lord, and thy thoughts ſhall be eſtabliſhed*; That is, whereas wicked men are conceited of their owne doings, that they are right and juſt, which yet coming to be weighed will be found otherwiſe, Verſe 2. Let thy workes, who feareſt God, be regulated by his word, and by prayer commit them for good ſucceſſe to him, and then thou ſhalt not thinke to bring them to a good paſſe in vaine, but as thou thinkeſt and expecteſt, it ſhall be done. For thus the Apoſtle directeth, ſaying, *Be carefull for nothing, but in every thing by prayer and ſupplication, let your requeſts be made knowne to God*; thus thy thoughts ſhall be eſtabliſhed. The Hebrew word is *roule*, expounded by ſome, referre all to his glory, then thy thoughts ſhall be directed aright when thou doeſt thus, neither ſhalt thou erre, as they doe that ſeeke themſelves in their good workes; I thinke it beſt to joyne both theſe together.

Phil. 4. 6.

Matth. 5. 16.

Verſ. 4. *The Lord hath made all things for himſelfe, yea, the wicked for the day of evill.* God in making men and women, and all other creatures ſought his owne glory, as the maine ſcope and end of all his workes.

But how is it ſaid, that he made the wicked for the evill day? that is, the day of judgement; for all things which God made were good, and man being made good is not made wicked by God, but by being *drawne away by his owne concupiſcence, and inticed*, or as *Eccleſiaſtes* ſaith, by *ſeeking to himſelfe many inventions*. His making of him then for the day of evill is nothing elſe, but his ordaining him to everlaſting condemnation for this wickedneſſe to the glory of his juſtice. For as *Auguſtine* ſaith, the good he hath both made and ordained, but the wicked he made not ſuch, but onely ordained them to their juſt puniſhment; for he both made and ordained kindes and natures, but privations, ſuch as wicked are, he made not, but ordained, as it is ſaid of the light, that he made it, but not likewiſe of the darkneſſe. But why doth the Lord ordaine ſome to judgement? This may be reſolved from the word here uſed in ſpeaking of ſuch, *the wicked*, he ordaineth them to evill, becauſe they are wicked, not as many hold, meerly of his owne will, as the potter, being hereby carryed, onely makes ſome veſſels to diſhonour, for this would be little to the praiſe of his juſtice, and his will is declared to be to the contrary, *Ezek.* 18. 2 *Pet.* 3. And by that ſimilitude taken from a Potter, it is onely ſhewed, that God could have done ſo, that no man may open his mouth againſt his doing in condemning ſome, when he electeth others, but not that he may not open his mouth in vindicating God from being contrary to himſelfe, or his juſtice from cruelty towards his poore creatures. But I have ſpoken enough upon this *Rom.* 9.

Gen. 1.

Jam. 1. 14.
Eccleſ. 7. 20.

Jude v. 4.
Rom. 9.
Auguſt. l. 6. de Gen. ad lit. c. 5.

Verſ. 5. *Every one that is proud in heart, is an abomination to the Lord, though hand joyne in hand, he ſhall not be unpuniſhed.* The proud in heart are here ſpoken againſt, becauſe many, who neither have proud looks, nor rich apparrell, are yet proud and ſtout. *Though hand joyne in hand.* This is the ſame with Chap. 11. 27.

Chap. 6. 17.
8. 13.

Verſ. 6. *By mercy and truth ſinne is purged, and by the feare of the Lord men depart from evill.* Deliverance from ſinne, and purging therefrom, as the meritorious and efficient cauſe thereof, is the bloud of Chriſt, and therefore mercy and truth doth not thus cleanſe from ſinne: but that almes-deeds cleanſe, our Lord teacheth, *Luke* 11. 41. and *Dan.* 4. 17. but this is, when he that beleeveth in Chriſt doth acts of mercy, and ſo is declared to be cleane from ſinne, wherewith all they are ſtill polluted, that onely beleeve being without good workes, what outward

1 Ioh. 2. 6.

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meanes elſe ſoever they uſe; it is true, the act of beleeving at that inſtant cleanſeth the ſoule in the ſight of God, if it be by a true faith, but this faith is not true and lively, unleſſe it be thus operated by love; a true Beleever then is made cleane by beleeving, but then only doth it appeare that he beleeveth ſo, when he bringeth forth fruits of mercy and love, and therefore now we may ſay, he is cleanſed indeed. And as a man is thus purged from ſinne paſt, ſo by the feare of God he is kept from ſin for time to come. Jam. 2.

Some alſo interpret this purging from ſinne in reſpect of temporall Judgements, out of which Mercy helpeth, and from which being falne into them, Mercy delivereth; becauſe he ſhall have mercy that ſheweth mercy. *Muffet.* Matth. 5.

Some to avoyd the Popiſh tenet, founded here about the merit of good Works, expound it of Gods mercy in Chriſt, whereby ſinne is purged; but there needs no ſuch ſhift to avoyd that errour, as may be gathered from that hath been already ſaid. *Lavater.*

When a mans wayes pleaſe the Lord, he maketh even his enemies at peace with him. The ſcope of this place is to ſtirre up to the good before commended to our practiſe ver. 6. becauſe he that doth ſo, walketh in wayes pleaſing to God, and if he hath enemies in this world, he both can, and will reconcile their mindes towards him, ſo that the Wolfe and the Lion ſhall dwell with the Lambe, and the Kid. Verſ. 7. Eſa. 11.

Some expound it of Spirituall enemies, the Will, Affections, and Deſires, which are worldly, and when they are ſo, be a mans great enemies; but when a man is converted, and ſo his wayes are pleaſing to God, theſe are quiet, and ſubject themſelves to the ſpirit in him; but the contrary is true, for even in thoſe that have the Spirit, there is the fleſh fighting againſt it, therefore this is only an incouragement to feare God, and to ſeeke to pleaſe him, not men, for God will provide, that men ſhall doe no harme to ſuch, although they be of a contrary minde; yea, ſometimes they ſhall be brought from a contrary to be of the ſame minde, and ſo of enemies to be moſt loving friends; Verſe eight is the ſame in effect with Chapter 15. 16. Gal. 5. 17. Rom. 7.

A mans heart deviſeth his way, but the Lord directeth his ſteps. This is not much unlike to ver. 1. only that which is there ſaid of ſpeaking, is here ſaid of going about this, or that, or doing, herein man may determine what he will, but ſhall not be able to goe, or doe, but as God pleaſeth, that we may crave his aſſiſtance in all things, and be comforted againſt the threatnings of enemies. Verſ. 9.

A divine ſentence is in the lips of the King, his mouth tranſgreſſeth not in judgement; That is, according to the high place wherein God hath ſet him, he giveth him many times a divining faculty, as it were, to finde out the truth, when he ſitteth in judgement. This *Salomon* ſpake by his owne experience which he had of the truth hereof, in the caſe of the two Harlots, that came before him. Verſ. 10.

This may alſo be underſtood of a King, ſetting himſelfe to enact good Lawes with his Counſell about him, concerning the Common-wealth, when he ſincerely doth thus, ſeeking not ſo much his owne private as the Publique good, God whoſe Vice-gerent he is, doth ſo extraordinarily aſſiſt him, as that his ſayings are as Oracles, and accordingly by the people to be received, and obeyed; the ſcope of this is to make the King ſo by all his Subjects to be reverenced, as that when he hath given his judgement without any tergiverſation to reſt herein, and not to preſume to oppoſe him, who is ſo neare to God, and ſo extraordinary gifted by him as not to erre, and therefore to acquieſce in his Sentence; he that doth not, but reſiſts, ſhall reape to himſelfe damnation, becauſe he ſo little conſidereth the neare relation betwixt God and him. Some, becauſe no King elſe is free from erring, ſay that Chriſt is meant here, and the King following the rule preſcribed unto him, as *Deut.* 17.

A juſt weight and ballance are the Lords, all the weights of the bag are his work; ſee before, ch. 11. 1. how wel pleaſing to God juſt weights and ballances are; but here the Kings ſentence being ſpoken of, ver. 10. as Divine; that is, Gods Sentence Verſ. 11.

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